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The seconde tome

of volume of the Paraphrase of Erasmus vpon the newe testament: conteynyng the Epistles of S. Paul, and other the Apostles. Wherunto is added a paraphrase vpon the Reuelacion of S. John.

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To the moſt Excellent Prince,

our moſte deare Soueraigne Lorde, Kyng Edwarde the ſixte, by the grace of God Kyng of England, Fraunce and Irelande defender of the faith, and in erth vnder Chriſte of the Churche of Englande and Irelande the ſupreme head.



Conſyderyng dyd almightie God poure his manifolde benefites vpon hys people of Iſraell in the tyme of theyr deare Soueraigne Moſes, that in conſyderacyon of ſo gracyous a god, who ſo louyngly had choſen them to himſelfe aboue all other people, done ſo greate thynges for them euen in the myddes amonge their enemies, ſo wonderfully deliuered them from the tyrannye of Egipte, ſo fatherlye nouryſhed them in the wilderneſſe, yea and not only gaue them in the deare lyght of knowlege by opening vnto them his holy lawe, but alſo ſette them ſuche a gouernor, as aboue all other Iuiners of the erth in his time (ſcripture witneſſing the ſame) bare the name of faithfulneſſe and louyng kyndneſſe. (For as he was moſte feruente and zelouſe in the cauſe of God, ſo was he alſo moſte gracyous toward hys ſubiectes.) They, I ſaye, conſyderyng ſuche euident demonſtracyons of goddes vnestimable loue and fauor toward them, thought themſelues moſte bounde (as the truethe was) euen of verye loue to ſerue hym agaynſt whiche thing they notably declared, whan at the cõmaundement geuen them by their Soueraigne, they ſhewed them ſelues ſo willing, ſo glad, ſo cheerefull, and ſo lyberall to further the worke and ſeruyce of the Tabernacle. To the whiche worke who ſo brought ſtaffe had, though it were but braſſe, ſyluer, or ſuche other thynges, faure vnder the elymacyon of golde, ſiluer or precious ſtone, was yet welcome and accepted for his vnfaſhed zeale and good willes ſake: As was alſo the poore widowe with her two mytes. For as the holy Apoſtle Paul witneſſeth, yf the myndе be willynge, it is accepted, accordynge to that a manne hathe, not accordynge to that he hathe not.

Mam. xii. Ecclē. xlvi. Deut. iii.

Marke. xii. Luc. xxi. ii. Cor. viii.

Whiche theerfull readynes of minde in thoſe ſubiectes, as it came onely thorowe the motion of the holy goaſte: Euen ſo dyd it greately reioyce the heart of noble Moſes, in ſo muche that (as the texte ſayeth) whan he ſawe how vniuerſally they brought theyr gyftes, and endeuored them ſelues to performe euery thing in the Tabernacle, accordyng to the cõmaundement of the Lorde, he bleſſed them, that is to ſaye, commended and praiſed them for theyr labor. So well lyked he theyr doynges, and ſo well was he pleaſed withall. For ſuche godly prynces are ſo wedded to almighty god, ſo feruente in ſettinge forthe his honor, ſo ready to take payne s in redreſſing ſuche thinges as are amyſſe, ſo deſyrous to haue the houſe of god repayred, hys tabernacle ſet vp, his trewe ſeruice & worſhip reſtored, his people brought to the vnitie of faythe and loue in hym, and amonge them ſelues: that it is

theyr onely studye, delyte and pleasure to haue suche a louyng sorte of subiectes: who beholding and consideringe so greate godlynes and gracious disposicion in theyr Soueraigne, muste nedes not onely aknowlage suche infinite kyndnesse of god in him, but also at the remembraunce thereof, laboure and studie in theyr vocacion to shewe them selues agayne (and that gladlie) aswell thankefull to so mercifull a god, as obedient to so louynge a Prynce, and consequently of veray love to serue them both, and to be charitably disposed to theyr neighbours: yea moste willynge to bryng that they haue, to the furtheraunce of gods honoure, to the repayringe of his house, and to the edifiyng of his true congregacyon and church. And though some labours of such true subiectes be but rude, homely and unperfecte, yet proceade they of a mynde that is both willing to geue that it hathe, and desirous also to do more then it yet is able to do.

Your highnesse, as high and chiefe Admirall of the great navy of the lord of hoostes amongst vs, Principall Captaine and gouernour of vs all under hym, the moste noble ruler of his shippe, euen our moste comfortable Kynge, whom the eternal god hath chose to be the bringer of vs vnto rest and quietnesse in him: your moste Royall Maiestie (I say) going before in your Imperiall office, & hauyng after you your moste intierly beloued uncle the Lord Protectours grace with the residue of your highnes worthy counsailours, your nobilitie, your clargie, your deputies and officers in all estates, with al other youre louyng subiectes: hath set vp your sayle already, and is so well forward on your moste godlie iourney (the gracious winde of the holy goste seruing you) that it maketh many a faythfull subiecte of youres, according as his calling requireth, to come after a good pace: yea and to be as wel occupied as he canne, and to do as good seruyce vnder you as to him is possible, within the feare of god and your graces obedience. Your Royall Maiestie, to whome the high gouernaunce of youre realmes and dominions is committed, being moste godly occupied with the prudent and wholsome aduyce and ministerie, of your noble vncle and counsail, continueth stil in stopping vp the gappes, that Antichriste and his false doctryne hath made into the vyneyarde of the Lorde; and to buyld agayne the walles of hys house, whiche thorowe ydolatrie, superstycyon, euel custome, and horryble abuses hathe bene broken downe. Truly youre noble actes and statutes, your proclamacions and iniunccions testifie the same. The godly homelies and notable worke of Erasmus Paraphrasis vpon the holy Euangelistes, if they be distinctelye red, and practised with suche discrecion as youre highnesse hathe commaunded, they are worthy to be compared to the ryche Jewels, that Moses vsed to the pleasaunt garnishing of the Tabernacle. And as for the sacred Byble and volume of gods holy boke, set forth by your Maiesties appoyntment, to be dewly practised in all holy exercyses within your churches: like as it is the fayrest floure of the garden & moste precious perle of gods iewel house, euē so because your Maieslie, as gods high minister in ȳ behalfe, hath so graciously made vs partakers therof, thorow your most vertuous proceadinges: we againe, acknowlege our selfes no lesse bound to your Maiesty (as ȳ trueth is i dede) thē ȳ Israelites were: first, to their soueraigne Moses for bryging thē out of Egipt &c. & for setting vp of the tabernacle: And afterward, to noble king Josias, not only for restoring thē a-

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gaine the boke of ȳ lawe that was cast aside, but also for abolishing so great ydolatrie and sinne from among them. Who then would not be bray both to bring nothing to this moste excellent worke, wherin youre Maiestie so godly proceadeth, like as youre moste noble father of moste famous memory moste valeauntly begonne?

Certes, whan I looke behinde me, and call to remembrance but euen the shorte daies of my tyme: how sore we haue bene blynded, seduced and hindred from the true waye of Christes doctrine: how strongly the wicked delusion of Antichrist (according to S. Paules prophecie) hath preuailed: what sectes of perdicion, what deuelishe doctrines, what straunge inuencions of corrupte memie, what vayne pylgremages, what offeryuges and lyghtes to stockes and stones, what costly decking, kyssinge, censinge and worshipping of ymages, what horrible abusing of gods holy sacramentes, and good creatures, with thousandes moe inconueniences, that moste wicked beast of Rome hathe brought specially into thys youre realme: howe shamefully and presumptiously (euen after the nature of proude Lucifer) he hathe vsurped the Imperiall power therof: how horryblye he hathe abused the Maiestie of the kynges (your highnesse moste noble progenitours) in this your realme of Englande: howe cruelly also and vnreuerently he and his hathe dealte with theyr moste Royall personnes: yea and howe theuishlye (vnder the colour of gods seruyce) he hath robbed both them and theyr good herted subiectes of theyr substaunce & goodes: Thus my moste deare soueraigne, whan I remembre this moste lamentable case, wherein your graces realme hath bene, and considre now againe on the other syde, the moste pleasaunt shape and bewtifull face of the same (as concernynge the deare knowlege of god in your Maiesties most gracious proceadinges) moste like vnto the prosperous raigne of the blessed kinge Josias, I fynde myselfe most dette bound (and so doe all other youre graces trewe subiectes esteme them selues without doubte,) not onely with all thankefulnesse moste humbly to embrace suche inestymable kyndnesse of God, but also to spreade the same abrode: and that in suche a godly and quyet sorte, as maye serue moste to the sanctifiyng and halowing of hys holy name, to the furtheraunce of hys kingdome, & to the encoraging of other men to increase in the knowlage of his good pleasure and will, and gladly to obeye the same.

Considering then that your Maiestie is in the saide most godlie worke of the Lordes Tabernacle all ready, youre worthy counsaillours, officers, seruauntes, and other your heauenly endewed subiectes bothe of the clargie & of the laitie, bringing to the same, some gold, some siluer, some brasse, sum other presentes. &c. according to the measure of such giftes as Almightie god hath richely reposed in them: youre trewe and faithfull subiectes the Translatours and Printer of this right fruteful volume, cõteining the Paraphrasis of the famous Clarke Erasmus vpon the Epistles of the holy Apostles, moste humblye offre vnto your highnesse, their trewe and faithfull diligence herein: and that with such chereful hertes, glad and good willes, as they trust youre Royall Maiestie (after the ensample of noble Moses) will bothe blesse and graciously accepte: According as your princely benignitie can not but fauoure those that desyre none other wyse to spende theyr time, saue onely as may be moste to the glory of god, and to the discharge of

the duties of the vnfayned loue and obedience, that they within hys feare, do owe to your grace.

The comfortable remembraunce of the whiche moste vertuous disposicion in your Royall Maiestie: hathe greatly encouraged me (as I was desyred) moste humblye to wryte thys litle epystle vnto the same: and not so muche to be afrayed thus to doe, at the respecte of myne owne greate vnworthynesse, as I was moued therto throwe the most plentifull grace of almightie god and incompareable clemencye, whiche is so notablye placed in your highnesse: for all we your graces trewe, faythfull and louynge subiectes that beholde and se, howlyke ye are vnto the auncient kynges and princes, (as Moses, Josua, Dauid, Josaphat, Ezechias, Josias, and such other,) in the moste rightfull and wholesome administracion of your highe Imperiall office, can not, but as to oure greate comforte we finde it all ready, euen so still to loke for like prosperous successe of welth & felicitie with increase and contynuaunce. Whiche in dede muste nedes ensue and folowe amongst vs, yf throwe the wicked perswasyon of Sathan, and corrupte examples of the worlde, we our selues increase not in vnthankfulnesse.

As for your moste Royall Maiestie: like as it is called of God to thys supreme office of gouernyng his people, and enclyned by the moste blessed motion of his holy spirite still to execute the same in al gracious wise: Euen so proceading therin, your highnesse may be assured, to haue the same moste gracious defence from god, with like prosperous increase of his moste excellent gifres, that the sayd noble kinges were partakers of. The eternall & euerliuing god, possessor of heauen and erthe, strengthen and establish your highnesse in suche sorte as maye be moste to the glory of his holy name, to the increase of his kyngdome, to the cherefull performynge of hys wyll, to the honour and quietnesse of your Maiestie: and finallye to the comforte and welthe of all youre louynge subiectes.

Amen.

Your Maiesties most humble and faithfull subiecte
Myles Couerdall.

A prologe vpon the Epistle of Sainct Paule to the Romaynes.

FOr as much as thys epistle is the principall and moste excellente parte of the newe testament, and moste pure Euangelion: that is to saye, glad tydinges and that we call Gospell: and also a light and a waye in vnto the whole scripture: I thinke it mete, that euery Christen man not only know it by rote and without the bobe: but also exercyse hym selfe therein euermore continually, as with the dayly breade of the soule. No man verely can rede it to ofte, or studye it to well: for the more it is studyed the easierit is, the more it is shewed, the pleasanter it is, and the more groundely it is serched, the precyouser thynges are founde in it, so greate treasure of spirituall thynges lyeth hyd therin.

I will therfore bestowe my laboure and diligence thorow this lytel preface or Prologue, to prepare a waye in there vnto, so farforth as God shal geue me grace, that it maye be the better vnderstande of euery man. For it hathe bene hetherto euyll darckened with gloses and wonderfull dreames of Sophisters, that no man coulde spie out the entent and meaning of it. Which neuertheless yet of it selfe is a bryght lyght, and sufficient to geue light vnto all the scripture.

Fyrst we muste marke diligentlie the maner of speaking of the Apostle, and aboue all thing know what Paul meaneth by these wordes, the Lawe, Syn, Grace, Faith, Righteousnes, Flesh, Spyrite, & such like, or els rede thou it neuer so ofte, thou shalt but lose thy labour. This word Lawe may not be vnderstand here after the cõmune maner, & to vse Paules terme, after the maner of men or after mans waies: that thou wouldest say the lawe here in this place wer nothing but learning which teacheth what ought to be done & what ought not to be done: as it goeth with mans lawe where the lawe is fulfilled with outward workes only, though the herte be neuer so farre of. But God iudgeth the grounde of the heart, yea and the thoughtes and the secret monynges of the mynde, & therfore his lawe requyreth the grounde of the herte & loue from the botome therof, & is not contente with the outwarde worke onely: but rebuketh those workes most of all whiche spring not of loue, from the ground and low botome of the herte: though they appere outward neuer so honest and good. As Christ in the Gospel rebuketh the Pharises aboue al other that were open sinners, and calleth them ypocrites, that is to saye simulars and painted sepulcres. Which Pharises yet lyued no men so pure, as perteyning to the outewarde dedes and workes of the lawe: yea and Paule in the thyrd Chapter of hys epistle vnto the Philippians confesseth of hym selfe, that as touchynge the lawe he was suche a one as no man coulde complayne on, and not withstanding was yet a murderer of the Christen, persecuted them, and tormented them so sore, that he compelled them to blaspheme Christ, & was all together merciless, as many which now fayne outwarde good workes, are.

For this cause the .cxv. Psalme calleth all men lyars, because that no

manne kepeth the lawe from the grounde of the herte, nether can kepe it, though he appeare outward full of good workes.

For all men are naturally enclyned vnto euyll, and hate the lawe. We fynde in oure selues vnlust and tediousnes to do good, but lust and delectacion to do euyll: Nowe where no fre lust is to do good, there the botome of the hert fulfilleth not the lawe, and there no doubte is also sinne, and wrath is deserued before God, though there be neuer so greate an outwarde shewe and apperaunce of honest liuinge.

For this cause concludeth sayncte Paule in the seconde Chapter, that the Jewes are all sinners and trauisgressors of the lawe, though their make men beleue, thorow ypocrisy of outwarde workes, how that they fulfil the lawe, and sayeth that he onely whiche doeth the lawe, is righteous before God, meanyng therby that no man with outward workes fulfilleth the lawe.

Thou (sayeth he to the Jewe) teacheth a mā should not breake wedlocke, & yet breakest wedlocke thy selfe. Wherin thou iudgest an other man, therin condemnest thou thy selfe, for thou thy self doest euen the very same thinges which thou iudgest. As though he woulde saye, thou liuest outwardly well in the workes of the lawe, and iudgest them that liue not so. Thou teachest other menne, and seest a moote in an other mannes eye, but art not ware of the beame that is in thyne owne eye. For though thou kepe the lawe outwardly with workes, for feare of rebuke, shame and punnyshment, eyther for loue of rewarde, bauntage and vayne glory: yet doest thou all without luste and loue towarde the lawe, and haddest leuer a greate deale otherwise do, yf thou diddest not feare the lawe, yea inwardly in thine hert thou wouldest that there were no lawe, no nor yet God, the auctor and vengear of the lawe, yf it were possible: so paynefull it is vnto the to haue thyne appetites refrayned, and to be kepte downe.

Wherfore then it is a plaine conclusion, that thou from the ground and botome of thine hearte, arte an enemy to the lawe: what preuayleth it nowe, that thou teachest an other man not to steale, when thou thyne owne selfe arte a thefe in thyne hert, & outwardly wouldest faine steale yf thou durst, though that the outward dedes abyde not alwaye behinde with suche ypocrites and dissimulars, but breake forth amonge euen as an euyll scabbe or a pocke cannot allwayes be kepte in with violence of medicine.

Thou teachest an other man, but teachest not thy selfe, yea thou wotest not what thou teachest, for thou vnderstandest not the lawe a right, howe that it cannot be fulfilled & satisfyed, but with an vnfained loue & affeccion, so greately it cannot be fulfylled with outwarde dedes and workes onely. Moreouer the lawe encreaseth synne, as he sayeth in the fyfte Chapter, because that man is an enemye to the lawe, for as muche as it requyreth so many thynges clene contrarie to his nature, wherof he is not able to fulfyll one pointe or title, as the lawe requireth it. And therfore are we more prouoked, and haue greater lust to breake it.

For whiche causes sake he sayeth in the seuenth Chapter, that the lawe is spirituall: as though he woulde saye, yf the lawe were fleshlye and but mans doctrine, it myght be fulfylled, satisfyed and stylled with outwarde dedes. But nowe is the lawe goostly, and no man fulfilleth it, excepte that all that he doeth, springe of loue from the botome of the hert. Suche a newe

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herte and lusty corage vnto the lawe warde, canste thou neuer come by of thyne owne strength and enforcement, but by the operacion and worckinge of the spirite.

For the spirite of God only maketh a manne spirituall and lyke vnto the lawe, so that now henceforth he doeth nothinge of feare or for lucre or vantages sake, or of vayne glory, but of a free herte, and of inwarde lust. The law is spirituall and will be hotye loued and fulfylled of a spirituall heartte, and therfore of necessitie requireth it the spirite that maketh a mannes hert free, and geueth him lust and courage vnto the lawe ward. Where such a spirite is not, there remaynyeth lyme, grudginge and hatred agaynste the lawe, which lawe neuertheles is good, righteous and holy.

Acquaynte thy selfe therfore with the maner of speakinge of the Apostle, and set this now sticke fast in thyne herte, that it is not bothe one, to do the dedes and worckes of the lawe, and to fulfyll the lawe. The worcke of the lawe is, what so euer a manne doeth or can do of his owne free wyll, of his owne proper strength and enforcyng. Notwithstandyng though there bee neuer so greate worckinge, yet as longe as there remayneth in the hearte, vnlust, tediousnes, grudgynge, griefe, payne, lothsumnes, and compulsion toward the law, so long are all the worckes vnprofitable, lost, yea and damnable in the sight of God. This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the lawe shall no flesthe bee iustyfyed in the sight of God. Hereby perceaueste thou that those sophisters are but deceauers, which teache that a manne maye, and muste prepare him selfe to grace and to the fauoure of God with good worckes, before he haue the spirite and true faithe of Christe. Howe can they prepare them selues vnto the fauoure of God, and to that whiche is good, when they them selues can do no good, nor cannot once thinke a good thoughte or consent to do good, the deuyl possessing their hertes, myndes and thoughtes captiue at his pleasure. Canne those worckes please God thynkest thou, whiche are done with gryfe, payne and tediousnes, with an euyll wyll, with a contrary and grudgyng mynde. O holy sayncte Prosperus, how myghtely with the scripture of Paul, dyddest thou confounde this heresie, aboute (I trowe) a twelue hundred yeares a goo, or there vpon.

To fulfill the lawe, to do the worckes therof, and what soeuer the lawe commaundeth, with loue, lust, and inwarde affection and delectation: and to lyue godly and wel, freely, wyllingly, and without compulsyon of the lawe, euen as though there were no lawe at all: Such lust and free libertie to the lawe, cometh onlye by the worckynge of the spirite in the herte, as he saieth in the fyrst Chapter.

Nowe is the spirite none other wise geuen then by faithe onely, in that we beleue the promises of God, without wauering, how that God is true, and wyll fulfyll all his good promyses towarde vs for Christes bloudes sake, as it is playne in the .i. Chapter. I am not ashamed (sayeth Paul) of Christes gladde tydynges, for it is the power of God vnto saluacion to as many as beleue. For attonce and together euen as we beleue the glad tydynges preached to vs, the holy goste entreth into our hertes, and lowseth the bondes of the deuyl, whiche before possessed oure hertes in captiuitie, & helde them that we coulde haue no lust to the will of God in the lawe. And as the spirite commeth by fayth only, euen so faythe commeth by hearynge

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the worde or glad tydynges of God, when Christe is preached how that he is Gods sonne and man also, dead and risen again for our sakes: as he saieth in the .iii. iiii. and .x. Chapters. All our iustifying then commeth of fayth, and fayth and the spirite come of God and not of vs.

When we saye, faythe bringeth the spirite, it is not to bee vnderstande, that faith deserueth the spirite, or that the spirite is not present in vs before fayth. For the spirite is euer in vs, and faythe is the gyfte and worckyng of the spirite. But thorow preaching the spirite beginneth to worke in vs. And as by preachinge the lawe, he worketh the feare of God, so by preachynge the glad tydinges, he worketh faythe. And nowe when we beleue and are come vnder the couenaunt of God, there are we sure of the spirite, by the promyse of God, and then the spirite accompaineth fayth inseperable: and we begynne to fele his worckinge. And so faythe certifyeth vs of the spirite, and also bringeth the spirite with her, vnto the worckynge of all other gyftes of grace, and to the worckyng oute of the rest of oure saluation, vntill we haue all together ouercome synne, death, hell and Satan: and are come vnto the euerlastynge lyfe of glory. And for thys cause saye we: faythe bryngeth the spirite.

Hereof commeth it, that faythe onely iustifieth, maketh righteous, and fulfilleth the law: for it bryngeth the spirite thorow Christes deseruynges, the spirite bryngeth luste, looseth the bert, maketh him free, setteth him at libertie, and geueth him strength to worke the dedes of the lawe with loue, euen as the lawe requireth. Then at the last out of the same faythe so worckynge in the herte, springe all good workes by their owne accorde. That meaneth he in the thyrde Chapter: for after he hath cast awaye the workes of the lawe, so that he soundeth as though he woulde breake and disanull the lawe thorow faythe: he aunswereth to that myght be layde agaynste, saying: we destroy not the lawe thorow faythe: but maynteyne, further, or stablyshe the lawe thorow faythe. That is to saye, we fulfyll the lawe thorow faythe.

Synne in the scripture is not called that outwarde worke onely committed by the body, but all the whole busynes and what soeuer accompanieth, moueth or stereth vnto the outwarde dede, and that whence the workes springe: as vnbeleefe, pronenes and redines vnto the dede in the ground of the herte, with all the powers, affeccions and appetytes, wherwith we can but synne. So that we saye, that a man then sinneth, when he is caried awaye hedlonge into synne, all to gether as muche as he is of that poyson inclynacion, and corrupte nature, wherin he was conceyued and borne. For there is none outwarde synne committed, excepte a manne be caryed awaye all together, with lyfe, soule, herte, bodye, luste and mynde thereunto. The scripture loketh singularly vnto the herte and vnto the rote and originall fountayne of all synne, whiche is vnbeleefe in the botome of the herte. For as faythe onely iustifieth and bryngeth the spirite and luste vnto the outwarde good workes, euen so vnbeleefe only damneth and kepeth out the spirite, prouoketh the flesshe, and stereth vp luste vnto the euyll outwarde workes, as happened to Adam and Eua in Paradise. Genesis. iii.

For this cause Christ calleth synne vnbeleefe, and that notably in the .xvi. Chapter of sainct John. The spirite sayeth he, shall rebuke the worlde of synne,

synne, because they beleue not in me. And John.viii. he sayeth: I am the lyght of the worlde. And therefore in the.xii. of John he byddeth them while they haue light, to beleue in the light, that ye may be the chyldren of light: for he that walketh in darkenes woteth not whither he goeth. Nowe as Christ is the light, so is the ignorannce of Christ that darkenes wherof he speaketh: in whiche he that walketh, woteth not whither he goeth: that is, he knoweth not howe to worke a good worke in the syght of god, or what a good worke is. And therefore in the.ix. he sayeth: as longe as I am in the worlde, I am the lyght of the worlde: but there cometh nyght when no manne can worke: which nyght is but the ignorannce of Christ, in which no man can se to do any worke that pleaseth God. And Paul exhorteth, Ephesi.iiii. that they walke not as other hethen whiche are straungers from the lyfe of god, thorow the ignorannce that is in them. And agayne in the same Chapter. Put of (saieth he) the olde man whiche is corrupt thorowe the lustes of errour, that is to saye ignorannce. And Rom.xiii. Let vs caste away the dedes of darckenes: that is to say, of ignorannce & vnbeleue. And i.Pet.i. Fashion not your selues vnto your olde lustes of ignorannce. And.i. John.ii. He y loueth his brother dwelleth in light: & he that hateth his brother walketh in darckenes, and woteth not whither he goeth, for darcknes hathe blynded his eyes. By lyght he meaneth the knowledge of Christ, and by darckenes, the ignorannce of Christe. For it is impossyble that he that knoweth Christe truly, shoulde hate his brother.

Furthermore, to perceaue this thing more clearly, thou shalt vnderstande, that it is impossible to synne any synne at all, excepte a man breake the first commaundemente before. Nowe is the first commaundement deuyded into two verses: Thy Lorde God is one God, and thou shalt loue thy Lorde God with al thine heart, with al thy soule, with al thy power, & with al thy might. And the whole cause why I synne against any inferiour precepte, is that this loue is not in mine hearte: for wer this loue wrytten in my heart, and were full and perfecte in my soule, it would kepe mine heart from consentinge vnto any synne. And the whole and onely cause why thys loue is not wrytten in our heartes, is that we beleue not the fyrste parte, that our Lorde God is one God. For will I what these wordes, one Lorde and one God meaneth: that is to saye, yf I vnderstode that he made all, and ruleth all, and that what soeuer is done to me, whether it bee good or bad, is yet his will, and that he onely is the Lorde that ruleth and doeth it: and will thereto what this worde myne meaneth: that is to saye, yf myne heart beleued and felte the infinite benefytes and kyndenes of God to me warde, and vnderstode and entirely beleued the manyfolde conenauntes of mercy, wherwith God hathe bounde him selfe to be mine, wholy and all together, with all his power, loue, mercye, and might, then shoulde I loue him with all myne heart, soule, power, and myght, and of that loue euer kepe his commaundementes. So se ye now that as fayethe is the mother of al goodnes and of al good workes, so is vnbeleife the grounde and rote of all euyll, and all euyll workes.

Finally, yf any man, that hath forsaken synne and is conuerted to put hys trust in Christe, and to kepe the lawe of god, doth fall at a time: the cause is, that the fleshe thorowe negligence hathe choked the spirite, and oppressed

her

her, and taken from her the foode of her strength: whiche fode is her medi-
tacion in God and in his wonderfull dedes, and in the manyfolde couenaun-
tes of his mercye.

Wherfore then before all good workes, as good frutes, there muste ne-
des be faythe in the heart whence they springe. And before al bad dedes, as
bad frutes, there muste be vnbelefe in the harte, as in the rote, fountayne,
pith and strength of all synne. Which vnbelefe and ignorannce is called the
head of the serpent and of the olde dragon, which the womans seed Christ,
must treade vnder fote, as it was promysed vnto Adam.

Grace and gyft haue this difference, Grace properly is Goddes fauoure, gyft
beneuolence or kinde mind, which of his owne selfe, without deserving of
vs, he beareth to vs: wherby he was moued and enclined to geue Christ vn-
to vs, with all his other gyftes of grace. Gyfte is the holy goost a his wor-
king whome he powreth in to the heartes of them, on whome he hath mer-
cy, and whome he fauoureth. Though the gyftes of the spirite encrease in
vs daylye, and haue not yet their full perfection: yea and though there re-
mayne in vs yet euyll lustes and synne whiche fight against the spirite, as
he sayeth here in the .vii. Chapter, and in the .v. to the Galathians, and as it
was spoken before in the .iii. Chapter. of Gene. of the debate betwene the
womans seed, and the sede of the serpent: yet neuertheles Gods fauoure
is so great, and so strong ouer vs for Christes sake, that we are rounted for
full whole and perfecte before God. For Goddes fauour towardes vs, de-
uydeth not her selfe, encreasinge a lytell and a lytell, as do the gyftes, but
receaueth vs whole and al together in full loue for Christes sake, our inter-
cessor and mediatour, and because that the gyftes of the spirite and the ba-
tayle betwene the spirite and euyll lustes, are begonne in vs al ready.

Of this now vnderstandest thou the .vii. Chapter, where Paul accuseth
him selfe as a synner, and yet in the .viii. Chapter sayeth, there is no damna-
cio to them that are in Christ, and that because of the spirite, and because the
gyftes of the spirite are begonne in vs. Sinners we are because the fleshe is
not full kylled and mortified. Neuertheles in as muche as we beleue in
Christ, and haue the earnest and beginning of the spirite, and wolde fayne
be perfecte, God is so louinge and fauourable vnto vs, that he will not loke
on suche synne, nether will counte it as sinne, but will deale with vs accor-
ding to oure belefe in Christ, and according to his promyses, which he hath
swoorne to vs, vntyll the synne be full slaine and mortified by deathe.

Fayth is not mans opynyon and dreame, as some ymagin and fayne,
when they heare the story of the gospell. Which when they do that they fo-
low no good workes nor amendement of liuing, though they heare, & yet can
babble many thinges of fayth, then they fall from the right waye and faye,
fayth only iustifyeth not, a manne must haue good workes also, yf he will
be righteous and safe. The cause is, when they heare the Gospell or glad
tydinges, they fayne of their owne strength certayne ymagynacyons and
thoughtes in their hertes, saying: I haue hearde the Gospell, I remembre
the story, lo I beleue. And that they counte righte fayethe, which neuerthe-
lesse as it is but mans ymaginacion and fayninge, euen so profiteth it not, ne-
ther folow there any good workes or amendement of liuyng.

But right fayth is a thinge wroughte by the holy goost in vs, whiche

chaungeth

chaungeth vs, turneth vs in to a newe nature, and begetteth vs a newe in God, and maketh vs the sonnes of God, as thou redest in the fyrst of John, and killeth the olde Adam, and maketh vs altogether newe in the hearte, mynde, will, lust and in al oure affections and powers of the soule, the holy goost euer accompanying her and rulinge the hearte. Faith is a liuely thing, mightie in worcking, valiaunt and stronge, euer doing, euer frutefull, so that it is vnpossible that he whiche is endued therewith, shoulde not worke alwayes good workes without ceasing. He axeth not whether good workes are to be done or not, but hathe done them all redy, yer mencion be made of them, and is all waye doinge, for suche is his nature: nowe quicke faithe in his herte and liuely mouinge of the spirite driue him and stere him therevnto. Whosoeuer doeth not good workes, is an vnbeleuynge person and faythlesse, and loketh round about, gropinge after fayth and good workes, & wotteh not what fayth or good workes meane, though he babil neuer so many thinges of fayth and good workes.

Faithe is then a liuely and stedfast truste in the fauoure of God, wherewith we committe oure selues all together vnto God: and that truste is so surely grounded and stycketh so faste in our heartes, that a manne woulde not once doute of it, though he shoulde dye a thousande tymes therfore. And suche trust wrought by the hooly goost throughe faith, maketh a man glad, lusty, cherefull and true herted vnto God and to all creatures. By the meanes whereof, willingly and without compulcion he is glad and redy to do good to euery man, to do seruice to euery man, to suffer all thinges, that God may be loued and praysed, which hathe geuen him suche grace: so that it is impossible to separat good workes from faithe, euen as it is impossible to seperate heete and burninge from fyre.

Therfore take hede to thy selfe, and beware of thine owne fantasies and ymaginacions, whiche to iudge of faith and good workes will seme wyse, when in dede they are starke blinde and of al thinges most folysshe. Praye God that he wyll witesafe to worke faith in thyne herte, for else shalt thou remaine euermore faithlesse, fayne thou, ymagin thou, enforce thou, wrastle with thy selfe, and do what thou wilt or canst.

Righteousnes is euen suche fayth, and is called Goddes righteousnes, or righteousnes that is of valoure before God. For it is Goddes gyfte, and it alltereth a man and chaungeth him to a newe spirituall nature, and maketh him free and liberall to paye euery manne his duetie. For thorow faith is a manne purged of his sinnes, and obteineth lust vnto the lawe of God, wherby he geueth God his honour, and paieth him that he oweth him, and vnto men he doeth seruice willingly wherwith soeuer he can, and payeth euery man his dutie. Such righteousnes can nature, free will and our owne strength neuer bring to passe. For as no mã can geue him selfe fayth, so can he not take away vnbeleefe: howe then can he take awaye any thyng at all? Wherfore all is faise ypocrisy & syn, what soeuer is done without faith, or in vnbeleefe, as it is euident in the .xiiij. Chap. vnto ꝑ Romains, though it appere neuer so glorious or beautifull outwardes. Flesh & spirite mayst thou not here vnderstand, as though flesh were only that which pertaineth vnto vnchastitie, & the spirite that whiche inwardly pertaineth to the hearte: but Paul calleth flesh here, as Christ doth John. iii. Al ꝑ is borne of flesh, ꝑ is to flesh

were, the whole man with life, soule, body, witte, will, reason, & whatsoeuer he is or doth within & without: because that these al, and all that is in man, study after the worlde and the flesshe. Call flesshe therfore whatsoeuer (as longe as we are without the spirite of God) we thinke or speake, of God, of fayth, of good workes, and of spirituall matters. Call flesshe also all workes whiche are done without grace, and without the worckynge of the spirite, howsoeuer good, holy and spirituall they seme to bee, as thou mayest proue by the .v. Chap. vnto the Galathians, wher Paul numbreth worshipping of ydols, witchecrafte, enuy and hate, amonge the dedes of the flesshe: and by the .viii. vnto the Romaynes, where he sayeth that the lawe by the reason of the flesshe is weake. Whiche is not vnderstande of vnchastitie onely, but of all sinnes, and moste specially, of vnbeleefe whiche is a vice moste spirituall, and ground of all sinnes.

And as thou callest him, which is not renewed with the spirite and borne againe in Christ, flesh, and all his dedes, euen the very mocions of his heart and minde, his learning, doctrine & contemplacion of hie thinges, his preachinge, teachinge and study in the scripture, bildinge of churches, foundinge of abbeys, geuyng of almes, masse, mattence & whatsoeuer he doth, though it seme spirituall & after the lawes of God: So contrary wyse call him spirituall which is renewed in Christ, and al his dedes which springe of faith, seme they neuer so grosse, as the washynge of the disciples fete, done by Christ, and Peters fishing after the resurrection, yea and all the dedes of mattrimony are pure, spirituall, yf they procede of fayth, and whatsoeuer is done with i the lawes of God, though it be wrought by the body, as the very wiping of shoes & such lyke, how soeuer grosse they appeare outward. Without suche vnderstandyng of these wordes, canste thou neuer vnderstande this epistell of Paul, nether any other place in the holy scripture. Take hede therfore, for whosoeuer vnderstandeth these wordes otherwise, the same vnderstandeth not Paul, whatsoeuer he bee. Nowe will we prepare oure selues vnto the epistle.

For as muche as it becometh the preacher of Christes glad tydynges, fyrst thorowe openinge of the lawe to rebuke all thinges, and to proue all thinges synne, that procede not of the spirite and of fayth in Christ, and to proue all men sinners and children of wrath by inheritaunce, and how that to synne is theyr nature, and that by nature they cannot otherwise do then to synne, and therwith to abate the pryde of man and to bringe hym vnto the knowledge of him selfe, and of his miserye and wretchednes, that he might desyre helpe: Euen so doeth sayncte Paul, and beginneth in the fyrst Chapter to rebuke vnbeleefe and grosse synnes whiche all men se, as ydolatrye, and as the grosse synnes of the hethen were, and as the synnes nowe are of all them whiche liue in ignorance without fayth, and without the fauoure of God, and sayeth: The wrathe of God of heauen appereth thorow the Gospell vpon all men for their vngodlynes and vnholye liuynge. For though it be knowen and dayly vnderstande by the creatures, that there is but one God, yet is nature of her selfe, without the spirite & grace, so corrupt & so poysoned, that men nether can thanke him, nether worshippe him, nether

nether geue him his due honour, but blinde them selues & fall without ceasing into worse case, euen vntyll they come vnto worshyppyng of ymages, and worcyng of shamefull synnes which are abominable and agaynst nature, and moreouer suffre the same vnrebuked in other, hauing delectacion and pleasure therin.

In the.ii. Chapter he proceadeth further, and rebuketh all those holye people also whiche without luste and loue to the lawe, lyue well outwardly in the face of the worlde, and condemne other gladly, as the nature of al ypocrites is, to thinke them selues pure in respecte of open synners, and yet hate the lawe inwardly, and are full of couetousnes and enuye, and of all vnclennes, Mat. xxiij. These are they whiche despise the goodnes of God, and according to the hardenes of theyr heartes, heape together for them selues the wrathe of God. Furthermore sayncte Paul as a true expounder of the lawe, suffreth no man to be without synne, but declareth that al they are vnder synne whiche of fre wil and of nature will liue well, and suffereth them not to be better then the open synners, yea he calleth them harde herted and suche as cannot repente.

In the.iii. Chapter he mingleth both together, both the Iewes and the gentiles, and sayth that the one is as the other, both synners: & no difference betwene them, saue in this onelye, that the Iewes had the worde of God committed vnto them. And though many of them beleued not theron, yet is goddes trueth and promise thereby nether hurte nor minished: and he taketh in hys waye and allegeth the sayinge of the. L. Psal. that God myght abyde true in hys woordes and ouercome when he is iudged. After that he returneth to hys purpose agayne, and proueth by the scripture that all men without difference or exception are synners, and that by the workes of the lawe no man is iustified: but that the lawe was geuen to vtter and to declare synne onely. Then he beginneth and sheweth the righte waye vnto righteousnes, by what meanes men must be made righteous and safe, and sayeth: They are all synners and without prayse before God, and muste without their own deseruinges be made righteous thorow faith in Christ, whiche hathe deserued suche ryghteousnes for vs, and is become vnto vs Goddes mercy stole for the remission of synnes that are paste, thereby prouing that Christes righteousnes which commeth on vs thorowe fayth, helpeth vs onely. Whiche righteousnes sayeth he is now declared thorow the gospell, and was testified of before by the lawe and the Prophetes. Furthermore (sayeth he) the lawe is holye and furdered thorow faithe, though that the workes therof with al theyr boste are brought to nought, and proued not to iustifye.

In the.iiii. Chapter (after that now by the.iii. fyrste Chapters, the synnes are opened, and the waye of faythe vnto rigteousnes layde) he beginneth to aunswere vnto certayne obiections and cauillacions. And fyrste he putteth forthe those blynde reasons, whiche commonlye they that wilbe iustifyed by their owne woorkes, are wont to make when they heare that faythe onelye without woorkes iustifyeth, sayinge: shall menne do no good woorkes: yea and yf faythe onelye iustifye, what needeth a manne to studye for to do good woorkes. He putteth forthe therfore Abraham for an ensample, sayinge: What dyd Abraham with hys woorkes?

was al in vaine, came hys workes to no profyte. And so cõcludeth that Abraham without & before all workes was iustified and made ryghteous. In to muche that before the worke of circumcyſion he was prayſed of the ſcripture and called ryghteous by his fayth onely, Geneſis .xv. So that he dyd not the worke of circumciſion for to be holpe thereby vnto ryghteouſnes, which yet God cõmaunded him to do, and was a good worke of obedience: So in lyke wyſe no doute none other workes help any thing at all vnto a mans iuſtifyinge: but as Abrahams circumcyſion was an outewarde ſigne whereby he declared his righteouſnes which he had by faith, and his obedience and redynes vnto the wyll of God, euen so are all other good workes outwarde ſignes and outewarde frutes of fayth and of the ſpirit, which iuſtifye not a man, but that a man is iuſtifyed alredy before God inwardly in the herte, thorowe faythe, and thorowe the ſpirite purchaſed by Chriſtes bloud.

Herewith nowe ſtablyſheth Sayncte Paul his doctryne of fayth afore rehearted in the .iij. Chapters, and bringeth alſo teſtimony of Dauid in the .xxxij. Pſalme, whiche calleth a manne bleſſed, not of workes, but in that hys ſynne is not reckened, and in that faythe is imputed for ryghteouſnes, though he abyde not afterwarde without good workes, when he is once iuſtifyed.

For we are iuſtifyed, and receaue the ſpirite for to do good workes, nether were it otherwyſe poſſible to do good workes, except we had fyrſte the ſpirite.

For how is it poſſible to do any thynge well in the ſight of God, while we are yet in captiuitie and bondage vnder the deuyll, and the deuyll poſſeſſeth vs all together and holdeth our hertes, ſo that we cannot ones conſent vnto the wyll of God. No man therfore can preuent the ſpirite in doing good: but the ſpirite muſt fyrſte come and wake hym out of hys ſlepe, and with the thunder of the lawe feare him, and ſhewe him hys miſerable eſtate and wretchednes, and make him abhorre and hate him ſelfe, and to deſyre helpe: and then comforte hym againe with the pleaſant rayne of the Goſpell, that is to ſaye, with the ſwete promyſes of God in Chriſte, and ſtere vp faythe in hym to beleue the promiſes. Then when he beleueth the promiſes, as God was mercifull to promyſe, ſo is he true to fulfyll them, and will geue hym the ſpirite and ſtrength, bothe to loue the wyll of God, and to worke thereafter. So ſe we that God onelye (whiche accordyng to the ſcripture worketh all in all thinges) worketh a mans iuſtifyinge, ſaluation and healthe, yea and powreth faythe and beleife, luſt to loue goddes will, and ſtrength to fulfill the ſame, into vs, euen as water is powred into a veſſell, and that of his good will and purpoſe, and not of our deſeruinges and merites. Goddes mercy in promiſinge, and trueth in fulfillinge his promiſes ſaueth vs, and not we our ſelues. And therfore is al laude, prayſe and glory, to bee geuen vnto God for hys mercy and trueth, and not vnto vs for oure merites and deſeruinges. After that he ſtretcheth hys exãple out againſte all other good workes of the lawe, and concludeth that the Iewes cannot be Abrahams heyres becauſe of bloude and kynred onely, much leſſe by the workes of the law, but muſt inherit Abrahams fayth, if they wilbe the right heires of Abrahã: for as much as Abrahã before the

lawe

law, both of Moses and also of circumcisiō, was thorow faith made righteous, & called the father of all them that beleue, & not of them that worke. Moreouer the law causeth wrathe, in as much as no man can fulfil it with loue and iuste. And as longe as suche grudgynge, hate and indignacyon agaynst the lawe remayneth in the herte, and is not taken awaye by the spirite that commeth by fayth, so longe (no doute) the workes of the lawe, declare euidently that the wrath of God is vpon vs, and not fauoure. Wherfore faythe onely receyueth the grace promysed vnto Abraham. And these ensamples were not written for Abrahams sake onely (sayeth he) but for ours also, to whom yf we beleue, faythe shalbe reken̄ed lykewyse for righteousnes, as he sayth in the ende of the Chapter.

In the .v. Chapter he commendeth the frutes and workes of faythe, as are peace, reioysing in the conscience, inwarde loue to God and man: moreouer boldnes, trust, confydence and a strong and a lusty mynde and stedfast hope in tribulacion and sufferynge. For all suche folowe, where the tyghte fayth is, for the aboundaunte graces sake and gyftes of the spirite, whiche God hathe geuen vs in Jesu Christe, in that he gaue him to dye for vs yet his enemyes. Nowe haue we then, that faythe only before al workes iustifyeth: and that it foloweth not yet therfore that a man shoulde do no good workes: but that the righte shapen workes abyde not behynde, but accompanye faythe, euen as bryghtnes doth the sunne, and are called of Paul the frutes of the spirite: where the spirite is, there it is alwaies somer, and there are alwaies good frutes: that is to say, good workes. This is Pauls order, that good workes springe of the spirite, the spirit commeth by faith, and fayth commeth by hearing the worde of God, when the glad tydinges and promises which God hath made to vs i Christ, are preached truly, and receaued in the grounde of the hearte without wauering or doutynge. After that the law hath passed vpō vs & hath damned oure consciences, where the word of God is preached purely and receaued in the hert, there is faith and the spirite of God, and there are also good workes of necessitie when soeuer occasion is geuen: where goddes worde is not purely preached, but mens dreames, tradicions, ymaginacions, inuencions, ceremonies and superstucion, there is no faythe, and consequentlye no spirite that commeth of God. And where Goddes spirite is not, there can be no good workes, euen as where an appletre is not, there can growe no apples, but there is vnbeleefe, the deuels spirite and euyll workes. Of thys Goddes spirite and hys frutes haue oure holy ypocrites not once knowen, nether yet tasted, howe swete they are, though they fayne many good workes of theyr owne ymaginacions, to be iustyfied with all, in whiche is not one crum of true faythe or spirituall loue, or of inwarde ioye, peace and quyetnes of conscience, for as muche as they haue not the worde of God for them, that such workes please God, but they are euen the rotten frutes of a rotten tre.

After that he breaketh forth, and runneth at large, and sheweth whence bothe synne and righteousnes, deathe and lyfe come. And he compareth Adam, and Christe together, thus wyse reasonynge and disputynge, that Christe muste neades comme as a seconde Adam, to make vs heyres of hys tyghteweisnes, thorowe a newe spyrytuall byrthe, without ours deseruynges: euen as the fyrste Adam made vs heyres of synne, thorowe

the bodely generacyon, without oure deseruinge. Wherby is euidently knowen and proued to the vttermost, that no man can bring him self out of synne vnto righteousnes, nomore then he coulde haue withstande that he was borne bodely. And that is proued herewith, for as muche as the very lawe of God, whiche of right shoulde haue holpe, yf any thinge could haue holpen, not onely came and brought no helpe with her, but also encreased synne, because that the euyll and poysoned nature is offended and vtterly displeased with the lawe, and the more she is forbyd by the lawe, the more is she prouoked and set a fyer to fulfill and satisfye her lustes. By the lawe then we se clerely that we must nedes haue Christe to iustifye vs with his grace, and to helpe nature.

In the.vi. Chapter he setteth forth the chiefe and principal worke of faith, the battaill of the spirite against the flesshe, howe the spirite laboreth and enforseth to kyll the remnaunt of syn and lust whiche remaine in the flesshe, after our iustifiyng. And this chapter teacheth vs, that we are not so free from synne thorowe faythe, that we shoulde henne forth go vp and downe ydle, carelesse, and sure of our selues, as though there were nowe no more synne in vs: yes ther is sin remaining in vs, but it is not rekened, because of faith, & of the spirite which fight against it. Wherfore we haue ynough to do all oure lifes longe, to tame our bodies, and to compell the membres to obey the spirite, and not the appetites, that thereby we myght be like vnto Christes death & resurrectiō, and might fulfil our baptisme, which signifieth the mortifyinge of synnes, and the newe life of grace. For this battayle ceaseth not in vs vntill the last brethe, and vntill that sinne be vtterly slaine by the death of the bodye.

This thing (I meane to tame the body and so forth) we are able to do (sayeth he) seyng we are vnder grace, and not vnder the lawe: what it is, not to be vnder the lawe, he hym selfe expoundeth. For not to be vnder the lawe is not so to be vnderstande, that euery manne maye do what him lusteth. But not to be vnder the lawe, is to haue a free hearte renewed with the spirite, so that thou hast lust inwardly of thyne own accorde to do that which the law commaundeth, without compulsion, yea though there were no lawe. For grace, that is to saye Goddes fauoure, bryngeth vs the spirit, and maketh vs to loue the lawe: so is there now no more synne, neyther is the lawe nowe any more agaynst vs, but at one, and agreed with vs, and we with it.

But to be vnder the lawe, is to deale with the workes of the lawe, and to worke without the spirite and grace: for so longe no doubte synne raygneth in vs thorowe the lawe, that is to saye, the lawe declareth that we are vnder synne, and that synne hath power and dominion ouer vs, seynge we cannot fulfyll the lawe, namely within the hearte, for as muche as no man of nature fauoreth the lawe, consenteth there vnto, and delyteth therein. Which thyng is exceading great synne, that we cannot consent to the law, which lawe is nothyng els saue the will of God.

This is the right fredome and libertie from sinne, and from the lawe wherof he writeth vnto the ende of thys Chapter, that is a fredome to do good onelye with lust, and to lyue well without compulcyon of the lawe: wherfore thys fredome is a spirituall fredome, whiche destroyeth

not

not the lawe, but ministreth that whiche the lawe requyreth, and wherewith the lawe is fulfylled: that is to vnderstande, luste and loue, wherwith the lawe is stylled and accuseth vs no more, compelleth vs no more, nether hathe ought to craue of vs any more. Euen as though thou were in dette to an other man, and were not able to paye, two maner wayes myghtest thou be lowsed. One waye, yf he woulde require nothyng of the, and breke thyne obligacion. An other waye, yf some other good man woulde paye for the, and geue the as much as thou myghtest satisfie thyne obligacion with all. Of this wyse hathe Christe made vs fre from the lawe, and therfore is this no wylde fleshely libertie, that shoulde do nought, but that doeth all thinges, and is fre from the crauyng and dette of the lawe.

In the .vij. Chapter he confyrmeth the same with a similytude of the state of matrimony. As when the husband dyeth, the wyfe is at her libertie, and the one looced and departed from the other, not that the woman should not haue power to mary vnto an other man, but rather now fyrst of all is she fre, and hath power to mary vnto an other man, which she coulde not do before, tyll she was looced from her fyrst husband: Euen so are our consciences bound and in daunger to the law vnder old Adam the flesh, as long as he liueth in vs. For the law declareth that our hertes are bounde & that we cannot disconsent from him. But when he is mortifyed and kylled by the spirite, then is the conscience fre and at lybertye: not so that the conscience shall nowe nought do, but now fyrst of al cleueth vnto another, that is to wete Christ, and bringeth forthe the frutes of lyfe. So now to be vnder the lawe, is not to be able to fulfyll the lawe, but to be detert to it, and not able to paye that whiche the lawe requyreth. And to be looce from the lawe, is to fulfyll it and to pay that which the lawe demaundeth, so that it can nowe hence forth axe thee nought.

Consequently Paul declareth more largely the nature of synne and of the lawe, how that thorow the lawe synne reuiueth, moueth hir selfe, and gathereth strength. For the old man and corrupt nature, the more he is forboden and kepte vnder of the lawe, is the more offended and displeased therewith, for as muche as he cannot paye that whiche is requyred of the lawe. For synne is his nature, and of hym selfe he cannot but synne. Therefore is the lawe death to him, torment and martyrdome. Not that the lawe is euill, but because that the euyll nature cannot suffre that which is good, cannot abyde that the law should require of him any good thinge. Lyke as a sicke man cannot suffre that a man should desire of him to run, to lepe, and to do other dedes of an whole manne.

For whiche cause .S. Paul concludeth, that where the lawe is vnderstande and perceaued of the best wise, there it doeth no more but vtter synne, and bring vs vnto the knowledge of our selues, and thereby kyll vs and make vs bonde vnto eternall damnacion, and deters of the euerlasting wrathe of god, euen as he wel fealeth and vnderstandeth whose conscience is truely touched of the lawe. In such daunger were we yer the law came, that we knewe not what synne ment, nether yet knewe we the wrathe of God vpon synners, tyll the lawe had vttered it. So seest thou that a man must haue some other thing, yea and a greater and a more myghty thinge then the lawe, to make hym ryghteous and safe. They that vnderstande

not the lawe on this wise, are blinde, and go to worke presumptuously, supposyng to satisfie the lawe with workes. For they knowe not that the lawe requireth a free, a willinge, a lusty and a lovynge hearte. Therfore they see not Moses ryght in the face, the vayle hangeth betwene and hydeth hys face, so that they cannot beholde the glorye of hys countenaunce, how that the lawe is spirituall & requyreth the hearte. I may of myne owne strength refraine that I do mine enemy no hurte, but to love hi with al mine heart, and to put awaye wrathe cleane out of my mynde, can I not of myne owne strength. I maye refuse money of myne owne strength, but to put awaye love vnto riches out of myne hearte, can I not do of mine own strength. To abstayne from adultery as concerning the outward dede, can I do of myne owne strength, but not to desyre in mine hearte is as vnpossible vnto me as is to chose whether I will honger or thurst, and yet so the lawe requyreth. Wherfore of a mans owne strength is the lawe neuer fulfilled, we muste haue thereunto goddes fauoure, and hys spyryte, purchased by Christes bloude.

Neuertheless when I saye a man maye do many thynges outwardly clene againste his hearte, we muste vnderstande that man is but dryuen of diuers appetites, and the greatest appetite ouercommeth the lesse and carieth the man awaye violently with her.

As when I desire vengeaunce, and feare also the inconuenience that is lyke to folowe, yf feare be greater, I abstayne, yf the apperite that desireth vengeaunce be greater, I cannot but prosecute the dede, as we se by experience in many murtherers and theues: which though they bee brought into neuer so great perill of death, yet after they haue escaped, do euen the same againe. And commen wemen prosecute their lustes, because fear and shame are awaye, when other whiche haue the same appetites in theyr heartes, abstayne at the lesse waye outwardly, or worke secretly being ouercome of feare and of shame, and so lykewyse is it of al other appetites.

Furthermore he declareth, how the spirite and the flesh fight together in one manne, and maketh an ensample of him selfe, that we myght learne to knowe that worke aright, I meane to kyll synne in oure selues. He calleth both the spirite and also the flesh a lawe, because that lyke as the nature of Goddes lawe is to dryue, to compell, and to craue, euen so the flesshe dryueth compelleth, craueth, and rageth agaynste the spirite, and will haue her lustes satisfied. On the other syde dryueth the spirite, cryeth, and fighteth agaynste the flesshe, and wyl haue his luste satisfied. And this strife dureth in vs, as longe as we lyue: in some more and in some lesse, as the spirite or the flesshe is stronger, and the very man his owne selfe is both spirite and the flesh, which fyghteth with his owne selfe vntyll synne bee vtterly slaine and we all together spirituall.

In the .viii. Chapter he comforteth such fighters that they dispaire not because of suche flesh, either thinke ỹ they are lesse in fauour with God. And he sheweth how that the synne remaining in vs, hurteth not, for there is no daunger to them that are in Christe whiche walke not after the flesshe, but fyght agaynste it. And he expoundeth more largely what the nature of the flesh and of the spirite is, and how the spirite cometh by Christe, which spirite maketh vs spyrituall, tameth, subdueth, and mortifieth the flesshe and

certifieth

certyfieth vs that we are neuertheles the sonnes of God, and also beloued though that synne rage neuer so morhe in vs, so long as we folowe the spirite and fyght against synne to kyll and mortifye it. And because nothynge is so good to the mortifiynge of the flesshe, as the crosse and tribulacion, he comforteth vs in our passions and afflictions, by the assistens of the spirite which maketh intercession to God for vs inwardly, with gronynges that passe mans vtteraunce, so that mans speche cannot comprehende them, and with the mourning also of the creatures with vs, of greate desire that they haue, that we were looced from synne and corruption of the flesshe. So se we that these thre chapters, the .vj. vij. viij. do none other thing so muche as to dryue vs vnto the right worke of faithe, which is to kil the olde man and mortify the flesshe.

In the .ix. x. and .xi. Chapter he treateth of Goddes predestinacion: whence it springeth all together, whether we shall beleue or not beleue, be looced from synne or not bee looced. By whiche predestinacion oure iustifying and saluacion are clene taken out of oure handes, and put in the handes of God only, which thinge is moste necessary of al. For we are so weake and so vncertaine, that if it stode in vs, there would of a truth no manne be saued: the deuyll no doute would deceaue vs. But now is God sure that his predestinacion cannot deceaue him, nether can any man withstande or let him, and therefore haue we hope and trust agaynst synne.

But here must a marke be set vnto those vnquyet, busye, and hie clyming spirites howe farre they shall go, whiche fyrste of al bringe hither their hye reasons and pregnant wyttes, and begyn fyrst from an hye to serch the bottomlesse secretes of Goddes predestinacion, whether they bee predestinate or not. These muste nedes ether caste them selues doune headlong into desperacion, or elle comit them selues to fre chaunce careleslye. But folow thou the order of this epistle, and noosell thy selfe with Christe, and lerne to vnderstande what the lawe and the gospell meane, and the office of both two, that thou mayest in the one knowe thy selfe, and how that thou hast of thy selfe no strength, but to sinne: and in the other the grace of Christ. And then se thou fight agaynste sinne, and the flesshe, as the .vij. fyrst Chapters teache the. After that when thou art come to the .viij. Chapter, and arte vnder the crosse and suffring of tribulacion, the necessitie of predestinacion will waxe swete, and thou shalt well fele how precious a thinge it is. For except thou haue borne the crosse of aduersitie and temptacion, and hast felte thy selfe brought vnto the very brymme of desperacion, yea & vnto hell gates, thou canst neuer medle with the sentence of predestinacion without thine owne harme, and without secret wrathe and grudging inwardly agaynst God, for otherwise it shal not be possible for the to thinke that God is righteous and iuste. Therfore muste Adam be well mortifyed and the fleshely witte brought vtterly to nought, yer that thou mayest awaye with this thinge, and drynke so stronge wyne. Take hede therfore vnto thy selfe, that thou drinke not wyne, whyle thou art yet but a suklinge. For euery learnynge hath her tyme, measure and age, and in Christ is there a certayne childehod, in which a man must be content with mylke for a season, vntil he waxe stronge, and growe vp vnto a perfecte manne in Christ, and be able to eate of more strong meate.

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In the.xii.Chap.he geueth exhortacion. For this maner obserueth Paul in all his epistles, fyrst he teacheth Christ and the faythe, then exhorteth he to good workes, and vnto contynuall mortifyinge of the flesshe. So here teacheth he good workes in dede, and the true seruynge of God, and maketh al mē Priestes, to offre vp, not money, and beastes, as the maner was in the tyme of the lawe, but their owne bodyes, with kyllynge and mortifyinge of the lustes of the flesh. After that he describeth the outwarde conuersacion of Christen men, how they ought to behaue them selues in spiritnall thinges, how to teache, preach & rule in the congregacion of Christ, to serue one another, to suffre all thinges pacientlye, and to commyt the wreke and vengeaunce to God, in conclusyō how a Christen man ought to behaue him selfe vnto al men, to frende, to foo, or what soeuer he be. These are the right workes of a Christen man whiche sprynge out of fauthe. For faythe depeth not holy daye, nether suffereth anye man to be ydle, whersoeuer she dwelleth.

In the.xiij.he teacheth to honour the worldly and tēporall swearde. For though that mans lawe and ordinaunce make not a man good before God, nether iustify hi in the hert, yet are they ordeyned for the furtheraūce of the commune welth, to mayntene peace, to punish the euyl and to defend the good. Therfore ought the good to honoure the tēporall swerde, and to haue it in reuerence, though as concerning them selues, they nede it not, but woulde absteyne from euyll of theyr owne accorde: yea and do good with out mās law, but by the law of the spirite which gouerneth the herte, and gideth it vnto all that is the wyll of God. Fynally he comprehendeth & knitteth vp all in loue. Loue of her owne nature bestoweth al that she hath, and euen her owne selfe on that whiche is loued. Thou nedest not to byd a kynd mother to be louyng vnto her only sonne. Mothe lesse spirituall loue which hath eyes geuen her of God, readeth mans lawe to teache her to do her dutye. And as in the begynnynge he dyd put forthe Christe as the cause and auctor of our ryghtewesnes and saluacion, euen so here setteth he him forth as an ensample to counterfayte, that as he hathe done to vs, euen so shulde we do one to another.

In the.xiiij.chapter he teacheth to deale soderly with the consciences of the weake in the fayth, whiche vnderstand not yet the libertye of Christe perfectly ynough, and to fauer them of Christen loue, and not to vse the libertie of the fayth vnto hynderaunce, but vnto the furderaunce and edifyinge of the weake. For where suche consyderacion is not, ther foloweth debate & despising of the Gospell. It is better therfore to forbeare the weake a whyle, vntyll they ware stronge, then that the learnynge of the Gospell should come al together vnderfote. And such worke is the singular worke of loue, and where loue is perfecte, there must nedes be such a respecte vnto the weake, a thynge that Christe commaunded and charged to be had aboue all thinges.

In the.xv.Chapter he setteth forthe Christe againe to be folowed, that we also by hys ensample, shoulde suffre other that are yet weake, as them that are fraile, open sinners, vnlerned, vnexperte, and of lothesome maners, and not to caste them awaye forthwith: but to suffre them tyll they ware better: and exhorte them in the meane time. For so dealte Christ in the Gos-

pell

pel and now dealeth with vs dayly, fauteryng our imperfectnes, weaknes, conuersacion and maners, not yet fashioned after the doctryne of the Gospel, but fnel of the flesshe, yea & sometime breake forth into outward dedes.

After that to conclude with a', he wysheth them encrease of faith, peace, and ioye of conscience, prayeth them and committeth them to God, and magnifyeth his office and administracyon in the Gospell, and soberly and with greate discretion desyreth succoure and ayde of them for the poore saynctes of Ierusalem, and it is al pure loue that he speaketh or dealeth with al. So fynde we in this epistle plenteously, vnto the vttermost, whatsoeuer a Christen man or woman ought to know, that is to weete, what the Lawe, the Gospell, Synne, Grace, Faith, Righteousnes, Christ, God, good workes, Loue, Hope, and the crosse are, and euen wherein the pythe of all that pertayneth to the Christen fayth standeth, and how a Christen manne ought to behaue him selfe vnto euery man, be he perfect or a synner, good or bad, stronge or weake, frende or foo, and in conclusion how to behaue oure selues both toward God and toward our selues also. And all thinges are profoundely grounded in the scriptures, and declared with ensamples of hi self, of the fathers, & of the propheres, that a man can here desyre no more.

Wherfore it appereth euydently, that Pauls mynde was to comprehende briefely in thys Epistle all the whole learnyng of Christes Gospell, and to prepare an introduccion vnto all the olde testamente. For without doute whosoeuer hath this pistle perfectly in his herte, the same hath the lyght and the effecte of the olde testamente with him: wherefore let euery man without exception exercyse him selfe therin diligently, and record it nyght and daye continually, vntyll he be full acquaynted therwith.

The last Chapter is a chapter of recommendacio, wherin he yet inioyneth a good moniction, that we shulde beware of the tradicions and doctryne of men, which begyle the simple with sophistry, and lernynge that is not after the Gospel, and drawe them from Christ, and nooseth them in weake and feble, and (as Paul calleth them in the pistle to the Galathyans) in beggerly ceremonyes, for the entent that they would lyue in fatte pastures and be in auctoritie, and be taken as Christ, yea and aboue Christe, and syt in the temple of God, that is to wit in the consciences of me, where God only, his worde, and his Christ ought to sytte. Compare therfore all maner doctrine of men vnto the scripture, and se whether they agre or no. And commytte thy selfe whole and all together vnto Christe, and so shall he with his holy spirite and with all his fulnes dwell in thy soule.

The summe and whole cause of the wrytynge of thys epistle, is, to proue that a man is iustified by fayth onely: which proposicion who soeuer denyeth, to him is not onely this epistle and al that Paul wryteth, but also the whole scripture so locked vp, that he shall neuer vnderstande it to hys soules healthe. And to bringe a man to the vnderstandinge and feleynge that fayth onely iustifyeth: Paul proueth that the whole nature of manne is so poisoned and so corrupte, yea and so dead, concerning godly liuing or godly thinkinge, that it is impossible for her to kepe the lawe in the sight of God: that is to saye, to loue it, and of loue and lust to do it as naturally as a man eateth or drinketh: vntill she be quickened again and healed thorow faith.

And by iustifying, vnderstand none other thing then to be reconciled to

God

God, & to be restored vnto his fauour, & to haue thy sinnes forgeuen the. As whē I say God iustifieth vs, vnderstād therby, that God for Christes sake, merites & deseruinges only, receaueth vs vnto hys mercy, fauour & grace, & forgeueth vs our sinnes. And when I say, Christ iustifieth vs, vnderstand therby that Christ onely hath redemed vs, dought & deliuered vs out of the wrath of God & damnaciō, & hath with his workes only purchased vs the mercy, the fauour & grace of God, & the forgeuenes of our sinnes. And whē I say that faith onely iustifieth, vnderstand therby that faith & trust in the truth of God & in the mercy promysed vs for Christes sake, & for his deserning & workes only, doth quiet the cōscience & certify her that our sinnes be forgeuen & we in the fauour of God. Furthermore, set before thyne eyes Christes workes & thine owne workes. Christes workes only iustifie the, & make satisfaccion for thy sinne, and thyne owne workes not: that is to say, quieteth thy conscyence, and make the sure that thy synnes are forgeuen the, and not thine owne workes. For the promise of mercye is made the for Christes workes sake, & not for thine owne workes sake. Wherfore seinge God hathe not promysed that thyne owne workes shall saue the, therfore faithe in thine owne workes can neuer quyet thy conscience nor certifie the before God (whē God cōmeth to iudge & to take a reconing) ỳ thy sinnes are forgeuen the. Beyond all this, mine owne workes cānot satisfie the law or pay her that I owe her. For I owe the law to loue her wt all mine heart, soule, power & might. Whiche thing to paye I am neuer able whyle I am compalled with flesshe. No, I cannot once begime to loue the lawe, except I be fyrste sure by fayth that God loueth me and forgeueth me.

Finally that we saye fayth only iustifieth, ought to offende no man. For if this be trewe, that Christ only redemed vs, Christ only bare our synnes, made satisfaccion for them & purchased vs the fauour of God, then must it nedes be true, that the trust only in Christes deseruing & in the promyses of God the father made vs for Christes sake, doth onely quiet the conscience, & certifie her that the sinnes are forgeuen. And when they say, a man must repent, forsake sin, & haue a purpose to sin no more as nye as he can, & loue the lawe of God: Ergo fayth alone iustifieth not. I answere: that, & al like argumentes are nought, & like to this. I must repent & be sorye, the Gospel must be preached me, & I must beleue it, or els I cannot be partaker of the mercye which Christe hath deserued for me: Ergo Christ only iustifieth me or not, Christ onely hathe not made satisfaccion for my sinnes. As this is a naughty argumēt, so is the other. Now go to reader, & according to the order of Paules writing, euē so do thou. Fyrst behold thy selfe diligētly in the lawe of God, & se there thy iust damnacion. Secondarely turne thyne eyes to Christe, and se there the exceading mercy of thy most kynde and louinge father. Thirdly remembre that Christe made not thys attonement that thou shouldest anger God againe: nether dyed he for thy synnes, that thou shouldest lyue styll in them: nether cleused he the, that thou shouldest retourne (as a swyne) vnto thyne olde puddell againe: but that thou shouldest be a newe creature, and lyue a newe lyfe after the will of God, and not of the flesshe. And be diligent leaste throwe thine own negligence and vnthankfulnes, thou lose this fauoure and mercy againe.

Fare well.

The paraphrase of Erasmus vpon the Epistle of the Apostle sainct Paule to the Romaines.

The first Chapiter.

The texte. ¶ Paule the seruaunt of Jesus Christe, called to the office of an Apostle, put aparte for the gospel of God, whiche he had promised afore by his prophetes in the holy scriptures of his sonne, whiche was borne vnto hym of the seede of Dauid after the fleshe: and hath bene declared to be the sonne of god with power, after the spirite that sanctifieth, synce the tyme that Jesus Christe our lorde rose againe from death, by whome we haue receiued grace & Apostleship, that obedience might be geuen vnto the fayth in his name among all heathen, of whose numbre you be the electe of Jesus Christ.



Paule, euen I the very same, so becomen of Saule, that is to say, of an vnquiet persone, a peace maker, of late subiect to Moses lawe, now made free therof, and becomen the seruaunt of Jesus Christ, not like a false soudiar, that falleth from his capitain, or one, that like a truant forgoeth his olde profession, but called forth to do this message, & muche more to my cõtentacion deuided now, than at that time, whã I was a maineteiner of the deuided pharisaical secte, vpõ an vngodly zeale, and light persuasion wanderyng out of the right waye now, and neuer before meete to be called by the surname of vnfained diuision, as one deuided and chosen out by Christe hym selfe to labour and trauayle in a muche more weyghtie matter, to preache (I saye) the ioyfull tydynges of God, whiche is no newe founde phantasie, but promised many yeres synce in his owne prophecies, whiche remayne still in bookes of no small credence, but in suche as are of an holy and moste vndoubted trueth of his sonne, whiche was touchyng hys frayle manhed, borne in tyme, of the seede of Dauyd, and was neuertheles declared to be the euerlastynge sonne of God euerlastynge, by the holy goost, as well appered bothe by dyuerse other profes, as moste specially, by that he ouercame death, and rose agayne from the deade, nowe becomen to all suche, as in hym are borne agayne, the prynce and chefe author of resurrection, I meane Jesus Christ our Lord, by whom we haue obtained not only suche fauour, as the keping of the lawe could not brynge vs to, but also in suche sorte to be hys messager, that as by other Apostles Christes gospel hath bene spread abrode among the Jewes, so maye it by me lykewyse be set forth among all heathens, whatsoeuer they be: not to trouble them with the burdaine of the lawe, but to make them yelde and submit themselues obediently to the doctrine of Christes faith, stedfastly cleauing therto, not to the bare wysedome of Philosophers: of whiche noumbre ye Romaines are also touching your nacion, but by adoption and fathering, called all to the right title of inheritaunce and surname of Jesus Christe, whiche point I incidently geue you warning

put aparte for the gospel.

By whõ we haue receiued grace and Apostleship &c.

of, leste either sectes or names of countreys put you now at square, which throughe a fauorable and gentle fatheryng, are now made one mans children.

The texte. ¶ To all you that be at Rome, beloued of God and called sainctes, grace be with you, and peace from God our father, and from the Lorde Iesus Christ.

To al you therfore as many as be at Rome, the dearely beloued children of God, and to suche, as from your former sinfull life are called to godlynes, greate and peace wythe I vnto you: not suche as the worlde commonly wysheth, but a substancial and a newe grace, that is to wete, the free gifte of fayth taught by the gospel perfectly iustifiyng: and by it, throughe the veter abolishemente of all the offences of your former life, a quiet peace of conscience, and a stedfast peace and frendship with God, whyche twoo are neither gotten by any helpe of worldly wysdome, nor yet by keapyng of Moses lawe, but are obteined of al menne, by the free gifte of God the father, and his sonne Iesus Christ our Lord.

Grace be

The texte. First verely I thanke my God through Iesus Christ, for you all, that your fayth is spoken of in all the worlde. For God is my wytnes, whome I serue with my spirite in the gospel of his sonne, that without ceasyng I make mencion of you, praying alwayes in my prayers, beseechyng that by some meane, at laste (one tyme or other) a prosperous iourney (by the wyll of god) might fortune me to come vnto you. For I long to see you, I might bestowe among you some spirituall gifte to strengthen you withall, that is, that I might haue consolacion together with you, through the common fayth, whyche both ye and I haue.

And first of all, verely I all your names I render thankes to God the father, whyche throughe Christe his sonne, hath geuen you this, that ye, whyche heretofore wer faythles, are now through your fayth in greatere renome in all the worlde, and muche spoken of. Which reporte certaynly, for the loue I beare towardes you, can not be vnto me, but very pleasaunte. For God the father is my wytnes, whome I now be yng delyuered from Moses lawe, doe seruice vnto, not with the grosse and carnall ceremonies therof, but spiritually, by preachyng the gladsome tidynges of hys sonne (for this seruice pleaseth him beste) that alwayes and without ceasyng, I remembre you in my prayers: beseechyng his goodnes, if it maye by any meane be, that my long be syze made vnto him may at last ons take effecte, whyche is, that his pleasure maye bee, I maye prosperously and with a mery iourney come to you. For surely a great longyng haue I to see you, not for any aduauntage of mine to behalf for so doing, but to bestowe some gifte among you not the grosse gifte of Moses lawe, but the spirituall gifte of Christe, to establishe you more surely, in that ye haue already begunne: or els to speake it better, that euery one of vs maye be to other comfortable, whyles I shalbe forfain for youre fayth, and ye likewyse agayne reioyce of mine, by meane wherof this will insue, that both our faythes shall through mutuall conferryng, be more ayded and strengthened.

For I long to see you, that I might

The texte. I would that ye woulde knowe brethren, how that I haue often tymes purposed to come vnto you (but hytherto) to haue fruit among you, as amonge

other

other of the gentiles. I am debter both to the greke and to the vngreke, to the learned and to the vnlearned: so that (as muche as in me is) I am ready to preache the gospel to you that are at Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to euery one that beleueth: to the Iewe first, and also to the gentile.

The cause why this hath not hitherto bene done, rose not of me. Muche rather allure your selues (brethren) that oftentymes purposed I to see you, but vntil this tyme some one lette or other hath chaunced, that I could not: and for this cause desired I so muche to see you, that I might among you also do some good, as I haue heretofore done amonge other nacions. For am I bound to bestow this my labour of preaching the gospel, wherewith I am by God put in truste, peculiarly vpō this nacion or that: but as hers indifferently God of all the worlde, so is Christes gospel equally due to all people. I call the gospel a meane, whereby a man is made righteous through fayth in Iesus Christ the sonne of God, whom the lawe promised, and in figure represented.

Debter therfore am I herein, not onely to the Grecians, but also to barbarous nacions, not to the learned and eloquente onely, but to the rude also and vnlearned, whosoeuer he bee, that renounceth not, nor disdaineth it. So that, as much as in me is, I am in a ioyful readines to preach the ghospell, euen vnto you also, that are at Rome. For neyther the maiestie of the empier of Rome maketh me afrayde so to do, nor thinke I the preaching of Christes ghospell any such ethyng, wherof I ought to be ashamed. For as to the wicked and vnfaithfull the gospell seemeth a matter to be laughed at, and haine: so whoso beleueth it, to him it is the mighty power of God, effectual to saluacion, and perfecte quietyng of mennes consciences: whither thynges, neyther Iewes traditions, nor your Philosophie, nor yet your dominion, are able to bryng about. And albeit this mighty power of the ghospell be in like condicion auailable to all men, yet as Goddes pleasure was so for honours sake, fyrste was it offered to the Iewes; after that streight by the preachers of the gospel, to be spread abrode among the grecians, and al other nacions of the worlde: to the ende, al men (both knowledge their owne vnrighteousnes, and also seeke to be made righteous by God, whether they be Englishmen, or Frenchemen. For farre is that man from saluacion, which neither knoweth his owne disease, nor thinketh where to seeke for remedy.

I am debter both to ỹ greke, & vngreke.

The texte.

For by it is the righteousnes of god opened from fayth to fayth: As it is written: The iuste shall liue by fayth.

And whereas hetofore this tyme sondrie men thought righteousnes to stande in sondrie pointes, nowe by preaching of Christes gospel all men know righteousnes, not of Moses (I saye) but of God him selfe, whiche standeth not in superstitious worshipping of idolles, nor in Iewishe ceremonies, but is wonne by fayth, whiles men knowledge and consente, that God nowe performeth that, whiche he longe tyme by the mouth of

Habac. ii. his prophetes promised to do. Euen as Habacuc also prophecied, saying: my righteous shall liue by fayth.

The texte. For the wrath of God appeareth from heauen against all vngodlynes and vnrighteousnes of men, whiche withhold the trueth in vnrighteousnes: seyng that it, whiche may be knowen of God, is manifest among them, for God hath shewed it vnto them. Yes his inuisible thinges, (that is to saye, his eternall power and godheade) are seen, forasmuche as they are vnderstande by the workes from the creation of the worlde: so that they are without excuse, because that when they knewe God, they glorified him not as god, neither were thankefull, but waxed full of vanities in their imaginacions, and their foolyshe hearte was blynded. When they counted them selues wyse, they became fooles, and turned the glory of the immortal God, vnto an image, made not onely after the similitude of a mortall man, but also of birdes, and foure footed beastes, and creapyng beastes. Wherfore God gaue them vppe to vncleanes through the lustes of their owne heartes to defile their owne bodies among them selues: Whiche turned the trueth to a lye, and worshipped and serued the thinges that be made, more then him that made them, whiche is blessed for euer and euer. Amen.

Which withholde the trueth in vnrighteousnes, &c.

For whereas before this tyme all people in maner without all punishement and correction, and as though God bare with and fauoured mens synnes, fell to mischiefe: nowe declareth he openly by his sonne sente from heauen, that his wrath is for good cause sette on fyer, and ready to take vengeaunce vpon al men, after what sorte soeuer they be vngodly or vnrighteouse, yea, euen vpon them, that to Moses lawe are straungers, because the trueth in maner knowen vnto them, they applied not to godly and vertuouse conuersacion, but helde on neuertheles in their synfull lyfe styll, and because also they knowyng muche more of God, than the rude and ignoraunte people, were yet no lesse deuilishe, than the other. God in dede wholly and perfectly, as he is, can in no wyse by mannes wytte be knowen, and yet asmuche as by it might be vnderstanden, men haue obtayned, albeit not so much neither, without his greate goodnes. For neuer had they gotten so much, had not God opened it vnto them, as he in dede did, albeit not by the bookes of the prophetes, in whome men thought he onely spake vnto the Jewes, at leste wyse yet by the wonderfull creacion of thys whole worlde.

Because that when they knewe god. &c.

For notwithstandyng God him selfe can not be seen, yet is he by mans wytte knowen through beholdyng this worlde wrought so wonderfully, and gouerned also so meruellously. Wherof albeit a beginnyng there was, and hereafter and ende shall folowe, yet by the workemanshippe of it is vnderstande the power of the maker, whiche neither hath beginnyng nor endyng, yea and moreouer, his godhead also, wherin he alwayes was in him selfe of moste perfection, euen before the worlde was made: all whiche was by God done, because they shoulde haue none excuse lefte them for to cloke their wicked dedes withall. For where they knewe well, that a God there was, yet neyther honoured they him as God, chefe ruler and gouernour of all, nor yet gaue him thankes, as to the geuer of all goodnes, whome doubtles they were yet of dutie bounden to laude and praise for the same knowledge, wherof they were so prouder but swellyng with the blaste of vayn glory, they became vayne, and wherin their imaginacions deceined, their

theyr folishe vnderstandynges also darkened with the mistie cloude of arrogancie, and in that became vnlearned fooles, because they bosted them selfe to be wise men and eloquent.

And as they regarded not to knowe God. &c.

Marke nowe, into what blindnes and foolishenes they fell. They turned and counterfaited the maiestie of God immortall, not onely after the image of a mortall man, but also after the image of bydes, fourefooted beastes, and creepyng beastes. And in punishement of suche monstrous honouryng of God, he suffered them so to runne on headelong, that they folowyng theyr owne desyres fell to suche filthy vncleanes, that eche one of them abused and dishonoured others bodyes, doyng shamefull vilanie therunto. And surely well worthy were they to fall into suche horrible synnes, that through pride so vnorderely and out of fashion honoured God, whome they knewe, as whiche in steede of very god selfe, worshipped a false maumette made with mannes hande, and frowardly stouped vnto creatures, worshippyng them euen aboue him, that made all thynges, therin wrongfull to God, to whom onely praises is to be geuen, as onely amonge men worthye therof for euer. Amen.

The texte. Wherefore God gaue them vppe vnto shamefull lustes: For euen their wemen did chaunge the naturall vse, into that, whiche is againste nature. And likewyse also the menne lefte the natural vse of the woman, and brente in their lustes one with an other, men with menne wrought filthynes. And receiued to them selues the rewarde of theyr errour, as it was accordyng.

Through this meanes (I saye) God beyng displeased suffered them to runne further headelong into all filthye and beastely lustes. In so muche that not onely the menne, but also theyr women forgeatynge theyr kynde, chaunged the natural vse of womans body into that, whiche is against nature: therein doubtles folowyng the men, whiche leauyng (as I sayed) the natural vse of women, brent in soule and abominable lustes, one of them vpon an other, so that the male vpon his like committed detestable vncleanes. And after they had by suche vilenouse wayes done iniurye and spyte to God, rewarde was geuen vnto them meete for suche madnes.

The texte. ¶ And as they regarded not to knowe God, euen so God deliuered them vp vnto a leude mynde, that they shoulde do those thinges whiche were not comely, beyng ful of al vnrighteousnes, fornicacio, wickednes, couetousnes, maliciousenes, ful of enuye, murder, debate, deceyte, euil conditioned, whisperers, backbiters, haters of God, doers of wrog, proude, bosters, deuisers of euil thinges, disobedient to father and mother, without vnderstandyng, couenaunt breakers, vnlouyng, truce breakers, vnmercifull. Whiche men though they knewe the righteousnes of God (considered not) how that they, which committe suche thynges, are worthy of death: not onely they that do the same, but also they whiche haue pleasure in them, that do them.

For as they coulde neither be contente to acknowledge and honoure God, whom they sufficiētly knew, so againe God suffered them beyng blinded wt theyr owne darkenes, to walke foorth in leudenes of minde, and that

so farre, that they committed suche detestable actes, as beseamed no reasonable man to doe, whiche were elswyse ful of alnaughtynes, fornicacion, couetousnes, wickednes, enuye, murder, debate, deceipte, malicyousnes, euill conditioned, whisperers, backbiters, haters of God, doers of wrong, proude, bosters, bringers vp of mischiefe, disobedient to father and mother, without vnderstandyng, inordinate, couenaunt breakers, vnlouyng, truce breakers, vnmercyful. These people whereas they righte well knewe, that a God there is, and knowe also that he is exactly and in euerye poynte iuste, so that it can not be auoyded, but that such outragious offenders are worthy death: not onely do suche deedes them selfe, but also consentyng to other like doers, are to the vnlearned an occasion of stumblyng and ruine.

Which men though they knewe the righteousnes of God. &c.

The. ii. Chapter.

The texte. Therfore art thou inexcusable, O man, whosoeuer thou be that iudgest. For in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest euen the selfe same thynges. But we are sure, that the iudgement of God is according to the trueth against them whiche commit suche thinges. Thinkeste thou this, O thou man that iudgest them whiche do suche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? Either despisest thou the riches of his goodnes and patience, and longe sufferaunce, not knowyng that the kyndenes of God leadeth the to repentaunce?

MOr maketh it so greatly for theyr excuse to saye, that wyse men with wordes abhorre such enormities: nor yet to allege that the magistrates by the lawes inhibite and punish them. For whatsoeuer a manne in the trade of his lyfe followeth, the same thyng he approueth. Nothyng therefore hast thou to excuse thy selfe withal, whosoeuer thou be, whiche wynkyng at thyne owne faultes, condemnest an other. But much rather assure the, that whiles thou geuest sentence vpō an other, in so doing thou condemnest thy selfe: forasmuch as thou takyng vpon thee the office of a iudge, doest euen the same thynges, for whiche thou condemnest another. And synce thou art in the same thyng faultie, that he is, surely whyles thou geuest sentente against hym, therein pronouncest thou sentence against thy selfe. Men mayest thou deceiue, and theyr iudgementes escape paraunture, because they vpon coniectures onely, and likelyhodes geue sentence, and are not able to see the secretes of mans hearte. But God whiche seeth, and knoweth all thynges, shall against all suche haynouse offenders, as wee before spoke of, geue sentence of iuste damnation, not vpon any slender or apparent proofe, but euen as the very trueth is.

But we are sure that the iudgement of God. &c.

What, doest thou so farforth (man) stande in thine owne phantasie (I speake to euery suche, as herein knoweth him selfe giltie) to thynke, whiles thou iudgeste suche offenders, that thou canste escape Goddes iudgement,

mente, thy selfe doing as they do: and lookest thou to escape goddes hande, when the transgressor can not escape thyne? and to auoyde goddes sentence, when men can not auoyde thyne? What, doeth goddes sufferaunce put the in hope to escape vnpunished? And is he for his exceadyng and bounteouse goodnes, or his long beasing with the in deferring thy punishement, of thee despised, as though he were suche one, as woulde either wynke at offences, or fauored euyll dedes? Nor vnderstandest thou, that this goddes long sufferaunce shewed vpon the, putteth not offenders in hope of escapyng punishment, but fauorably leadeth the to penaunce and amendment, to the ende that vpon remembraunce of his great benefites towarde the, thou shouldest at laste begyn for shame, with thy selfe to be displeased?

Either dispisest thou the riches of his goodnes,

¶ But thou after thy stubbernes, and heart, that can not repent, heapest vnto thy selfe wrathe, against the daye of vengeaunce, when shall be opened the righteouse iudgement of god, whiche wyl reward euery manne according to his dedes, that is to saye, praise, honoure, and immortalitie, to them whiche continewe in good doing, and seeke immortalitie. But vnto them that are rebelles, and that dothe not obeye the truth, but folowe vnrighteousnes, shall come indignation and wrath, tribulation and anguyshe vpon the soule of euerie man, that doeth euyll: of the Iewe fyrst, and also of the Gentile. To euerie man that doth good, shall come prayse, and honoure, and peace, to the Iewe fyrst, and also to the Gentile. For there is no respecte of persones with god, for whosoeuer hath synned without lawe, shall also perishe without lawe: And as many as haue synned in the lawe, shal be iudged by the lawe. For in the syght of god, they are not righteouse, which heare the lawe: but the doers of the lawe shalbe iustified. For when the Gentiles, which haue not the lawe, doe of nature the thinges contayned in the lawe: then they hauing not the lawe, are a lawe vnto themselues, whiche shewe the dedes of the lawe wrytten in their hearres: whyle their conscience beareth wytnes vnto the, and also their thoughtes accusyng one another, or excusyng at the daye, when the Lorde shall iudge the secretes of men by Iesus Christe, according to my gospell.

The texte.

But thou thy selfe tournest the goodnes of god towardes the, to the encreace of thy damnation. For whiles thou through suche a stubberne mynde, as canne by no meanes be mollified with repentaunce, refusest and forsakest god prouokyng the to amendment, nothing els therin doest thou, but procure, and laye vp the treasure of goddes wrathe against the. And albeit the wrathe and vengeaunce of God be not nowe presentlye seene and perceyued, yet shall it in tyme to come bee founde, doubtles in that fearefull daye, when without all fauour, synfull people shall so muche more earnestly be punished, by howe muche more stubbernlye, they refused goddes gentle calling of them to amendement, and when before all the worlde the exacte sentence of god shalbe opened, whiche shall neyther erroniously nor partially pronounce, as men are wont to doe, but as a moste vprighte iudge, and one, that knoweth all thinge, who shall, as menne deserues be, gyue rewarde, to some lyke euerlasting, to them (I saye) whiche hauyng a confidence in the promyses of the ghospell, continewe styll in godlye lyfe, without desyre of transytorye

Against the daye of vengeaunce.

thinges, or the vaine pleasures of this present lyfe, but are desirouse of lyfe euerlasting in heauen: for theyr shorte repyroche here, wyll he gyue glorye without ende: for despite suffered, honoure: and for not regarding their temporall lyfe, immortalitie: to other agayne, whiche through froward rebellion had rather obeye vnrighteousnes and falshed, than the truthe, reward shall be gyuen meete for suche desertes: without doubt the indignation and wrath of god, and therby tribulation and anguishe of minde, whiche punishment shall indifferently be layed, vpō all sinfull offenders, but specially vpon the Iewe and Greciā, to the ende that such be fyrste punished, to whome god fyrste offered his mercifull fauer: on the other syde, to euerie suche, as throughe fayth hath lyued godlye, shall prayse, honour, peace, and glorie, equally be gyuen, but to the Iewe first, then to the Grecian, and after that, to all other wilde and barbarouse nations. For with god ther is of persons no such respect, as ther is amōg meē sitting in iudgemente, but he is one to all men, and equally iuste. Wherfore, whosoeuer haue without the lawe synned, shall also without the condemnation of the lawe perishe: and suche shall by the lawe be iudged, as receyuing the lawe haue against the same transgressed. For in the syght of god to be coumpted for righteouse, it is not sufficient to haue bene onlye a hearer of the lawe, whiche I saye, because thou that art a Iewe shouldest not by so thinkyng deceyue thy selfe, but suche, as in workes and godly lyfe expresse and putte the lawe in vre: suche (I saye) and none elles shall by the iudgement of God be taken for righteouse. God is suche one, as embraceth and maketh of good workes, albeit there be no lawe at all, and muche more abhorreth suche, as hauing a lawe are not yet obedient therto, howbeit in dede no manne is there, that is vtterlye without a lawe. For when the Gentiles being without Moses lawe euen by the course of nature do suche workes, as are by the lawe commaunded, notwithstanding they be not put in remembraunce so to do by the rules of Moses lawe, yet are they to them selfe in stede of a lawe, as well appereth, by that in theyr lyfe they expresse the very substaunce therof, written, not in tables, as the other was, but in theyr heartes: insomuche that whatsoeuer in the courte of iudgement amonge the Iewes is customablye wonte to be done, the same is done in theyr heartes, whiles thy conscience beareth witnes either against the, or with the, and thy altering thoughtes either accuse, or excuse the. In time to come hereafter by this lawe shall god iudge, in whiche daye, that shalbe opened plainlye in the syghte of all men, whiche is nowe in mennes heartes secretly wrought, where he shall gyue sentence, to whome nothing is vnknowen. But yet this iudgement shall god execute by Christe his sonne, for this presente tyme our Lorde and sauioure, whiche shall than be the iudge of all the worlde. And leste anye shoulde thinke, that this I nowe tell you, is some fable or dreame, assure your selfe, that it is a parte of the ghospell, whiche I preache vnto you.

For whosoeuer hath sinned without lawe, shal also, &c.

Whan the lorde shall iudge the secretes of men, &c.

The texte. BEholde thou arte called a Iewe, and trustest in the lawe, and makest thy boaste of God, and knowest his wyll, and allowest the thynges that be excellente, and arte informed by the lawe: and beleuest, that thou thy selfe arte a gyde of the blynde,

blinde, a lyght of them, which are in darkenes, an instructer of them, which lacke discrecion, a teacher of the vnlearned, which hast the example of knowledge, and of the truthe, by the lawe. Thou therfore which teachest an other, teachest not thy selfe? thou preachest, a man shoulde not steale, yet thou stealest. Thou sayest a man shoulde not commit aduoutrie, yet breakest wedlocke. Thou abhorrest ymages, and yet robbest god of his honour. Thou that makest thy boaste of the lawe, thorough breakyng of the lawe, dishonourest god. For the name of god is euyll spoken of among the gentiles through you, as it is written.

A lyght of them which wander in darkenes.

For the name of god is euil spoken of amog the Gentiles.

What cause then hast thou, that arte a Iewe, to glorie of the lawe? Beholde, thou whiche so be called a Iewe thinkest it a great matter, and vpon the priuilege of the lawe gyuen vnto the by god, bearyng thy selfe boldly, bostest that god is author of thy religion, whose wyll & pleasure thou knowest by the holy wrytinges, whiche came from hym, whiche arte also informed by the lawe, so that not onely thy selfe art learned to knowe, what is to be belyued, what thinges are to be auoyded, and what is best to be done: but thinkest also in a confidence, that thou art able to be guyde to suche, as are in blindnes, and to gyue them lyght, which wander in darknes: that is, to be a teacher of the vnlearned, and an informer of them that lacke discrecion, because the lawe hath in the brought vp to knowe the fourme and order of lyfe, and the rule of truthe, thinkest thou for this to the greate of the gospell to be preferred before the Gentile? I thinke not so: but rather thynke, that the knowledge of the lawe, wherof thou makest suche boaste, shall before the iudgement seate of god make thy matter woorse, vnles thou frame thy lyfe thereafter. For the knowledge wherof thou makest suche boaste, shall sharpely be layed to thy charge. Thou braggest vpon the lawe, what teachest thou? thou (I saye) whiche teachest an other, and teachest not thy selfe? whiche preachest, that a man shoulde not steale, and thy selfe doest commit robberye: whiche tellest other, that aduoutrie shoulde not be done, and thy selfe breakest wedlocke: which abhorrest ydolatry, and thy selfe takest goddes honoure from hym: whiche makest thy boaste of the glorieth of the lawe gyuen vnto the by god, and by breakyng the same, dishonourest and shamest god the author therof: tourning that, for whiche among other thou seekest for glorye, to his reproche, to whom only al praise is due. For, this woorst to do, what els is it, but as far as in the lyeth, to dishonoure god, I saye, as farre as in the lyeth: for in dede what hym, no reproche at all falleth. Of suche long syne complayned the holy prophetes of god, and namely Esai and Ezechiel sayinge, that through you the name of god is euyll spoken of, reuiled, and through your faulte coumpted reprochefull, euen among the Gentiles gyuen to idolatrie: whiles ye bosting youre selues vpon the title of god and his lawe, leade an vngodly lyfe,

¶ For circumcision verelye auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcision is tourned to vncircumcision. Therfore yf the vncircumcised kepe the right thinges contayned in the lawe, shall not his vncircumcision be counted for circumcision? And shall not vncircumcision, whiche is by nature, (yf it kepe the lawe) iudge the, which beyng vnder the letter, and circumcised, doest transgresse the lawe? He is not a Iewe, whiche is a Iewe outwarde: neither is it circumcision, whiche is outward in the flesh: but he is a Iewe whiche is hyd within, and the circumcision of the heart is the true circumcision, whiche consisteth in the spirite and not in the letter; whose prayse is not of men, but of god.

The tenth.

For

For neyther is it sufficient to be only a Iewe borne, nor yet to be taken into theyr religion, but to that ende auayleth circumcision, yf thou put that thing in vre and practise, for whiche circumcision was gyuen, and in stede of lyke exercise that whiche thou in ceremonies takeste vpon the. But yf thou transgresse the lawe, thy circumcision wyll nothyng auayle, forasmuche as before god, it is as though thou were not circumcised at all. Nowe then, as thy circumcision is tourned into vncircumcision, excepte thou therwith kepe other rules of the lawe, whiche make to good maners: so shall the Gentile for lacke of circumcision take no hurte, but before god be accoumpted for circumcised, yf he being ignorannte nor regarding the ceremonies of the lawe, perfourme suche thinges, wherevnto the whole perfection and ende of the lawe standeth, that is to saye, pure and innocent lyfe, and haue therwith a sure confidence in Christe, and be obedient vnto hym, whiche is the ende of the lawe. ye I saye, the Gentile shall not only in this behalfe be in as good state as thou arte, but be also set before the, and therin in better case than thou arte, because he knoweth not what circumcision is, so that therfore his hurtles lyfe shall declare thy lyfe to be more damnable: forasmuche as he not professing the lawe, in the order of his lyfe expresseth yet the ende and meaning of the lawe, whereas thou leaning exactly to the bare wordes and small pointes therof, professing also the same with the marke of circumcision, by refusyng Christe breakest that, which in the law is chiefest. Before god, who iudgeth not me by bodely markes, but by there godlye myndes, loke haste thou the name of a Iewe, onles thou lyue after thy profession. For neyther is he Iewe, which beareth vpon hym a Iewyshe outwarde marke, nor is he circumcised, that hath a litle fleyn pared from his secret parte: but he, and none elles is a verye Iewe, whiche inwardly and in his conscience is a Iewe: whome as god only regardeth, so therby iudgeth he euery man. To be briefe, he is circumcised, whose heart is circumcised, rather than he, whose pitute member hath some parte pared of, nor trusteth somuche vpon the lawe grauen in stone, as vpon the spirituall meaning of it. For whose only flesshe is circumcised, among men he may in dede glorie, that he is a Iewe: but the very Iewe in dede is he, whose conscience is pourged from synne, and hath wholy gyuen himselfe to Christ: whiche man, albeit among men bee defrauded of his praise, yet doeth god acknowledge and approue hym, whose approbation is perfite blysse and saluacion.

But if thou be a breaker of the lawe, thy circumcision.&c.

¶ The

The.iij. Chapter.

What preferment then hath the Iewe, or what auauntageth circumcision? Surely very muche. For because that vnto them were committed the wordes of god. What then, though sum of them did not beleue? Shal their vnbeliefe make the promise of god without effect? God forbid. Let god be trewe, euery man a liar, as it is written: that thou myghtest be iustified in thy sayinges, and ouercum when thou art iudged.

The texte.

BVt here some one will saye, yf the whole nation stande in godly lyfe, and vertues maners ioyned with faith in Christe, what preferment then hath the Iewe more, than the Gentile, or what auauntageth circumcision at all, yf faythe and godlye lyuyng make both the circumcised, I say, and the vncircumcised equall? yea yf circumcision make the Iewes matter worse, yf he trangresse the lawe and offende. Truely, touching the free gyft of goddes grace offered by the gospell, no pointe better is the Iewes state and condition, than is the Gentiles. And yet in some consideration surely a great preeminence is it to bee a Iewe borne. For vnto him first maye they lawfully glorye, that among all other nations vnto them onelye were deliuered the wordes of god, as it maye appere, either for that to them aboue other was committed the lawe and prophetes, or for that to them god only vouchesaued to speake. Of whiche bothe, the first coulde not be without the great bountifulnes of god, whome it pleased so to magnifie that nacion: and then againe muche more semeth he prepared to the faythe offered by the gospell, whiche knoweth the promises of the lawe: and hyghest is he to the truthe, whiche hath sumwhat thereof, albeit (I see) but a shadowe. For the knowledge of Moyses lawe, and of the darke sayinges of the Prophetes, are, as it were, a steppe onwarde, and a further aunce to the doctrine of Christes gospel. And albeit sum of the Iewes being so muche stubbernely geuen to the carnall letter of the lawe wolde not geue credence to the gospel, yet hurteth not them vnbelief, suche as vnfaynedly imbrace it. Shall the vnbeliefe of suche (I suse you) cause that the faythfull promise of god shall not take effecte, so that he being therwith displeased, will (as men are commenly wont to do,) breake his promise, and disapoint all men of that, which he hath equally and indifferently promised to euerie man? God forbid it shoulde be so: but rather looke surely, that god will with all men kepe his promise, sauing with suche, as refuse to take his offer: whiche he doth, lest any manne myght at any tyme erproue the fidelitie of the promyse maker, and lest it appere not sufficiently, that god is trewe, and as he is trewe in dede, and cannot lye, so is he ready to performe, whatsoeuer he promised, but falsehod and lying cum of men, whiche through their own faultes are of the promises of god disapointed. God, as he is faithful, so neyther canne he bee deceyued, nor deceyue: but man, in asmuche as he is but manne, maye do bothe. That the promises of god bee moste certaine, witnesseth also the mistical and heauenlye psalme of Dauid, sayinge: To the intente that thou in thy sayinges myghtest appeare righteouse and trewe, and in dede ouercum, as often as manne shall accuse

What preferment then, &c.

What then though sum of them did not beleue?

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the for suche one, as maketh bayne promises, falsely and leudly thynking with themselfe, that for mine offences sake thou wylte not performe thy promise made to the stocke of Dauid. In dede I cannot denye, but that I well deserued to be disapointed of thy promise, but yet muche matter maketh it, that thy fidelitie and truthe shoulde throughe my synnes be among men more commended and spoken of: as it will, when they shal see the holde on still, not chaungyng thy sentence, notwithstanding all myne vnrighteousnesse.

The texte. ¶ But yf our vnrighteousnes make the righteousnes of god more excellent, what shall we say? is god vnrighteous, which taketh vengeaunce? I speake after the maner of men: god forbid. For how then shall god iudge the worlde? for yf the truthe of god appeare more excellent through my lye vnto his prayse, why am I henceforth iudged as a synner? And not rather (as men speake euill of vs, and as som affirme, that we saye) let vs do euill, that good maye com therof? whose damnacion is iuste.

But here som man with himselfe will peraduenture thinke this: yf by myne vnrighteousnes, the righteousnes of god, be more aduaunced and set furthe, what shall we thinke? shal we thynke god vnrighteous, and suche as would haue tyme to continewe, that his iustice maye more clearly appere and be more praised? But now speake I not in myne owne name, but in the name of vngodlye people. For god forbid, that any suche thought shoulde at any tyme enter into any good mannes mynde. yf god bee vnrighteous, (as this reason semeth) howe can he bee highe iudge of this worlde? For yf this bee goddes ordinaunce, that I shoulde be a sinfull lyar, to the intent that throughe my lying his fidelitie and truthe might the better be knowen, and more set furth, and that my reprochefull lyfe also should aduaunce his glory, why is he my synfull lyfe layed vnto mycharge? why thynke we not rather, as foule tounged people falsly reporte, takyng vs, as though we this sayed: let vs do vnhappely, that good maye com therof? yf that through our vnrighteousnes the righteousnes of God be more magnified and praysed. But god kepe all good folke farre from such frantyke imaginacions. All suche men for their vnbelefe are for iuste and lawfull causes by goddes sentence condemned. For as they can not laye to goddes charge the synnes, whereof themself be willfull workers, so thankes shoulde there none be gyuen vnto them, yf god of his goodnes turne their offences to his glorie.

For if the trueth of god appere more excellent through my lye.

The texte. ¶ What then? are we better than they? No, in no wise. For we haue allready proued, bothe that bothe Iewes and Gentiles are all vnder synne, as it is written. There is none righteous, no not one, there is none that vnderstandeth, there is none that seketh after god: they are all gone out of the waye, they are all vnprofitable, there is none that doeth good, no not one. Their throte is an open sepulchre, with their tongues they haue deceyued, the poyson of aspes is vnder their lyppes. Whose mouth is full of cursyng and bitternes. Their feet are swyfte to shed bloude: Destruction and wretchednes are in their wayes, and the waye of peace haue they not knowen. There is no feare of god before their eyes.

But now again to our purpose what shall we saye? Are we, that are Iewes, in better case than are the paynims? Not a whit. I meane touching gods grace promised by the gospell, though that in the prerogatiue of the lawe gyuen vnto vs by God, we seme to passe them. For now haue we allready plainly proued, that both Iewes and Gentiles are all subiect and

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thyng vnto synne. As for the gentiles, the matier is more plaine, than can bee denied. And that the Jewes are in like case, theyr owne scriptures beare euident witnes. For in the. xiij. psalme of Dauid this wyse is it wrytten: there is none righteous, none is there that vnderstandeth or seketh for God, all are wandered out of the waye; and therewith also becomen vnprofitable: no man is there, that doeth well, (I saye) not so much as one. Againe in the v. Psalme: theyr throte is an open sepulchre, with theyr tonges haue they deceiued: the poyson of the serpente Aspis is vnder theyr lippes. In the ix. Psalme likewyse: whose mouth is ful of bitternes and cursyng. Wyth which testimonies the prophete Esai agreyng, saieth: their fete are swifte to shede bloud, destruccion and wretchednes are in their waies, and the way of peace haue they not knowen, there is no feare of God before theyr yies.

The texte. We know, that whatsoeuer thyng the lawe sayeth, it sayeth it to them, whiche are vnder the lawe, that all mouthes may be stopped, & that all the worlde may be subdued to God, because that by the dedes of the law, there shal no fleshe be iustified in his sight. For by the lawe cummeth the knowledge of synne.

Nor can we now cauel & saye, that suche sayinges touche not, ne belong to the Jewes, synce that whatsoeuer the lawe sayeth, the same properly appertaineth vnto suche, as the same was geuen vnto, and are therefore to the same more bounden. All whiche was of God for none other purpose done but generally to stoppe euery mannes mouthe from proude auaunsyng of them selues: and eftsones to declare, that the whole worlde was endaungered to God, synce that, no not Moses lawe carnally kept, was able to make any mã righteous and innocent in the sight of God, without whose commendacion among men to be accoumpted for righteous is but a vaine trifle. But here wyll some one saye: if men by keping of the lawe become not righteous, what good doeth it? Certainly to this ende auailed the lawe, that by it eche man knewe his faulte. And surely towarde the recouery of health, no small furtheraunce is it, if a man knowe hys owne diseasse.

That al mouthes may be stopped, and that all the world. &c.

The texte, But nowe is the righteousnes of God declared without the lawe, forasmuche as it is alowed by the testimony of the lawe and of the prophetes. The righteousnes of God commeth by the fayth of Jesus Christ, vnto all, and vpon all them, that beleue.

But as hitherto it specially appertained to the lawe to shewe menne theyr offences, whiche they before the lawe geuen, knewe not so well: so is there nowe by preachyng of the gospell, a righteousnes declared, whiche nedeth no helpe of Moses lawe, whiche righteousnes yet the lawe and prophecies spoke of before. A iustice (I saye) there is declared, not of the lawe, but the iustice of God, to be obtained, neither by circumcision, nor Jewishe ceremonies, but through fayth and a sure trust in Jesus Christ, who alone geueth true and perfit iustice, not onely to the Jewes, or to any other special nacion, but without parcialitee to all and euery man, whiche hath a sure truste and confidence in him.

The texte. There is no differẽce: for all haue sinned, and are destitute of the glory of God, but are iustified freely by his grace through the redempcion, that is in Christe Jesu, whom God hath sette forth to be the obteiner of mercye through fayth, by the meanes of his bloud, to declare his righteousnes, in that he forgeueth the sinnes that are passed, which God did suffre, to shewe at this tyme his righteousnes, that he might be coumpted iuste and the iustifier of him, whiche beleueth on Jesus.

For as the disease is so general that all are this farre gone, that before God they can of their owne iustice nothyng glory: so must all of the same God, whom they haue offended, seke to be made righteous, whiche righteousnes he geueth, not as wages due for kepyng of Moses lawe, or of the lawe of nature either, but freely through the greate mercy of God, procured not by Moses, but by Jesus Christe, by whose bloud we are redemed from the tyranny of sinne. The Jewes as it cannot be denied, had in tymes paste their mercy table, a shadowe and figure of that, whiche shoulde afterwarde folowe, but nowe hath God declared Christe to be vnto all people the very propiciatory, mercie table, and sacrifice, to the entent that vpon displeasure conceiued fyrst with our synnes, we might now be made at one with God, not by the bloud of beastes, as the Jewes were, but by the most blessed bloude of Christe himselfe, whiche washeth awaye the synnes of all men, therby declaring his righteousnes to al the worlde, whiles he, through his sonne, in suche sorte forgeueth the sinnes of our former lyfe, ỹ he woulde yet haue vs nomore henceforth fall againe vnto them. Nor yet doeth he this because men haue deserued so muche, but because his promise was so to doe. Nor is it to be supposed, that God hath vntill thys time suffred his people to runne at ryote out of his lawes and to continue in synne, either because he wyst not, what they did, or fauoured their doynges, but rather in thys tyme, long before appointed, to shewe his righteousnes, that so it myghte clearely appeare, that he is both throughly and in all pointes righteous of him selfe, and the onely author of our iustice, whiche he indifferently geueth to al suche, as beleue the gospel of Jesus Christ.

Who God hath set furth to be the obteiner of mercy. &c.

The texte. Where is then thy reioysyng? It is excluded. By what lawe? Of workes? Nay: but by the lawe of fayth.

If this be so, (as it is) then answere thou me, whiche art a Jewe: where be thy crakes become? They are vndoubtedly taken from the, & dispatched arte thou of them, synce the tyme that it hath pleased God, in the ghospel of Christe to make all nacions equal. For euen the very Gentiles haue nowe helth and saluacion offered vnto them. But then by what lawe I pray you, are they excluded? Are they excluded by the olde ceremonial lawe of Moses? No not so, but by a newe lawe, suche as nothing els requireth, but a liuing fayth in the sonne of God.

The texte, Therfore we holde, that a man is iustified by fayth without the dedes of the lawe: Is he the God of the Jewes onely? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God onely whiche iustifieth the circumcision that is of fayth, and vncircumcision through fayth. Do we then destroy the lawe through fayth? God forbid. But we rather maintaine the lawe.

For we holde (as in dede the trueth is) that euery man may henceforth through fayth be made righteous, though he kepe not the workes and ceremonies of Moses lawe. The lawe and righteousnes therof peculiarly heretofore appertained to the Jewes: but the benefite of Gods mercy offered by the gospel, God now generally offereth to al men. Is he (trowe ye) onely God of the Jewes? Is he not alwel God also of the gentiles? Doubt there is none, but that he is God of all nacions, alwel (I saye) of the gentyles as of the Jewes. Then further, sythe there is but one God ouer all, good reason is it, that his gifte be likewyse common to all. Wherupon it folo-

Therfore we holde that a man. &c,

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weth againe, that it is not one God, whiche iustifieth the circumcised Iewe callyng him from his affiaunce in the lawe, whiche promiseth a sautour, to the fayth of the ghospell, whiche performeth the same: and another God which iustifieth the uncircumcised paynim, by calling him from his idolatrie, to the same fayth: but it is euen one god, whyche worketh righteousnes in bothe. But here wyll some Iewe say, what sayest thou Paule? If through fayth (as thou sayest) all thynges be geuen vs, then makest thou Moses lawe but a vaine thyng, and for noe vse and profite geuen to the Iewes. God forbid. Rather so farre are we from thabolishement or thappayryng of the authoritie of the lawe, that we muche more maintaine and establishe it, whiles we preache and teache, that thynges to be done in dede, whiche ỹ lawe promised, & vnto you of him, to whom as to a marke, the lawe pointed and directed. Nor is that abolished, whyche is chaunged for a better: no more than we say, that the floures are abolished, when in theyr steade be fallyng from the trees, there groweth fruit, or when in steade of the shadow, there is planted a very body.

Do we then destroy the lawe through fayth? God forbid, &c.

The iiij. Chapter.

What say we then, that Abraham our father (as pertaynyng to the flesshe) did finde? If Abraham were iustified by deedes, then hath he wherin to reioyce: but not with God. For what sayeth the scripture? Abraham beleued god, and it was counted vnto him for righteousnes. To him that worketh, is the rewarde not reckened of fauoure, but of dutie. To him that worketh not, but beleueth on him that iustifieth the vngodly, to him his faith is counted for righteousnes (according to the purpose of the grace of god.) Euen as Dauid declareth the blessednes of that man, vnto whō God imputeth righteousnes without deedes. Blessed are they whose vnrighteousnes are forgeuen, and whose synnes are couered. Blessed is that man, to whom the Lorde will not impute synne.

the texte.

AND yet if now any man stubbernly maintein and defend the present state of Moses lawe, grosse and carnal as it is, and not onely defend it, but also vpon a confidence therein put other in hope to be saued: Against him will I for example rehearse no meane Iewe, but euen Abraham him selfe the first & chefe of al the circumcised, of whō as father & beginner of theyr stocke, the whole nacion of Iewes are wonte specially to take and glory. And yet is Abraham in very dede touching carnal kinred in suche sorte father to the Iewes, that yet he is neuertheles the father to all suche as in fayth resemble him, and are like vnto him, in thymage of the soule, and not so much in the image of the body. As for circumcision, (which as I sayd) had his first beginning in Abraha, was but a pledge and marke of al Moses law, & as a man may say, a special token wherby Iewes are knowen to be Iewes. Let vs now therfore consider what Abraham got, & that which he got, by what meanes he obtained it. That Abraham hym self was praised for a righteous man, ỹ scriptures selfe beare euident record. But no wil he either through circumcision or by kepyng of suche other ceremonies as are in Moses lawe prescribed, wonne the commendacion, then hath he bene dede somewhat wherof to reioyce, and yet not before God, but before men. And why before men? Undoubtedly, because he gotte it through suche externe and bodily meanes as menne vse to iudge of. And why not before God? Certainly because he obtained it, not for hys faythes sake, wherby we are brought into the fauer of God. But now so is it that Abrahā euen at Gods

If Abraham were iustified by deedes, then hath he wherin to reioyce, but not with God.

vvone hande obtained the praise of righteousnes. Wherevpon it foloweth, that he gote it, not by kepyng of any prescripte ceremony of the lawe, but by that fayth, wherby all men both Jewes and Gentiles must now seke for like praise: I meane all suche, as are the true children of Abraham. For require I: that ye shoulde herein beleue my wordes, vnlesse the scriptures clerely & euidently testify the same. In the xv. chapiter of Genesis, loe, thus is it written: Abraham beleued God, & the same beliefe of his was vnto him coũpted for righteousnes. To him had God promised an offspring, as plentiful, as is the nũbre of starres in the firmament, whiche yet was in the case that both his wyfe was past child bearyng, & himselfe had yet none heire. And yet vnlikely as it was, without delay beleued he the promise maker, not considerynge the possibilitie of the thing, whiche was promised, but rather who was the promise maker, and for ỳ his sure cõfidences sake was he forthwith coũpted righteous, not for his circũcision, whiche he had not at ỳ time receiued, but for his faythes sake: & was in dede so coũted, not before men, but before God, who was the onely witnes, when this mystery was wrought: of whõ this his fayth was coũted for righteousnes, long before that he had done any good dedes (suche I meane) as are by Moses lawe cõmaũded. Now that call we properly counted or taken for payed, whiche beyng not paied in very dede, is by the special goodnes of him, that so taketh it, reckened for payed. Nowe then, if euen the Patriarch Abraham himselfe was not for his circumcisions sake coumpted righteous, but was long before his circumcisiõ, for his faythes sake accepted of God, why shoulde the Jewe in ỳ ceremonies of ỳ law put any affiaũce, to whõ ỳ same was geuẽ but for a season? And surely muche lesse shoulde the gentiles therein haue any trust, to whõ the same was not geuẽ at all. For if vnto ỳ Jewe, subiecte vnto the ceremonies of the lawe, any rewarde be geuen for keping of them, ỳ semeth payed vnto hym, as wages due by couenaunte, rather then geuẽ by any fauer & mercy of ỳ geuer: as of ỳ other side, if for trãsgression of ỳ lawe the same suffre punishmẽt, wel worthy is he therof. For as ỳ seruaũt, whẽ he hath throughly finished his taske, receiueth his wages: so if the same forget to do his duetye, he is wt stripes and punishmẽt sharply corrected. But to the gẽtiles, to whõ the ceremonies of the lawe are vnknowen, or to the Jewes either, which hauyng forsaken the bondage of the lawe are become christian men, & worke no longer now, as it were by taske, but vnfainedly and purely put theyr trust in him, whiche freely geueth perfite iustice, euen to the wicked, al whose synnes he hath by his death taken awaye, to suche (I saye) geueth fayth, as it did vnto Abrahã, whiche is, that they be accoumpted for righteous, not for kepyng of the lawe, but for theyr onely faythes sake, wherunto no man is cõpelled, but rather gẽtely prouoked and allured: whiche God doth to the entent that our fayth in Christ should be a thyng of vs freely wrought, & of no cõpulsion: and that our deliueraunce throughe him, & restoryng of vs into the nũbre of righteous people shoulde be a thyng of Gods fre gifte & mercy, & of no debte. To this purpose likewise maketh Dauid both kyng & prophete, the chiefe glory of the Jewes next after Abrahã, & in whõ Christ thonly fountaine of our welth & saluacion was specially promised vnto vs. For in his. xxxi. Psalme describeth he also this blessed full state of man, declared nowe by the gospel, shewyng

To him ỳ worketh, is the reward not reckoned of fauer, but of duety.

that

ỹ it is not geuẽ & receiued as due vnto hꝭ for the worꝛkes of Moses lawe, but by the fre goodnes of God, wherby we are moued & drawen to beleue. Blessed are they (sayeth he) whose vnrighteousnes is forgeuen, and whose synnes are couered. Blessed is that mã to whõ the Lorde wyll not imputo synne. By which testimonie ye see howe vnrighteousnes is forgeuen, done against Moses lawe: And how also sinnes done against ỹ lawe of nature are couered. Briefely ye heare and perceiue, that suche as through Christe haue attayned this blessed state, haue no kynd of sinne layed vnto theyr charge, in al whiche saying yet of ỹ prophete there is of kepyng the lawe no mẽcion made. Causeth there none therfore, though the Iewes be neuer so much descended of these mens stocke, wherr they should peculiarly challenge as their owne, either ỹ blessed state spoken of by Dauid, or the praise of righteousnes geuen vnto Abraham, excludyng the Gentiles from it.

Blessed are they whose vnrighteousnes is forgeuen.

The texte.

Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say, that faith was reckened to Abraham for righteousnes. Howe was it then reckened? When he was in the circumcision? or when he was vncircumcised? Not in the tyme of circumcision, but when he was yet vncircumcised. And he receiued the signe, circumcision, as a seale of the righteousnes of faith, whiche he had yet beyng vncircumcised: that he should be the father of al them that beleue, though they be not circumcised, that righteousnes might be imputed to them also: and that he might be the father of circumcision, not vnto them only whiche came of the circumcised, but vnto them also that walke in the steppes of the faith, that was in our father Abraham before the tyme of circumcision.

Is it seame reasonable so to doe, let the answer we to this question, whether this blessednes promised by God, only apertaine to suche as are circumcised, & are therby bounde to ỹ lawe or els to such, as also are both ignorant what circumcision is, and what the ceremonies of the lawe meane. Thus much must they at the leaste graunte, ỹ Abrahã for his faith was counted righteous. But by Abrahams title as first father and beginner of the Iewes stocke, must al his offspryng be esteemed & counted for righteous. For an vnmete thyng is it, and against reason, that the newes should by other meanes chalenge any right, thã by suche wherby theyr first parẽt was put in possession. A knowen matter is it ỹ Abrahã was called righteous: but let thẽ then tel me for what cause was he so called. was it for paring of a litle skyn from the fore parte of his yearde, or was it rather for his faythes sake, without any cõsideracion had of circumcision. To saye that he for his Iewishe circumcision, obtained the praise of a righteous man, cannot bee defended, forasmuche as at ỹ time when Abrahã was so counted, neither was he circumcised, nor yet commaunded so to bee. & at long before that beleued he that of his sede Christe shoulde be borne, through whom all nacions of the worlde should obtaine this blessednes & fatherly praise of righteousnes. & for this faith of his was he counted for righteous. After which tyme folowed circumcision, not as a meane whereby to make hym righteous, but to be as a marke & token among men onely, and not before God, whereby the Iewes shoulde be knowen to bee his children, whiche beyng not circumcised beleued God, and yet vncircumcised as he was, had through his onely fayth pleased God. If Abraham had been fyrst circumcised & then beleued, and so consequently called righteous, then myght it appeare somewhat, that this holy name of righteousnes appertained onelye to the circumcised: but in him was it contrary, as whiche for his faythes sake was

How was it then reckened?

And he receiued the signe of circumcision, as a seale. &c.

And he receiued the signe of circumcision

by God pronounced righteous, before that he was circumcised or commaunded so to be. And afterwarde ensued circumcision, not as a meane to make him righteous, for so was he already, but partely to be as a certaine figure of the true circumcision, ỹ is to saye, of the pure & godly life which shoulde afterwarde be in suche as woulde perfitely beleue in Christe, whiche kynde of circumcision is not ministred with a sharpe flynte stoone cuttyng of a lytle skynne from the forepart of the yarde, but wrought by the spirite of God, rootyng out of mans heartes all naughty delyres: and partely also to be a certaine seale or bonde whereby Abraham shoulde of the promises be assured, which shoulde not yet fourth to be accomplished in Isaac, whyche onely figured Christe, but in due season be performed in the sonne of God, that so finally Abraham the fyrst example of fayth, might be knowen to be the father vnto all suche, as woulde beleue in Christe (as he did) though they were not carnally circumcised: that as his faith was counted for righteousenes, so shoulde the fayth of all suche as are the true and lawfully begotten children of Abraham, be of God lykewyse accepted. And by this also in suche sorte knowen to be father to the gentiles, that yet the Iewes are not excluded, if they for this onely stande not to muche in their owne vauntage, because they are lineally descended of the circumcised Abrahams stocke, and haue nothyng els to proue their kynred by, but onely a bare bodely marke, but haue rather that fayth whereby he beyng not yet circumcised, was of God counted for righteous. For nothyng is there that to the fathers maketh a surer proofe that their children are their owne and lawfully begotten, than if they folowe their fathers vertues. And if it so be, that men vse to disenherite euen their owne children, denyng that suche as growe out of kynde from the good condicions and maners of their auncesters, are theyrs, surely muche more wyll God by like marches seauer bastardes from his lawful children.

What he should be ỹ father of all them that beleue.

The texte.

For the promises (that he should be the heire of the worlde) happened not to Abraham or his sede through the lawe, but through the righteousnes of fayth. For if they which are of the lawe be heires, then is fayth but vaine, and the promise of none effecte, because the lawe causeth wrath. For where no lawe is, there is no tranlgression. Therefore by fayth is the inheritaūce geuen, that it might come of fauoure, that the promyse might be sure to all the sede: Not to them onely whiche are of the lawe, but to them also whiche are of the fayth of Abraham, whiche is the father of vs all (as it is written, I haue made the a father of many nations) euen before God, whom he beleued, which restoreth the dead vnto life, and calleth those thinges which be not, as though they were.

Now as Abrahā deserued neither for kepyng of Moses lawe, whyche was not at that tyme geuen, nor for his circumcisions sake, whiche (as I before sayd) he had not yet receiued, that God shoulde make him suche honorable promises, that is to wete, that the dominion of the whole worlde shoulde by inheritaūce fal vnto him, or to his posteritie, but through fayth whereby he deserued to be called righteous: no more should the Iewes loke to enioye the sayde righte of Goddes promise, either by the onely title and righte of circumcision, or of the lawe either. A title (as ye know) can by none other wayes be conueied to posteritie, than by suche as the fyrste author and beginner of the stocke came by it. For if the possession and enheritaunce of the whole worlde promised vnto Abrahams posteritie, generally belonge vnto the Iewes by the title of the lawe, so that they

ther by only becum heyres, than is the preachyng of Christes faith, but a vayne thing, than is gods promise of none effecte, synce it is certaine, that through the benefite of the lawe, no man receiueth that bieslyng which god promised to Abraham. Yea I saye, so vnable is Moses lawe to bryng men to this ioyfull and welthy state, that it rather worketh wrath and goddes displeasure, whiles therby occasion is ministred more greuously to offend hym: whereas faith contrarywyse of wycked and vngodly maketh men righteous. For where offences are and displeasures are borne, as it is with them, whiche are vnder the lawe, there is there for children no inheritaunce dewe. But now and yf any man aske how the law rather worketh gods displeasure and wrathe than righteousnes, beholde, this wyse it is. Experience sheweth, that it is vnlawfull to condemne another man as gylty, vnles by some law fyrste made, there be a penaltie of condemnation proclamed and appointed. But so was it, that in Moses lawe were there diuerse thinges commaunded to be done or not done, as for example circumcision, the Sabboth daye kepyng, feastes of the newe Moone, the differences of meates, touchyng of deade bodyes, of strangled beastes, of bloude, of washynges, all which are of this sorte that though we neuer so diligentlye obserue them, yet make they vs not righteouse, and yet is suche one as dothe in these offende, endaungered and subiecte to punishmēt. But now bycause by this law no man is bounde, but suche as are Iewes, and forasmuche as to Abraham was promised the enheritaunce of all nations, well followeth it, that by the ryght and kepyng of the carnal lawe the promise of god cannot be derued vnto all nations, and then followeth it that by fayth is this inheritaunce obteined, and goddes pleasure is it shoulde so be, to thentent that men shoulde knowe, that it is a gyfte gyuen by goddes free mercy and fauour, and of no debte. And thus shall goddes faythfull promise, wherby all Abrahams posteritie is put in hope of this glorious state, be certayne and effectuall. I call Abrahams posteritie, not only suche, as by reason of one common lawe gyuen vnto them are of one sorte, but rather all suche, as in faith resemble theyr fyrst parentes. For more agreable vnto reason is it, that spirituall kynred knyte together thorow faith, wherby Abraham deseruyng the promyse became goddes frende, shoulde be a thyng muche more effectuall, then is any carnall kynred thorowe the lawe, who prouoketh both goddes displeasure and also condemneth vs. A playne crake is it therfore to saye as the Iewes do, that Abraham is onelye theyr father, when he is in very dede father to vs all, of what nation soeuer we be, so that we humbly receyue and embrace Christes gospell. That this is true, god himselfe in the. xvij. Chapiter of Genesis witnesseth, what time he encreased his name, and in stede of Abram callyng him Abraham, sayed: I haue made the father of many nations. Certaine must that be, which god spake. But then yf Abraham be father to the circumcised people and no mo, how standeth it vp to this, ỹ he is father of many nations. Be in this perswaded rather, that as there are no more gods but one of all suche as truste vpon him: so gods will and pleasure was that Abraham, whiche was a figure of god, euen as Isaac figured Christ, should be the father, not of this nation, or that only, but of all them whiche were by lyke fayth ioyned vnto hym. Nor could Abraham in his beliefe be deceyued, because he had a confi-

For yf they which are of the lawe, be heyres, than is faithe but vayne. &c.

Therfore by faith is ryght heritaunce geuen. &c.

I haue made the a father of manye nations.

dente in his promyses, whiche was not only able to make the barayne to be fruitfull, but also to restore the deade to lyfe agayne: so far further, that when he was afterwarde commaunded to sacrifice his only sonne Isaac, in whoome alone all the hope of his posteritie rested, yet nothing doubted he of the fidelitie of the promise maker, by whom Abraham wel wyst that his sonne myght be restored to lyfe agayne, and knewe also that god was able to call vnto a parte of this blessed inheritaunce, suche thynges as in the common opinion of men are vtterly nothing, as thoughe they were somwhat. The Iewes iudge theselfes only to liue and to be somewhat worthy, abhorryng the Gentiles as vnmete for any good thyng, and to be abiectes: to whome yet more auayled the mercifull and fauourable callyng of god, then carnall kynred auayled the Iewes.

And calleth thyse thinges, whiche be not, as thoughe they were.

The texte.

¶ Whiche Abraham, contrarie to hope, beleued in hope that he shoulde be the father of many nations, according to that, whiche was spoken vnto hym, so shall thy seede be as the starres of heauen, and the sande vpon the sea shore. And he fainted not in the faith, nor yet considered his owne bodye, whiche was now deade, euen when he was almost an hundred yere olde: neyther yet that Sara was paste childbearing. He staggered not at the promise of god through vnbeliefe, but became strong in faithe, and gaue god the prayse, beyng full certified, that he whiche had promised, the same was able also to make it good. And therfore it was imputed to hym for righteousnes.

¶ And to be well worthy was the strong & constaunte fayth of that good olde man, to haue gods fauour, whiche vpon a trust of goddes promise, in such thynges tenteyued a sure hope, wherin by course of nature there was no hope to be conceiued: in so doing as well knowleging the faythfulnes of god the promise maker, as also his great & almighty power. And thoughe hymselfe was feble, and his wyfe lyke wyse paste temyng, yet nothyng doubted he, but that he shoulde be father of many nations, and the beginner of suche an infinite posteritie, as is the number of sterres in heauen, euen as god saide vnto hym, when he had brought him into the fieldes and shewed him the firmament set thycke and replenished with sterres, saying: As thou art not able to number these sterres, so shall thyne ofspryng be innumerable. And albeit at that time the same promyse by reason of his feble age semed neither apparaunt nor lyke to be trew, yet weake and feble as he was in bodely strength, he fainted not in the strength of fayth, nor as mistrusting people do, sought for proues how these thinges might be done or not done, nor cõsydered his dry & barayne body to be worne out, & not able to haue issue, as which was thẽ well nighe an hundred yeares olde: nor yet consydred his wyues age neyther, whose floures by reason of age were dryed vp, in such sort ỹ though himselfe had not ben past al strẽgth to beget a childe, yet was she paste childe bearyng & vnable to conceiue. No suche thing (I saye) remẽbred he, nothing mistrusted he, nothing staggered he, but surely & with al his heart leaning & trusting vnto ỹ promyses of god (as strõg in faith as he was in body weake, being in despayre of his owne power) conceiued a most sure trust vpon the power of him ỹ made the promyse: and in all this matter chalengyng nothyng to himselfe as his owne, gaue ouer the whole prayse and glorie to god only, whome he by his sure and constant faith, both certified to be true of promise, as whiche woulde deceyue no man & lyke wyse to be almighty, as who he thoughte able to perfourme his promise, were the same neuer so muche passyng all worldly strength.

Whiche Abraham cõtrary to hope beleued in hope.

According to ỹ, whiche was spoke: euen so shall thy sede be.

This

This is the glorie wherewith god is chiefly delighted, whiche nedeth no seruice of ours, and therfore, (as the scripture sayeth) it was reckened vnto hym, for righteousnes.

The texte.

¶ Neuertheles it is not written for hym onely, that it was reckened to hym for righteousnes: but also for vs, to whom it shalbe coumpted for righteousnes, so that we beleue in hym, that raised vp Iesus oure Lorde from the dead: which was delyuered for our synnes, and was raised againe for our iustification.

Neuertheles it is not written for hym onelye.

Nor is it to be supposed, that this was wrytten onely for Abrahams sake when it is sayd, that his faith was reckened vnto him for righteousnes: for the scripture laboreth not so muche for the auaunce ment of Abrahams glory only, but rather to giue vs whiche are of Abrahams posteritie, an example, wherby all the world might vnderstande, that as Abraham, for his faythes sake without healpe or ayde of the lawe, obtained before god to be coumpted for righteouse: so should none of vs by kepyng of the lawe ymagyn, thinke to haue the same. Abraham the was called righteouse, because he beleued god. And surely entre haue we none to righteousnes, vnles we lykewise beleue in the same god, whiche to vs hath brought to passe in Iesus Christ oure lorde, whome he rayse from death to lyfe, euē that he promised to Abraham, in the figure of Isaac: therby declarying that the faith of Abraham was no vayne faith, whiche beleued that god was suche one, as coulde geue lyfe euen to the deade, and call agayne suche thinges, as are not, as though they were. Let vs not therfore for oure righteousnes & cleannes of lyfe, take Moses but Christ, whiche gaue himselfe to death to the entent he would freely through faith forgyue our synnes, whiche also rose againe from death, to the entent we should abstayne from deadly synne, nor displease hym by committing againe suche thinges, for whiche his pleasure was to dye. He dyed (I saye) to kyll synne in vs, and rose againe from death to thentent that by hym kylled, dying to oure olde synnes, & so further with hym, and by hym, being brought and restored into a newe kynde of life, we may hereafter lyue vnto the righteousnes, whiche we haue through his goodnes receyued.

The .v. Chapiter.

The texte.

Because therfore yᵗ we are iustified by fayth, we are at peace with god, through our lorde Iesus Christe: by whome also it is auaunced vnto vs to be brought in through fayth, vnto this grace wherin we stande, & reioyse in hope of the glorye of the sonnes of god. Not that only, but also we reioyse in tribulacio, knowyng yᵗ tribulacio bringeth patience, patience bringeth experience, experience bringeth hope, and hope maketh not ashamed: for the loue of god is shed abrode in our hearts, by the holy ghost which is geuen vnto vs.

Only dyeng that only syn causeth variaunce betwixt god and man, now are we certainly at peace with god, because that of wicked & synfull people we are made ryghteous, and that neither by Moses lawe, whiche rather encreaseth oure offences, nor for our workes, but, as our father Abrahā was, for oure faythes sake reconcyled vnto god the father, whose frende also through faith Abraham became, & that neyther through Moses, but through the only sonne of god our lorde Iesus Christ, which with his blood washed away our offences, & by his death reconciling vs vnto god, being before that tyme displeased with vs, so opened for vs an entrye, that we through lyke faith without either the lawe, or circumcision might be brought into this grace of god promysed by the ghospell.

Because therfore that we are iustified by faith, we are at peace with god.

In

In whiche fayth we stande stedfaste, and not onely stande with good will and courageously, but also reioyce, not only because we are at peace w̄ god but also for that we are put in sure hope, that through oure stedfastnes of faith, we shall in tyme to come enioye the glorie of heauen. Nor enuie we the Iewes, though they glory of their circumcision: and as we enuie them not, so mislyke we not our faith, the bringer furthe of such plentifull fruicte, nor yet repent we our glory, with hope wherof we for this present tyme are aduaunced and vnderpyght. Whiche glorie albeit it be suche, as cannot yet be seene, and though without suffering of aduersities and troubles we attaine not therunto, yet euen the same troubles in the meane season reckon we a thing to reioyce and glorye of, as whiche we suffer both to oure hyghe prayse, and are also suche, as open vnto vs the gate to lyfe euerlasting. For this new example hath Christ both geuen vs, and by hym also taught are we this excellent doctrine, that by suffering of tribulations: the vertue of patience is strengthened: and as the fyer trieth golde, so through patience become we better tryed and proued bothe of god and man. Agayne the more tribulations we suffer, the surer hope of rewarde stande we in. Nor is it to be feared, leste this hope mysse and disapoint vs, and of our beliefe make vs ashamed, before the wicked people, because we haue euen nowe therof in hande a moste sure pledge and earnest penye, whiche is the meruaylous and vnspeakeable loue of god towarde vs, not onlye externally shewed vnto vs, but also most plentifully printed in our hartes, in maner compelling vs to loue hym agayne, wrought by the holy ghost, and in steade of the watrysshe letter of the lawe gyuen vnto vs as a gage, alluryng vs of his promisse hereafter surely to be performed.

And reioyse in hope of the glorie of the children of god.

The texte.

For when we were yet weke, according to the time, Christ dyed for vs, whiche were vngodlye. Yet scarce wyll any man dye for a righteous man. Peraduenture for a good man durste a man dye. But god setteth out his loue towarde vs, seyng that whyle we were yet synners, according to the tyme, Christ dyed for vs. Muche more then nowe we that are iustified by his bloude, shalbe saued from wrathe through hym.

For when we were yet weake, according to the tyme, Christ died for vs.

For had not god of his great mercy singularly loued and pitied vs, Jesus Christe his only sonne had neuer by the will of his father descended into earth, nor haue taken oure mortall fleshe vpon hym, and so haue dyed, namely, what tyme we were weake, thrall and subiecte to beastlye desyres, whiche were by the lawe more lyke to be prouoked than to be bridled and suppressed. Bad yet as we then were [illegible] loued vs in hope of saluacion, yea he loued vs beyng wycked people and deuilyshe idolatres, and so loued vs, that for our sakes wyllingly he suffered death, whiche was the greatest, student, and moste singuler point of loue, that euer could be shewed. Among men scarcely shall any man fynde another so frendlye, as will for his good and well deseruing frendes sake suffer death: But to graunt that some suche maye somewhere be founde, as for his approued frende wyll peraduenture be contented to dye, yet hath god shewed an example passyng all examples of suche earthly loues, whom it pleased euen for wycked and vnworthy persons to deliuer his onelye sonne to death. Now if god haue for vs, being wycked people and offenders, done thus muche, how muche rather wyll he do for vs beyng nowe purged, chastised, and

and by the bloud of his sonne, reconciled vnto him, that we through sinne fall no more into his displeasure, and therby stande in ieopardy of more greuouse damnation, not only for our synfull life, but also because we should then be vnthankefull. Christe dyed for vs but for a season, but he rose again for euer. And as he dyed for vs, so arose he agayne for our sakes.

¶ For yf when we were enemies, we were reconciled to god by the deathe of his sonne, muche more, seing we are reconciled, we shalbe preserued by his lyfe. Not only this, but we also ioye in god by the meanes of oure lorde Jesus Christe, by whome we haue nowe obtained the attonement. The texte.

Nowe and yf by his death he haue this muche done for vs, that where as before that tyme god was with vs highly offended and displeased, we haue hym nowe gratiouse and mercifull: muche rather shall we so through his lyfe be preserued, that we no more fall into his displeasure. By his death deliuered are we from synne, his lyfe shall preserue vs in innocencie: his death hath deliuered vs from the power of the deuil, his lyfe shall towarde vs continewe the loue of his father. These are suche euident sygnes of goddes loue towarde vs, that they not only put vs in a quiet assurauncе, and in a sure hope to be saued from the vengeaunce of god to come, but also gyue vs a lustye courage, euen to glorye not of oure desertes, but with thankes geuyng to god the father, through whose bountefull mercy we haue receyued this welthy state, promised by hym to be geuen vnto vs, neyther for the lawes, nor for circumcisions sake, but through Jesus Christ his sonne, by whose meanes we are restored into his fauour agayne, to thentẽt that for all this benefite, thankes shoulde be gyuen to no man, but to god himselfe and to his only sonne. All whiche was done by the meruaylous and secrete counsell of god, to the ende, that the waye and meanes of oure restoring shoulde agree with the waye of oure damnation. Not onelye this, but we also ioye in god, &c.

Wherfore, as by one man syn entred into the worlde, and death by the meanes of syn: euen so death also went ouer al men, inasmuche as all men synned. For euen vnto the law was syn in the worlde, but synne is not imputed where there is no lawe, neuertheles death raigned from Adam to Moses, euen ouer thẽ also, that had not synned with lyke transgressiõ as did Adam, which beareth the similitude of hym, that was to come. The texte.

Wherfore as by Adam, whiche fyrste transgressed the commaundemente of god, synne entred into the worlde, and by the meanes of synne death, because syn is, as it were the poyson of mannes soule, by whose occasion, synne, whiche had his begynning in the fyrst of our stocke, issued furthe into all his posteritie, whiles all menne folowed the exaumple of their fyrst parente: so through Christe alone, in whome by fayth all are borne agayne, we receyue innocencie, and therwith lyke: whiche blessednes lykewyse hauing his begynning in one fyrst and newe authour of generacion, Christe, is spread abrode amonge all them, whiche are throughe fayth knyt vnto hym, and in hurteles lyke folowe his steppes. But when synne had once ouergone the worlde, and poysoned all mankynde, suche was the strength therof, that it coulde by no meanes, neyther by the lawe of nature, nor yet by Moses lawe be vanquished, so that by the lawe nothyng was done but that suche as hadde offended, knewe that they were gylty and worthy of damnation. For as to chyldren, in whō the lawe of nature hath no place, by reason of theyr tender age, not able as yet to discerne Wherfore as by one man, syn entred into the worlde.

cerne, what is good, and what is not, syn is not yet imputed: no more was it layde vnto the Paynims charge, yf they ought dyd against Moyses lawe. Therfore before the lawe gyuen, whiche shewed men theyr synnes, by reason of the lawe of nature, the world in dede was not vtterly without synne, but yet bare men at that time with themselfes: and as it were without correction fell to all licentiousnes, as though they had ben vtterly lawles. Forasmuche as therfore he was not yet comen, whiche shoulde take awaye the sinnes of the world, and vanquisshe the tyrannye of death, death which entering through Adams offence raygned without any resistence, euen vpon them also whiche had not maliciously offended against the commaundement of god, as Adam dyd, whiche euen than bare the ymage and fygure of Christ, which should come long after: and yet meane I not, that he is in euery pointe vnto Christe lyke, but that he in some pointes bare the image of Christe. In this point lyke, that both were the begynners of a generacion, the one of an earthly, the other of an heauenly. In this lyke also, that a certayne thing is from both begynners deriued into theyr posteritie: but the difference is, that from the earthly Adam was the begynning of vnrighteousnes and synne, but by the heauenly Adam is gyuen all grace and goodnes.

But synne is not iputed, where there is no lawe.

The texte. ¶ But the gifte is not like as the synne. For if through the synne of one, many be dead, muche more plenteous vpon many was the grace of God and gift by grace: whiche was gyuen by one man Jesus Christ.

But ye gifte is not like as the sinne.

But now as these two are partely lyke: so were they not equal. For besides that elswyse of it selfe it is a thing more effectuall to saue then to destroy, muche more strong and mightye is Christ to saue, then was Adam to condemne: so that muche more effectuall is Christes obedience to gene life, then was the transgression of Adam to worke death, so that in all pointes Christes goodnes ouerwaigheth the offence of Adam, whiche thing I monishe you of and saye, leste any man mighte thinke the synne of our fyrst parent to be so outragious, that he should despaire of his restoryng again to saluacion. For if one mannes synne was of suche power, that it made so great a numbre of people thral vnto death, of muche more power, plentifulnes, & more generall shall the benefite of God be, and his merciful gifte, which he hath gyuen vs by one man lykewise, I meane Jesus Christ, the author of godly and innocent lyfe, by whome he hath not onely taken awaye the tyrannye of death and syn, but hath also in steade of syn gyuen righteousnes, and in the steade of the tyranny of death, the kingdom of life, so that the offence of Adam through the great merry of god, tourned to our weale and auauntage.

The texte. ¶ And the gyfte is not ouer one synne: as death came through one synne of one, that synned. For damnation came of one synne vnto condemnation, but the gyfte came to iustifie from many synnes. For yf by the synne of one, death raigned by the meanes of one: muche more they (whiche receaue aboundaunce of grace and of the gyfte of righteousnes) shall raigne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Agayne thoughe through Adams onlye offence damnacion entred, and through innocent Christe, saluacion: yet is not one equall to another. For in suche sorte had damnacion her begynnyng, that the synne of one man issued into al his posteritie, by meane wherof it might in continuance of time,

of synne, at the laste haue made the whole worlde thrall to synne: but ꝑ benefite of god cõtrary wyse is in suche sorte gyuen ꝑ the sinnes of all the world then gathered to gether, and growen strong, are at once by Christes deathe wyped awaye, and not only so, but also righteousnes is gyuen And therefore albeit the synne of onely one man had suche a power, that it brought all men vnder the tyranny of death, so that all suche as had offended, as Adam did, couldenot be, but vnder the same yoke, that he was, yet muche more receaue we through the bountifull and ouer flowyng mercy of god, whiche is, that all suche as folowyng the example of Christ, liue iustlye and innocently, shall not onely be free from the tyranny of synne and deathe, but also throughe him, whiche is the onely authour of our felicitie and welthe, raigne themselues in lyfe euerlastyng.

For if by the synne of one death raigned, by ꝑ meanes of one muche more, &c.

The texte.

¶ Lykewyse then, as by the synne of one, there sprang vp euell on all men to condemnation: euen so by the righteousnes of one, springeth good vpon all men to the righteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made righteouse. But the lawe in the meane tyme entred in, that synne shoulde encrease. Neuertheles where aboundaunce of sinne was, there was more plenteousnes of grace. That as synne had raygned vnto death, euē so myght grace raigne throughe righteousnes, vnto eternall life by the helpe of Jesus Christe.

Herein therfore are bothlyke, that as by the offence of one man, synne came into the worlde, by meane whereof all became thrall vnto deathe: so throughe the righteousnes of one, whiche is derined into all suche, as beleue and submitte themselfe vnto the kyngdome of lyfe, are all men of god made righteouse and partakers of the kyngdome of lyfe. For as by Adā, throughe his disobedience to goddes commaundemente, many became sinners, whiles they folowed theyr fyrst fathers trāsgression: so shal only Christ whiche euen vnto the deathe of the crosse obeyed god his father, make manye righteouse, all suche (I saye) as are folowers of his obedience. But to returne agayne vnto our former purpose, yt by suche meanes as we before spake of, it pleased god both to take awaye synne, & also to geue righteousnes and lyfe, to what purpose was it to geue a lawe, vnable to do any good: wherevnto to answer, it is to be vnderstanden, that in this the lawe dyd good, ꝑ ther by the great mercy of God towarde vs became more euidente & better knowen. For the more great & outragious the power of synne is, the more notable is his benefite whiche deliuereth vs from synne. Nowe is by the lawe the tiranny of synne sette forth, whiles the same, albeit in vaine, resisteth it. Stronge and mightie was this tyranny, but muche more mightie was the mercye of God, wherof we haue by so muche more perfite experience, the greater daūger of the sayde tyrāny we haue hitherto beene in. And certainly for this also are we bounden to thanke the lawe, because ther by we perceiue the greatnes of Gods benefite, by meane whereof as the deuill throughe synne wonnynge the dominion, destroyed mannes soule, whyche is very deathe in dede, so shoulde godly life through Gods gifte obteinyng the kyngdome and vpper hande, geue life vnto all men throughe the helpe of Jesus Christ: vnder whom as our lorde and capitaine we reioyce beyng nowe deliuered from the bōdage of death, vnder whose baner we were not long ago soudiars.

For as by one mannes disobedience many became synners: so by the obedience, &c.

That as syn raigned vnto death, euen so, &c.

The. vi. Chapter.

The texte. ¶ What shal we say then? Shal we continue in synne, that there may be aboundance of grace? God forbid. Howe shall we, that are dead as touchyng synne, liue any longer therin? Knowe ye not that all we, whiche are baptised into Jesus Christe, are baptised to dye with him? We are buried then with him by baptisme, for to dye: that likewise as Christ was raised vp frō death by the glory of the father, euen so we also should walke in a newe life. For if we be graffe in death like vnto him: euē so shal we be partakers of ỹ resurrection: knowyng this that our olde man is crucified with him also, that the body of synne might vtterly be destroyed, that henceforth we shoulde not be seruauntes vnto synne. For he that is dead, is iustified from synne.

Shal we continue in sinne? God forbid.

BVt because we before sayde, that through the lawe sinne encreased, & that of sinne this good came, that the grace of God more encreased, leste by so saying some take occasion to continue in synne, and thys wyse thynke with him selfe: if synne augumce and encrease Gods grace towardes mā, well done were it to synne more often, that his fre gifte maye more and more encrease. Hereunto I answere, that pitie were it that any man shoulde so thinke. For when I so sayd, I ment and spake of the synnes of our former life, whiche God of his goodnes turned to our weale and profite. But now after that we are once brought frō the tyranny of synne, into the kyngdome of innocencie, God forbid that we shoulde againe departe from our redemer, and fall againe headelonge into our olde tyrannous subiection. Lyfe and death are so quite contrarye one to another, that eche one destroyethe the other, nor can they after like consideracion stande together. Therefore, if that as soone as we begynne to lyue to Christ warde, we be dead towarde the deuil, with what reason standeth it that we should still liue to himwarde, to whome we are already deade? If we liue to Christe, then liue we not to ỹ deuil. And if we through sinne liue vnto the deuill, then are we to Christewarde deade. But nowe forasmuche as we liue to Christ, it foloweth that we are dead to synne, whych he hath by his death vāquished. For mete it is that ye shoulde knowe, since ye haue receiued the baptisme of Christ, what the sayd baptisme in ỹs dothe bothe worke and signifie. For what time we are in Christes name baptised, we dye with him touchyng ỹ synnes of our former life, whiche synnes are through his death abolished, and not onely so, but buried also are we with him, and that by the same baptisme: that as he, whiche neuer sinned synfully, dyed yet for our synnes, was raised vppe againe to life euerlastynge, not by any worldely power, but by the mightie power of his father: so shoulde we beyng through him raised out of the death of synne, and becomen deade to our former life leading hereafter a newe life, walke in the trade of godly conuersacion, continually encreasyng vpwarde from better to better.

Knowe ye not that all we whiche are baptised into Jesu Christ, are baptised to dye with him:

For seyng that we are through baptisme planted into Christes bodye, and in maner altered into him, mete is it that whatsoeuer we see done in

hym

him, whiche is oure head, the same be of vs, whiche are his membres, either in like exprelled, or els loked for in time to come.

Euen so shall we be partakers of his resurrection,

Ryse is he againe, ascended into heauen, and sitteth in glorye at the righte hande of his father. All whyche thynges alreadye done in Christe, we maye oure selues finally trulte to enioye, if for this presente tyme, as muche as in vs lyeth, we folowe the same, and diligently put them in vre. Therefore if we thrughe baptisme dye vnto our former synnes, and fleashely lustes, therein (as we maye) resemblyng Christes death: euen as mete and conuenient is it, that we henseforth forsakyng the filthynes of synne, and diligently exercisyng oure selues in godly workes, expresse in our liuyng his holy resurrection.

That hence forth we should not be seruantes vnto synne &c.

To folowe Christes death, is neither to kyl our selues, nor yet to hurt oure bodyes, but then (as ye well knowe) dye we with him, if to oure olde frowarde appetites, we haue suche a dull desyre, that to them we seame as dead. For accordyng to our double generacion, we must in our selfes conceiue two menne: thone olde, grosse, and like vnto the yearthly Adam: thother newe and desyrous of heauenly thynges, as wiche hath by Chryste, sente from heauen, his beginnyng. Our olde man therefore is, as it were destroyed, what tyme it was with Christ fastened vpon the crosse, whereupon also were extinguished all oure desyres of transitorye pleasures, whose whole table maye well be called the body of synne. This bodye of synne is then in vs effectually and holsomely slaine, when hurtefull desyres are in suche sorte destroyed in vs, that we no more do seruice vnto synne. He that after this sorte (as I haue nowe expressed) folowethe Christes death, is euen become a righteous man, and is no longer subiecte vnto synne, from whose tyranny he is already deliuered.

The texte.

Wherfore if we be dead with Christ, we beleue, that we also shall liue with him, knowyng that Christe beyng raised from death, dyeth nomore. Death hath nomore power ouer him. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he liueth, he liueth vnto God. Lyke wyse (thinke ye also) that ye are dead as touchyng sinne, but are aliue vnto God, throughe Jesus Christ our lorde. Let not synne raigne therefore in your mortall bodye, that ye shoulde therunto obeye by the lustes of it.

Therfore if (as we haue now oftentymes sayd) we be to Christ dead, & so deliuered from our former synnes, our truste is hereafter throughe innocent and holy lyfe, to liue with him: and so to liue with him, that we shall neuer dye more: in this also as farre as possible is, resemblyng Christe, who submitted not him selfe in suche sorte to death, that in him death should haue any power after, but rose againe to liue euerlastingly. For as touchyng that he dyed vnto synne, he dyed but once, but touchyng that he nowe liueth, he liueth to God his father, by whose might he was from death raised to lyfe euerlastyng.

For as touchyng that he dyed, he dyed concernyng synne once,

And as it was in Christ, so thynke youre selues once dead to synne, by

that your olde vicious desyres are destroyed, and by that ye are nowe becomen newe men, as thoughe ye were raised againe from death, to lyue a heauenly and an immortall lyfe to Godwarde, by whose benefite we are nowe made innocente and holy. For if ye this do not, ye liue not to Godwarde, because that to God no man lyueth but suche as liue godly, righteously, and in other vertues. For synce that we are planted into Christes body, and becomen one with him, mete is it that we as membres be like vnto our head whiche is Christe. And synce that he nowe lyueth to Godwarde for euermore, reason it is that we likewyse liue vnto him through the same Jesus Christ our Lorde. And as he beyng once raised from death, suffereth nomore the tyranny of death: so muste ye take hede leste synne beyng nowe once banished out of your soules, recouer in you againe the tyranny whiche it hath loste, and so renewe his olde title of death. As it surely wyll, if ye folowe suche beastly desyres, with which the deuil is wont to allure and bring vs into our olde bondage.

Let not sinne raigne therfore in your mortal bodies.

The texte. Neither geue ye your membres as instrumentes of vnrighteousnes vnto synne: but geue ouer your selues vnto God, as they that of dead, are aliue. And geue ouer your membres as instrumentes of righteousnes vnto God. For sinne shal not haue power ouer you: because ye are not vnder the lawe, but vnder grace.

And see that your membres beyng nowe consecrate vnto Christ, do henceforth no more seruice at the deuils motion, whome Christe hath subdued, and so to worke vnrighteousnes: but rather hereafter so vse your selues, that by all your life it maye apeare, that ye with Christe haue forsaken al deadly synne and workes of deathe, and to be altered into a newe life. And so shall ye in dede doe, if henceforthe all your membres, that is to saye, all the powers of your bodyes and soules be applyed, not to vice in the deuiles seruice, but to righteousnes in the seruice of God. For reason requireth that we wholy belonge to him, to whom we haue once bounde our selues, and with him to haue nothyng to do, from whome we are nowe departed, and whose yoke we haue once shaken of. Nor is it to be feared leste synne, (wyl we or nil we) bryng vs backe againe into our olde bondage, because ye are nowe no longer vnder the lawe, whyche rather prouoked wylfull desyres, then suppressed: but vnder Goddes grace, whiche as it was able to deliuer vs from the bondag of sinne, so is it able to kepe and preserue vs, that we no more falle therunto.

And geue ouer your membres as instrumentes of rightousnes vnto God. &c.

The texte. What then? shal we sinne, because we are not vnder the law, but vnder grace? God forbid.

And yet nowe God forbid, that in the meane season any manne shoulde thus wyfely take my wordes, when I sayde, ye were free from the lawe, either to thynke, that forasmuche as the lawe is abolished, ye may do as ye luste, or that Goddes free goodnes which hath pardoned all our olde offences, hath also therwith freely geuen vs libertie to do ill.

But rather so much the more ought we to abstaine from synne, because we are now no more like slaues cõpelled to do wel, as by a lawe, but are as children are wonte to be, wt desertes & loue prouoked therto. So that your bondage is chaunged, and not vtterly taken awaye. In suche sorte haue ye geuen ouer the seruice of the lawe, that ye nowe are become Christes seruauntes, whose seruice is all weale and blisse.

Knowe ye not, howe that to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are, to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes: The texte.

Ye know both kyndes of seruice. Now is it partly in your powers to chose whiche ye wyll, for both together ye can not. The tyme was when thou stodeste in a fredome to kepe thy selfe out of bondage, but synce thou hast freely made thy selfe another mannes, and hast begunne to be obedient vnto him, the same must thou onely obey, whose seruaunte thou art become. They therefore whiche geue them selues vnto synne, and to synne become bondeslaues, the fruite of that theyr bondage is death. On the other syde, suche as to Christe haue dedicated and geuen them selues, him muste they obeye, whiche they shall doe to their owne greate commoditie. For by that theyr obedience nothing shal Christ winne, but therby get they themselues righteousnes, that is to wete, the wel agreyng and pleasant company of all vertues knitte together. His seruauntes ye are to whom ye obey. &c.

God be thanked, that though ye were the seruauntes of synne, ye haue yet obeyed with heart vnto the rule of the doctrine that ye be brought vnto. Ye are then made free from synne, and are becomen the seruauntes of righteousnes. I speake grossly, because of the infirmitie of your flesche. The texte.

Glad am I for your sakes, and for this geue thankes vnto God, that whereas heretofore ye were in this moste miserable bondage, wholly geuen to idolatrie and filthy lustes, ye are nowe departed from the tyranny of the deuil, freely and gladly submittyng your selues to Christes kyngdome and gouernaunce, purposyng hencefoorth to liue, not as ye are, either by wylful desyres or by the lawe moued, but after the newe rule of the gospel, whereunto ye are brought from your olde errours, and so brought that ye are become vnder another lawe, enfraunchised out of the dominion of synne, and thence conueyed to serue righteousnes and to do her behestes. Nor thynke it harde and paynefull, because ye are commaunded to serue righteousnes. For as synne and godly life farre differ one from another, so are theyr fruites quite contrary, and the fruites of godly lyfe, infinitely more excellente, so that if we weigh and consider, but euen the thyng selfe, muche more cause is there, why men shoulde more diligently serue God, the the deuil. For whoso serueth synne, serueth the deuil, but he that serueth innocencie, serueth God. Ye haue yet obeied with heart vnto ỹ rule of ỹ doctrine of that ye be brought vnto.

But yet wyll not I for a whyle so muche require of you, as I myght lawfully doe, but rather temper and measure my wryting to the weakenes

of them, in whome the spirite of God is not yet fully ripe, but are rather suche, in whom yet the olde naughtie desyres laboure to growe vp againe. This onely require I, that righteousnes be nowe with you in like condition, as synne before was,

The texte. As ye haue geuen your members seruauntes to vncleanes and to iniquitie (from one iniquitie to another) euen so now geue ouer your membres seruauntes vnto righteousnes, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnes.

And that as before this tyme you gaue your membres to serue vnclennes and iniquitie, so that as blynde desyres led you, ye fell from one iniquitie to another, euery daye more filthy than other: euen so nowe see that ye like wyse geue your membres to obey righteousnes, whose seruauntes ye haue freely made your selfes, therein styll encreasyng from vertue to vertue, euery daye more pure and holy then other. For it is to muche against all reason, but that Christe should at least wyse haue somuch seruice of you, as the deuill had before this: and as vnreasonable is it, but that ye shoulde now beginne to do as good seruice vnder your lady & maisters righteousnes, as ye before in another sorte did vnto the tyranny of synne. As touching your former synful life, for your excuse after a sorte some thyng maye bee sayde: which is, that as longe as ye were heathens, because ye were bonde seruauntes to synne, ye mighte seme with righteousnes to haue nothynge to doe, nor to be any thynge bounde vnto her, as to whome ye had not yet bounde and yelded your selues. But nowe haue ye nothynge to laye for your defence. But yet and if the excellente nature of righteousnes selfe moue you not, consider and weigh yet the diuerse fruites and profite of bothe seruices, you I speake vnto, whiche haue of both seruices had experience.

For when ye were seruauntes of sinne ye were voyde of al righteousnes.

The texte. What fruite had ye then in those thinges, wherof ye are now ashamed? For the ende of those thinges is death. But now are ye deliuered from sinne, and made the seruauntes of God, and haue your fruit to be sanctified, and the ende euerlastyng life. For the rewarde of synne is death, but eternall life is the gifte of God, through Iesus Christe our Lorde.

Call to your remembraunce, what tyme ye were seruauntes vnto sinne, and as vile bonde slaues folowed wanton desyres, what rewarde (I pray you) had ye at the laste? Euen the synnes selfe haue theyr punishemente ioyned vnto them, because the same foorthwith all to defile and corrupte the whole man, so vilanously and reprochefully defacynge him, that since the time ye are amended, and as men awaked out of the dronkenes of synne, ye are ashamed of your selues, so that your mindes abhorre to thinke vpon your olde naughtie pleasures. And thoughe this wages (as ye see) be not to be desyred, yet beside, the laste stipend & hyre, which the deuil payeth to suche as doe him seruice, is death euerlastyng. Howbeit in very dede the lyke which in the meane season is after this sorte ledde, is a moste shamefull death in dede, and not a life.

For the ende of those thinges is deathe.

Nowe consider what a happye chaunge ye haue made, whyche beyng deliuered from the tyranny of the deuil, are nowe becomen the seruauntes of God. By this ye see (I am sure) how vnlike the maisters are.

But

But yf this content you not, but that ye loke for a reward also, fyrste of all whereas ye lyued before filthy and wycked, ye now lyue innocent, pure and holy, whiche only is the verye lyfe: and besyde this, after that this shorte tyme of your seruice is finished, ye shall receyue your laste wages, I saye, lyfe euerlasting. Compare me nowe god with the deuill, with vncleannes, holynes, with euerlasting death, life euerlasting. Euen as I nowe tolde you, so it is: the reward of the deuyll is death, whiche he geueth vnto menne for his fylthy and miserable seruice. But contrarye, for suche as according to theyr abilities serue god, is layde vp lyke immortall, not as hyre wages due for the same, but as a free gyfte to be gyuen of God the moste mercifull father, not for Moses, but for Jesus Christes sake oure Lorde, whome the father would haue thanked for all his gyftes, geuen vnto vs, rather then any lawe or circumcision.

For the reward of sin is death, but eternall life is the gifte of god. &c.

The. vij. Chapiter.

¶ Knowe ye not brethen, (I speake to them, that knowe the lawe) howe that the lawe hath power ouer a man, as long as it endureth? For the woman, whiche is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the manne be dead, she is loosed from the lawe of the manne. So then, yf while the man lyueth, she couple her selfe with an other man, she shalbe coumpted a mediocke breaker. But yf the man be dead, she is free from the lawe of the husbande, so that she is no mediocke breaker, thoughe she couple her selfe with an other man.

The texte.

AN good reason is there, why we should so doe, for Christe hath not onely deliuered vs from the bondage of syn and death, but also from the bondage of the lawe, whiche was giuen but for a season, and hath deliuered not only the gentiles, whiche were not to this lawe subiecte, but euen the Jewes selfe too, whiche haue hitherto ben vnder Moses lawe. That this whiche I haue sayed, is trewe maye be proued euen by the wytnes of the lawe it selfe. And fyrst, what saye ye, that are Jewes, whiche by reason of the knowledge ye haue in the lawe, wel perceaue and vnderstande, that a man is bounde to the obseruaunce and kepyng of any lawe, euen as ye for exaumple not long synce were bounde to Moses lawe, as longe as the same lawe lyueth, that is to saye, as long as it endureth in his ful power, and strength: but yf the same be either growen out of vse, or els abrogate, a man is than no longer bounde therunto. For the Jewes bonde towarde the lawe ought no further to be kept, then in the bonde of the wyfe to her husbande the same lawe requyreth to be kepte. Nowe is the maried woman, whiche is vnder her husbandes dominion bounde vnto her husbande, as long as he lyueth. But as sone as he is once dead, she is deliuered from the bonde of that matrimony and after the death of her former husbande straigheway at hyr owne libertie.

Knowe ye not, &c. how that ꝑ lawe hath power ouer a man? &c.

For the woman whiche is in subiection to a mā, &c.

Wherfore

Wherfore yf ſhe during the huſbandes lyfe, to whome ſhe belongeth, go about to mary another, ſhe ſhalbe coumpted a wedlocke breaker as whiche hath forſaken that huſbande, from whome ſhe myght by no meanes, ſaue onlye deathe, be departed.

So then it while the man liueth ſhe couple herſelf with an other, &c.

But contrary wyſe, yf ſhe cõtinew in that bãde vntil her huſbandes death, ſhe is no lẽger bound vnto hym, but is in ſuche ſorte become her owne woman that ſhe may lawfully mary any other whom ſhe wyll. For it is not to be ſuppoſed, that as the maiſters title deſcendeth to his heyre, in ſuche ſorte that the ſeruaunt by the death of his maiſter chaungeth not his ſtate, but his maiſter: that lykewyſe the righte of a huſbande vpon his wyfe falleth after his death to an other, but the title of mariage reacheth no further, than for a mannes owne lyfe. yf it ſo were that the huſbande were immortall, the woman ſhoulde for euer continew bond. Now then becauſe Moſes lawe in figures and ceremonies was as it were a ſhadowe of Chriſt to come, it was gyuen to be of force effectuall, but vntyll the tyme, that to the bryght lyght ſhadowes ſhoulde gyue place: and vntil that to the truthe, the ſhadowes of truth ſhoulde gyue ouer and vaniſhe awaye. And therfore ſynce that Moſes lawe was as a man might ſaye, a mortall thyng, meruayle it is none, thoughe it be nowe dead in dede. And for this cauſe as long as the tyme of the lawe continewed, the ſame ſtode in full power and had full authorite vpon them, whiche had bounde them ſelfe vnto it.

The texte. Cẽuen ſo ye alſo (my brethren) are deade concernyng the lawe by the body of Chriſte, that ye ſhoulde be coupled to another (I meane to hym, that is ryſen agayne frõ death) that we ſhoulde bring furth fruite vnto god. For when we were in the fleſhe, the luſtes of ſynne whiche were ſtyred vp by the lawe, raigned in oure membres, to bryng furth fruite vnto death. But nowe are we deliuered from the lawe and dead vnto it, wherevnto we were in bondage, that we ſhoulde ſerue in a newe converſation of the ſpirite, and not in the olde converſation of the letter.

But nowe haue ye with Moſes lawe nothyng to do, ſynce the ſame is become to you warde dead, or yf ſhe lyued ſtyll, as ſhe doth not, yet are ye at the leaſt to her dead. For ſynce that Chriſte, whiche is the truthe, hath ſhewed his glitteryng beames of the ghoſpell, abrogate and abolyſhed is all Moſes lawe, at the leaſte touching the carnall meanyng therof. And foraſmuche as ye are now planted into Chriſtes body, coupled vnto hym, as the wyfe is to her huſbande, and beyng made free from your former bonde ye are belonging to your newe huſbande, ſuche one (I ſaye) as is immortal, as whiche once roſe from death to lyue hereafter for euer, inſomuche that ye cannot in tyme to come either loke to be maried agayne, or to be diuorced, (for a ſhamefull vilanye and reproche were it to ſuche a newe huſbande, as ye haue gotte, in any point to hang vpon the olde,) foraſmuch as (I ſaye) ye are in this caſe, diligently labour you, that as by the lawe, whiche for the tyme was as it were your huſbande, ye brought furth a certaine ſorte of fruite, not vnlike your huſbande: ſo endeuour ye to bring furth nowe beyng muche better maried then ye before were, fruite, ſuche as is conuenyente for God youre father in lawe, and Chriſte youre ſpouſe and huſbande.

Cẽuen ſo ye alſo (my brethren) are dead concerning the lawe, &c.

For

For as long as we were subiect to the grosse and carnal lawe, as it were to a husbande, the same seamed, as husbandes do, to beare rule ouer vs, because carnall lustes beyng by reason of the lawe more prouoked, had suche power in oure members, that euen lyke slaues we were drawen to synne, and so of that vnhappy mariage, vnhappy chyldren had we, when that whiche was borne, was for nothyng good, but to be destroyed and to dye.

But nowe, synce we are delyuered out of ỹ bondage of the lawe, vnder whome we lyued before, or rather because oure lyfe was synful, we lyued not at all, but were dead, and yet vnder it were we vntill a certayne tyme appointed, againste reason is it, that we shoulde anye longer obeye that carnall husbande, that is to wete the letter of the law, but rather serue oure newe spouse, whiche is both heauenly and spirituall: not struyng hym in the olde conuersation of the letter, but in the newe conuersation of the spirite, whiche spirite we haue of hym receyued, as a mariage token.

But nowe are we deliuered frō the law, and deade vnto, it. &c.

¶ What shall we saye then? Is the lawe synne? God forbid. Neuertheles I knewe not synne, but by the lawe. For I had not knowen what luste had meante, excepte the lawe had sayde: thou shalte not luste. But synne toke occasion by the meanes of the commaundemente, and wrought in me all maner of concupiscence. For verelye without the lawe, synne was deade. I once lyued without the lawe. But when the commaundement came, syn reuiued, and I was dead. And the very same commaundement, whiche was ordained vnto lyfe, was found to be vnto me an occasion of death. For syn toke occasion by the meanes of the commaundement, and so deceyued me, and by the same slewe me. Wherfore the lawe is holye, and the commaundement holye, and iust and good.

The texte.

But nowe feare I, leste here any captious persone thynke, that I condemne the lawe as the authour of synne, because we sayed, that whyles we were vnder the lawe, we ranne forwarde euen to synne and death. For suche one wyll not let to reason the matter, and saye: that as righteousnes worketh lyfe, so to sinne it properly appertayneth to worke death, so that then yf the lawe in vs worketh death, eyther semeth it that the same lawe is synne, or at the leaste ioyned with synne. But god forbid, that anye man should so thinke: For the lawe is not authour of synne, but the vttrer and apeacher therof, wherof before the law gyuen we were in manner ignorant, because eche man fauoured his owne folye, thinkyng that he might lawfully do what so him lusted: thinkyng it also well done and good, to desyre that thyng, whiche to haue, semed pleasaunt. This wyse therfore fauouryng my selfe, I was in manner ignorant, that to desyre any other mannes goodes was synne, had not the lawe sayd vnto me: thou shalt not luste. And in dede the law was gyuen to suppresse synne, but through oure folye it chaunced otherwise. For whiles the lawe shewed a man his synnes and gaue no power to resiste the same, vpon that occasion it folowed, that mannes desyre to syn, was more prouoked, euen as the propertie of menne is, more to be prouoked to suche thynges, as are forbidden. Therfore forasmuche as before the lawe was gyuen, certaine synnes I knewe not, and certaine I knewe, but yet in suche sorte, that I thoughte I myghte lawfully

Neuertheles I knewe not synne but by the lawe.

lawfully vse them, because they were not forbydden, my mynde was, but honestly and faintlye moued to synne, euen as we are wonte sklenderlye to loue suche thinges, wherof we make, when we luste, haue our pleasure. But when that by the lawe, so many wayes and manners of synne were declared, the whole rable of naughtie desyres being prouoked throughe that prohibition begonne more vehemently to allure to synne.

For synne toke occasiō by ꝑ meanes of the commaundemēt &c.

And by this occasion synne toke strength and power, whiche before the lawe geuen was but dull and in manner dead, so that in the meane season I lyued without lawe, or rather I thought, that I lyued, as one, that might freely synne, and do as I lusted. But after that I was by the commaundement of the law forbydden to syn, my synfull vsage was not onely not restrayned, but also seemed quyckened and to take strength: but as sone as synne was after this sorte quyckened, I, whiche before thoughte my selfe to lyue, was deade, by the lawe knowyng my synne, and yet neuertheles continewyng in it still. Wherupō it folowed, that the meane, whiche was prouided and ordeyned for the healpe of oure lyfe, tourned to my death, not throughe anye faulte, whiche the lawe had, but throughe myne owne faulte. For whereas I was of my selfe gyuen to synne, my syeke and diseased minde, takyng occasion of synne by reason of the prohibition of the law, became more desyrous to synne. And thus the deuyll abusyng a good instrument, by occasion ministred throughe the lawe entised me to synne, and by synne slewe me, so that then I knewe my selfe gylty, and thrall vnto another. No cause is there therfore why we shoulde reproue the law, which as it was gyuen by a good god, so layeth it before vs, good, lawfull, and holy commaundementes. For nedes muste that be good, whiche forbyddeth euell.

Wherfore ꝑ lawe is holye and the commaundemēt holy.

The texte. Was that then, which was good, made death vnto me? God forbid. Naye it was syn: that syn might appeare (by it which was good) to worke death in me: that synne by the commaundement myght be out of measure synfull. For we knowe, that the lawe is spirituall, but I am carnall solde vnder synne, because I allow not, that which I doe. For what I woulde, that do I not, but what I hate, that do I. Yf I do nowe, that whiche I woulde not, I consent vnto the lawe, that it is good: so then nowe, it is not I, that doe it, but syn that dwelleth in me. For I knowe, that in me (that is to saye in my flesshe) dwelleth no good thinge.

But some one will agayne encounter and saye: synce that lyke bryngeth furth his lyke, yf the lawe be good, how hath it wrought my death, whiche is euell, and wonte to be engendred of synne? Wherunto the answer is easye, that this reason were stronge, were it so, that ꝑ lawe wrought oure death. But this is not so, but as I nowe sayed, farre otherwyse. For it is not to be supposed, that the lawe is authour of death, but rather that synne is cause of our destruction, whiche is a thing of suche infection, and so full of poyson, that it turned that, whiche of it selfe is good, to oure vndoyng, by the which euery man maye euidently perceyue, howe pestilent a thyng syn is, throughe whose contagion suche thinges, as are best, tourne to worste. Wherof as ꝑ lawe gaue occasion, so was the same yet in no fault. For the lawe, as all we do knowe, is spirituall, and prouoketh vs to goodnes.

Naye it was synne: ꝑ syn myght appere (by it whiche was good. &c.

The

The cause why that cōmeth not to passe wherebout the lawe labouryth, am I, I (I saye) for example to speake of my selfe, whiche am carnal and gyuen to synne, and by reason of long custome and continuaunce in synne, thral and bonde therto, euen as the bondslaue bought for money is bound to his maister, so farfurthe that by reason of blyndnes of synne, which I am in, I wote not what I ought to do. For I do not that, which my minde and reason telleth me to be honeste, though with my heart I desyre it, but rather do that whiche is contrarye to honestie, and hate as vnhoneste, be-ynge vndoubtedly ouercummen with naughtie desyres. And by this maye euen offenders and hurtefull persons vnderstande, that the lawe is not to be reproued. For yf though fleshlye desyres moyuing, I do suche thynges as my mynde and reason condemneth and abhorreth, without doubte I consente, that the lawe is good: as whiche forbad suche thinges to be done and vsed, as I by the better parte of my reason condemned and dis-alowed.

But I am carnal sold vnder synne.

If I do nowe that which I would not I consent, &c.

For nedes muste that be good, whiche dothe forbid suche thynges, whiche though I do folowyng the flesshe, yet knowe I well, are euyll and nought. But some one wyll saye, why doest thou not obeye thyne owne reason then, beyng suche as doth consent to honestie, and feare the from dishonestie and synne. But nowe forasmuche as for plaines in teachyng to be vsed, I haue taken vpon me the person of suche one, as is yet subiect to vice and naughtie desyres, ye muste in onely me by ymaginacion, conceiue two men, the one carnall and grosse, the other maye pure and not so grosse: of whiche two the one maye be called an outwarde manne, the other an inwarde.

The one being subiecte to vnlawfull desyres, is wholly gyuen to synne, the other hauing yet some sparkes of goodnes remaynyng (as it maye) labouryth to honestie warde, and in the myddes of ours synfull lyfe, as-muche as it maye, resisteth and withstandeth. Nowe in estemyng what we be, rather are we that, which we be according vnto the better part in vs. As often therfore as our minde agreyng vnto the lawe endeuoureth towarde honestie, and doth yet in dede the contrary, me thynketh I do not that, whiche I do, for who doth that, whiche he would not. But in my grosser parte there is a forwardnes to synne, and a certaine aptnes therunto, by meanes wherof it cummeth to passe, that though we would well and godly, yet do we the contrary. And yf by this parte (that is to wete my sensuall parte) men estemne and measure me, I graunt, that in me there is no goodnes.

For I knowe that in me dwelleth no good thyng.

For to wyll is present with me: but I fynde no meanes to perfourme, that which is good. For the good that I woulde, do I not: but the euill, whiche I would not that do I. Yf I do that I would not, then is it not I, that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I would do good, euill is present with me. For I delyte in the lawe of god, after the inwarde manne. But I se an other law in my mem-bers, rebellyng against the lawe of my mynde, and subduyng me vnto the lawe of syn, whiche is in my members. O wretched man, that I am: who shall delyuer me from this bodye subdued vnto death? I thanke god through Jesus Christe our Lorde. So then, with the minde I serue the lawe of god, but with the flesshe the lawe of synne.

The text.

For al-

For albeit by the inclination of reason, I desyre that, which is honeste, yet haue I not power to bryng to passe, this my good desyer. For, whyles stealthly lustepluckyng to euyll and fylthy lyfe, hath a greater stroke and preuayleth more, than doth reason prouokyng to goodnes, it happeneth that I do not the good, whyche I desyre, but rather, that I disalowe and condemne, that is to saye, euyll. Nowe and yf a man bee not thought to do that thyng, whyche he doeth against his wyll, synce I do the thing, which after the better parte of a man I would not, then semeth not I the authour of that whyche I do, but rather the readines to synne which is in my grosser parte. This towardnes or readynes to synne, is not taken from me by the lawe, but yf at anye tyme, I purpose to folowe and obeye her motion the lawe causeth me to vnderstand, that my griefe is throughly rooted and fastened in my soule. Indede, delyghted am I with honestie and goodnes, which I see and know by the lawe, but of the other syde I fynde in the membes of myne outwarde man, another lawe, which is to the lawe of reason quite contrary, and continuallye rebelleth against it. So that thoughe reason call me one waye, and wylful desyres another waye, yet in me that beareth rule, whyche is worse, and that is ouercommen, whyche is better. For so depelye rooted in my flesche, is this towardnes and inclination to synne, and of suche power is the custome therof, being as it were now altered into nature, that whether I wil or not, I am drawen to synne.

For to will is presente with me, but I fide no meanes to gfourme &c.

For I delighte in the lawe of god &c.

O wretched man that I am, who shal deliuer me? &c.

O wretched man that I am, which am vnder suche a miserable & painfull bondage. Who shall delyuer me from this flesche endaungered to so many sinnes & contencions, whereby I am continuallye drawen to death. Maye not a manne, which is vnder suche a violent and harde necessitie, wel and lawfully make suche exclamation? Certainely the greater this vnlucky bondage is, the more are we bounde to the goodnes of god, whyche hath from suche miseries deliuered vs, neythr by the lawe nor yet by circumcision, but throughe Iesus Christe our Lorde. And had not god thus muche done for vs, euen I whyche am one man, shoulde continually haue bene lyke wyse pluckte in sunder and deuided, that with mynde I shoulde haue serued the lawe of God, desyrous of good thynges: and with my flesche the lawe of synne, being ouercommen with wanton desyres, and with the temtacions therof.

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The

The. viii. Chapiter.

There is then no damnacion to them, whiche are in Christ Jesu: whiche walke not after the flesshe, but after the spirite. For the lawe of the spirite of life throughe Jesus Christe, hath made me free from the lawe of synne and deathe. For what the lawe could not do (forasmuche as it was weake because of the flesshe) that performed God, and sent his sonne in the similitude of synneful flesshe, and by synne damned sinne in the flesshe: that the righteousnes of the lawe might be fulfylled in vs, which walke not after the flesshe, but after the spirite. The texte.

Wherfore thoughe nowe yet some leauynges and dregges of the former bondage still remaine in some christian men, yet shal they throughe godly endeuour well suppresse them, nor againste theyr willes be drawen into any suche haynous offence, by reason whereof suche might deserue to be damned, as are throughe fayth and baptisme once grafted into Christes bodie, and haue nowe intended and purposed to liue no longer, as wanton and carnall desyres moued and ruled them, sithe that Christes lawe, which is spiritual and an authour of life more effectual, and subduer of death, hath deliuered vs from sinne, and also death ioyned therunto. All whiche when Moses lawe coulde not doe, inasmuche as it was carnall, and therefore not effectuall, God meruailously prouided for our saluacion. And therfore (as I before tolde you) that in one man there were, as it were, two men, a carnall and a spiritual man: so are there in Moses lawe, as it wer two lawes, the one grosse and carnal, the other heauenly and spiritual. Of the fyrst part of the lawe was Moses maker, which as it endured but for a season: so was it not of strengthe and power sufficiente to worke our saluacion. The other parte of the lawe is spirituall, effectuall, mightie, and suche as wyll neuer dye, whom Christe beyng as it were a seconde Moses made in all pointes perfite. And truely very mete was it, that thys wyse flesshe should abolishe flesshe, synne should throughe synne be ouercomen, and that also deathe shoulde subdue death. For whiche entent God mercyfully beyng of mans saluacion desyrous, sente his sonne, though in dede farre from all corrupcion of synne, endued yet with suche flesshe, as other synners haue: for he toke the comen nature of menne vpō him, and as though he had been a sinner, was among synners conuersaunte, yea, and was euen fastened vpon a crosse amonge heynous transgressours, as thoughe him selfe had been suche one also. Insomuche that he in maner toke vpon hym the person of synne, to this ende, that he in the lykenes of synne, myghte fyrst ouercome synne, and foorthwith abolishe it, beynge made a sacrifice for our synnes: and so dyinge as touchyng the flesshe, whiche he had taken, he subdued deathe, whiche throughe the desyres of the flesshe, and the fleshely lawe, bare rule vpon vs, and caused that henceforthe by abolishyng of the carnall meanyng of the lawe, the better parte therof, whyche we call the spirituall sence or spirite of it, shoulde in steade of the other take place, and not worke Gods displeasure as the fyrst did, but geue perfite righteousnes to them whiche lede not theyr life after the lawe carnally vnderstāden, as the Iewes do, but after the spiritual and heauenly meanynge

For the lawe of ꝓ spirite of life throughe Jesus Christ hath made me free from the law of sinne and deathe.

And sente his sonne in the similitude of sinfull flesshe.

therof, as men renued and through Christ new borne. In the Iewes was there nothynge drawen & painted but a shadowe of righteousnes, but the vndoubted and perfite righteousnes is in vs throughe Iesus Christe, throughly and perfitly wrought.

The texte. For they that are carnall are carnally minded. But they that are spirituall, are gostely minded. To be carnally midded, is death. But to be spiritually minded, is life and peace. Because that the fleshely minde is enemy against God: for it is not obedient to the lawe of God, neither can be. So then they that are in the flesche cannot please God.

The loue & good wyll borne to thinges in vs beyng so greatly chaunged, make plaine proofe of a newe kynde of profession. We see, howe ỹ suche as styll holde on theyr Iewishe superstition, because they be yet carnall, are with the same carnal bluages muche delited. Contrary, suche as are grafted in Christe, and haue now begunne to leade a spirituall lyfe, renouncynge all fleshely desyres, are rauished and enamoured with like conuersacion, as is godly, & spirituall, as we comenly see euery man fauour suche thinges, as him selfe is bente vnto. Mortall we bee as touchyng our flesche, but yet hath Christe, which is immortall, called vs to life, who is him selfe our life. Nowe is the carnall lawe of the Iewes onely litterally obserued euen against Christe, & by reason therof worketh death & kylleth, forasmuche as it is against him, which is the onely authour of life. As in the Iewes them selfes well apeared, who for fauour & zeale borne thereto, put to death the author of life & righteousnes. Of the other syde, they whiche despysyng the carnall letter of the lawe folowen the spirituall mocyons of God, fynde in Christe lyfe, nor striue for waterishe ceremonies of the lawe, but gladly folowyng the inclinacions of charitie, are with all men at peace and concorde. Supersticion is ful of tanglyng, but true & godly pytie is quiete & peaceable. And mervaile it is none, that suche with men are at dissencion, whyche are not at peace w̄ god. For nothyng els is it for a mā to cleaue & stike faste to ỹ carnal law (whō God would through Christ should be abolished, ỹ in steade therof a spiritual law might ensue & take place) but to rebel against God, whiche frowarde minde of any man, synce it squareth frō Gods pleasure, cannot be but against him, whiche calleth vs, to farre vnlike and contrary rules and actes. Let no man therfore thinke it a smal peril & ieopardy stubbernly to hange vpon the lettre of the lawe, & therin to cōtinue. And let vs assure our selues, that it is but a vayne thynge to please men, vnles we please God also. But such as stubbernly maintaine Moses lawe litterally & carnally vnderstāden, except they forsaking the carnalnes therof, fal from it to the spirite, neither do please God nor can. Let the Iewes exacte and requyre theyr feastes of the newe moone, and their sabboth daies kepyng neuer so muche, they shall not attaine to that they loke for.

To be carnally mided is death, but to be spiritually mided is life and peace.

So then they that are in the flesche can not please God.

The texte. But ye are not in the flesche, but in the spirite: if so be that the spirite of God dwell in you. If any man haue not the spirite of Christe, the same is none of his. If Christe bee in you, the body is dead because of synne, but the spirite is aliue for righteousnes sake. Wherfore, yf the spirite of him that raised vp Iesus Christ frō death, dwel in you: euen he that raised vp Christe from death, shall quicken your mortall bodyes, because of his spirite that dwelleth in you.

But to you whiche haue w̄ the carnal law nothing to do, these thinges nothing belong, since ỹ ye are becomen spiritual, if ye after suche condicion leade your

your life, that it please ỹ holy spirite of God to be a dweller in your hartes. For whoso is nothyng els but baptised, styl belongeth to the carnall kyngdome of the flesche, except he taste also Christe, and be with his blessed spirite inspired. Coupled are we vnto Christe, not with ceremonies, but with that spirite, whom whoso lacketh, is to Christe but a straunger. But nowe then, and if Christe be in you, syth he is nothyng els, but chastitie, but trueth, but tẽperaunce with other vertues, howe can in you synne haue any place? Whoso hath receiued Christe, him muste the same mã nedes in suche vertuous pointes expresse. He (as I before sayd) onee dyed touchyng hys flesche & manhed, and yet liueth he now a life euerlasting. Then fruitfully expresse & resẽble we him, when ỹ body, ỹ is to saye our grosse part, whiche w̃ pleasaunte lustes allureth vs to all vnhappines, is dead: and is without all desyre to synne: and if therwith our spirit also, that is to say, ỹ better part in vs who alway moueth to goodnes, and with his mightie power draweth vs to such thinges as are good and righteous, be quicke and aliue. Therefore if the spirite of God, which raised Jesus Christ from deathe, vnfaynedly dwel in you, the same wyll not be idle. A liuely and an effectual thynge is the spirite of God, & wyll accordynge vnto your capacities in you likewyse worke as it did in Christe. Him it raised from deathe, and suffereth not to dye againe. And so wyl ỹ same raise you frõ sinne, whiche is very death in dede, to life, extynguishyng your froward desyres & appetites: all whyche he wil do by his blessed spirite ỹ author of life whiche nowe dwelleth in you.

If any mã haue not ỹ spirite of christ ỹ same is none of his. &c.

Wherfore if ỹ spirite of him that raised vp Jesus Christ from death. &c.

Therefore brethren, we are detters, not to the flesche, to liue after the flesche: For if ye liue after the flesche, ye shal dye. But if ye (through the spirite) do mortifye the dedes of the body, ye shall liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bõdage to feare any more, but ye haue receiued the spirite of adoption, whereby we cry: Abba father. The same spirite certifieth our spirit, that we are the sonnes of God. If we bee sonnes, then are we also the heires, I meane of God, and heires annexed with Christe, If so bee that we suffre with him, that we may be also glorified together with him.

The texte.

Under this spirite nowe therfore liue we, his subiectes are we, it muste we obey, and not the flesch, wherunto we are nowe dead. For assone as we once begunne to be one with Christ, we cast of the bondage, wher with we were to the flesche endaungered. Sythe this is so, God forbid that we hereafter liue, as the flesche ruleth, whiche flesche shoulde rather to the spirite bee obediente. Remembre that ye bee called to lyfe, but if ye liue carnally, then runne ye headlonge to deathewarde, but contrary if by the power of the spirite ye suppresse all fleshely desyres, after suche mortifiynge of them, ye shall liue. Nor is it to liue after the gouernaunce of the spirite of God, a paynefull profession. For albeit the same call you foorth to greate and weighty enterprises, yet are ye glad and willyng to vndertake them, because by it in you is enkienled a feruent charitie, to whome nothyng can bee harde, nothynge can be but swete and pleasaunt. As the body liueth with his bodily spirite, so doeth the soule through a heauenly. If our bodily spirites and naturall powers be weake and fainte, the wholle body is made dul and heaule, but if the same bee quycke and lustye, the wholle body is full of courage. So likewyse all suche as are with the spirite of God ledde and moued, are his

For if ye liue after ỹ flesh ye shal dye. &c.

childzen. Suche as are towarde childzen, resemble theyr fathers goodnes, with a mery chere, and frely doyng all suche thinges as they shal suppose wyll please them. Bonde slaues, because there is betweene them and theyr maisters no natural knotte, for feare of punishemente abstaine frō euil, and being violently compelled, do their duties. Jewes, which are with the bondage of the lawe delited, this wyse doe, but ye whiche are once delyuered frō such bondage, wyll nomore so fal to the same, that with feare it be nedeful to compell you. Endued are ye with the spirite of God, throughe whom ye are by adopcion receiued into the nūbre, not of seruauntes, but of Gods owne childzen. This spirite putteth vs in suche a sure truste and confidence, that in all our distresses we maye boldly speake vnto God those wordes, whiche fathers most gentilly and fauourable are wonte to geue eare vnto, callyng vpon him: O father, father. Whiche worde we durst not be so bold in our troubles lamētably to speake vnto him, were we not in assuraunce, both that we are his childzen, & that he also is our merciful father, as long as we liue after his commaundement, not by cōpulsion (I saye) but of free wyll and gladly. For were it so, that he accoumpted vs not for his childzen, neuer woulde he haue geuen vs this his holy spirite. This benefite of God therefore, whether ye call it a pledge, or token of fatherly loue, well assureth our consciences, that we are his childzen, whiche gaue vs this pledge.

But ye haue receiued the spirite of adopcion. &c.

This spirite certifieth our spirite that we are the sonnes of God:

Further then, if we be his childzen and not his seruauntes, than are we also his heyres. The heyres (I say) of God from whom as author & begynner, al thinges come, & ioynte inheritors with Christe, into whose body beynge grafted, we now we haue the same father, that he hath, and through him enioy one comen inheritaunce. It shall we yet none otherwyse possesse, but by goyng the same pathe waye to it, by whiche it pleased Christe hym selfe to walke. He by sufferaunce of miseries came to the possession of his glorious inheritaunce: he by obedience came to his kyngdome: he by reproche came to glory, and by death attained to life euerlasting. Sufferers must we therfore with him, that we maye of his ioyes be partakers: obediente muste we bee with him, that we maye with him raigne euerlastyngly: sufferers muste we also worldely shame and vilany, that with him we in heauen may be glorified: and finally for a season die also with him, that we may in his kyngdome liue for euer.

The texte.

For I suppose that the afflictions of this life, are not worthy of the glorye, whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth, lokyng when the sonnes of God shal appeare, because the creature is subdued to vanitie, against the wyl therof, but for his wyl, whiche subdued the same in hope. For the same creature shalbe deliuered frō the bondage of corrupcion into the glorious libertie of the sōnes of God. For we knowe, that euery creature groneth with vs also, and trauaileth in payne, euen vnto this tyme.

For I suppose that the afflicciōs of this life are not worthy. &c.

These bee the wayes and condicions to wynne this inheritaunce by, wherof since there shall neuer be an ende, and the thing selfe so greate, that it passeth all mens capacities and estimacion, surely if all the afflictions of this life were put vpon one mannes bodye, all the same yet were of no weighte but euen trifles, beyng weighed and compared with the rewarde of the glorye to come: whiche men gette, & in maner bye, withe suche greate displeasures

displeasures and calamities. And thoughe we nowe already haue an ernest peny of this welthy life to come, so that thereof noman should dispayre, yet by reason of oure bodyes subiecte to paynes and death, the same is not in euery pointe perfite and full. In the meane tyme by the spirite of God haue we thereof inwardly a secrete taste geuen vs, but then shall we haue it fully and wholy, when our bodies are restored to lyfe, and all the miseries of our mortall state are shaken of, at what tyme we shall wyth euerlastynge Christe raigne euerlastyngly. For whiche ioyful time in the meane season the whole engyne of this worlde ernestlye loketh e, in hys maner wishynge for the daye, wherein after that the nombre of Gods chyldren is fulfilled and restored, theyr glory shall plainly appeare, whyche beynge yet burdened with their mortal bodies, are with hunger, with thirste, with diseases, with diuers paynes and miseries punished: yea, euen the worlde selfe after a sorte semeth to be of mannes careful estate partaker, because the yearthe, the water, the ayre, heaueny bodyes, and to be briefe, euen the very Angels selfe were by God especially made to helpe mannes necessities. And therefore not so muche as the verye worlde selfe shal from suche miseries bee free, vntyll that Goddes children be sette in perfite fredome, so that in the meane season it is in bondage vnwillyngly. For euen in the very dead creatures, whiche haue no life, a natural desyre is there to be made perfite: and yet abyde they nethelesse thys bondage, therein obeiyng hym at whose pleasure it became subiecte, endurynge it so muche the more patiently, because it knowethe it selfe not bonde for euer, but vnder thys condicion, that as soone as the children of God are fully deliuered from al infection of death than shall the worlde no longer be thrall and vnder the displeasures of corruption. For sythe that we see al the elementes of thys worlde so diuersly altered vnder so many corrupcions, and see that the Sunne and moone, beside that they almoste seme in theyr continual renewyng of corruptible creatures to labor in vayne, haue also theyr eclipses, and synce that the one starres power is also contrary to another, synce there is no doubte also, but that the whole companye of Angels from heauen beholdynge our wretchednes, are by reason of a pitifull loue borne towarde vs, greately moued, and are as farre as maye stande with theyr blessed state, sorye for our miseries: Appeareth it not by thys, that al naturall thynges mourne with vs, and like a woman trauaylynge wyth chylde wythe an ende of labor and sorowes?

For the feruente desyre of of the creature abydeth lookyng when the sonne of God shal appeare, &c.

For we know that euery creature groneth with vs also .&c.

Not onely it, but we also whiche haue the fyrst fruites of the spirite, mourne in our selues also, and wayte for the adopcion (of the children of God) euen the deliuerynce of our body. For we are saued by hope. But hope that is seen, is na hope. For how can a manne hope for that whiche he seeth? But and if we hope for that we see not, then doe we with patience abide it. *The texte.*

Nowe shoulde it seme muche lesse meruaile, if suche sorowe befal vnto other creatures, sythe that euen we also, whiche after our sauiours commyng were fyrste of al replenished with the spirite of Christ, and that after no meane sorte but fully, are yet styll vnder so many miseries, partely

thrōughe diuerse necessities of this life, & partly throughe the obstinacie of vngodly people, that we oftentymes mourne with our selfe, and are dayly compelled to be sorye euen for other memes calamities also, desyryng continually in our prayers made to God for that daye, wherein the whole body of Christe ful and perfite in all his members, shal be deliuered from all noysomnes, and of grosse and carnall, become spirituall, heauenly and immortall. In the meane season all the calamities that chaunce vnto vs, we abyde & sucker, in hope of that blisse, whiche is promised throughe Christe. Of whome, albeit we haue here receiued an earneste penye, assurying vs of saluacion to come, yet hath he not presently geuen vs full saluacion, but would haue vs to looke for it, in the time to come.

For we are saued by hope, but hope that is seen is no hope.

Christian memes perfite weale is in thynges to come, wherof we haue a sure hope. Nowe is there no hope in suche thynges, as are already present and seene with our iyen, but of suche, as doe not yet appeare. If thys be not so, I praye you tel me, of whom was it euer sayde, that he hoped to see that, whiche he sawe with his iyen already. Nor were there in thys our life any commendacion of fayethe and hope if we were euen nowe presentely put in possession of suche thynges, as Christe hath promysed vnto vs, but then is our fayth well worthye prayse, if throughe the clearenes therof we see suche thynges, as with our carnal iyes cannot be perceiued: in the meane season continuyng styl in sufferyng paynes, with ful hope lookyng for that, which was once promised. And thoughe in the meane season suche bodily afflictiōs be heauye and paynefull, yet is it perhapse expedyente for vs so to bee punished.

The texte. Lykewyse also the spirite helpeth our infirmities. For we knowe not what to desyre as we ought: but the spirite maketh intercession for vs, with gronynges whiche can not be expressed. And he that sercheth the hearres, knoweth what is the meanyng of the spirite: for he maketh intercession for the saintes, accordyng to the pleasure of God.

These troubles our spiritual and inwarde man in dede taketh in good worth, and striueth with bodily infirmities: but the spirite of God stayeth with grace, aydynge the weakens of our flesche, with hope encouragynge vs to sucker al thinges, euermore at hande, shewynge vs what we ought to desire, and what we should refuse. For we of our owne might and inclinacion, wote not what is to be desyred, nor howe we ought to desyre: by meanes wherof it oftymes commeth to passe, that in stede of holsome thinges we praye for hurteful, euen as it fortuned vnto my selfe, whiche beyng not contente with myne afflictions bodily, desyred importunely Gods helpe, thrise makynge my praier vnto him, that Satā, by whome at that tyme I was troubled, myght nomore tempte me: wherin because I desyred of God that whiche was not for me expediente to attaine, my requeste take not effecte. And therefore in stede of pleasures, receiued I holsome giftes. In dede God heareth the peticions of his children, so yet that they make no carnall prayer, but praye vnto him accordyng vnto the mocion of his blessed spirite, secretely mouyng our hearres. The same spirite also though we holde our peace, is yet a peticioner and meane to God, praiyng for vs, not as men are wont to do, but with sighes vnspeakable.

For we know not, what to desyre as we ought.

But the spirite maketh intercession. &c.

The

The spirite of man sometime with great mourning desyreth god to preserue hym from bodely trouble and affliction, or els it desyreth worldlye pleasures and commodities, muche estemyng suche thinges as are in verye dede but trifles: but ỹ heauenly spirite grafted and planted in godly mēnes heartes, desyreth of god suche petitions, whiche yf we lacke, are to be desyred of god with syghes vnspeakeable, forasmuche as the same obteyned and had, bring with them the verye trew perfite weale, and blysse. Of men must thou with wordes outwardely pronounced and spoken, desyre that thou mindest to obtaine, as whiche neither know, what we woulde haue, except they heare it, nor yet sufficiently vnderstande, what is best for vs to be asked: but god, which searcheth euē ỹ moste secret parte of mannes harte, & throughly loketh in to it, knoweth, though we holde oure peace, what oure spirite desyreth, and pytying mannes miseries, as often as it maketh intercession for such, as are godly, prayeth not, as mā woulde haue it to do, but as goddes holy will and pleasure is. And desyreth nothyng, but suche as apertaine to euerlasting saluacion, and suche thinges as encrease gods honor & glory. Whosoeuer desyreth suche thinges, albeit he peraduenture erre in choyse, & election, yet is his intēt & purpose good. Wherfore god graunteth not alwaye ỹ, which is of him desyred, but that rather, which is most profitable to ỹ ende wherūto thou directedst all thy petitions.

And he that searcheth ỹ herte knoweth, what is the meaning of ỹ spirite.

¶ We know, that al thinges worke for the best vnto them, that loue god, whiche also are called of purpose. For those whiche he knewe before, he also ordayned before, that they shoulde be lyke fashioned vnto the shape of his sonne, that he might be the fyrste begotte sonne amōg many brethren. Moreouer, whō he apointed before, thē also he called. And whō he hath called, them also he iustified: & whō he iustified, thē he also glorified.

The texte.

Nor ought mē to feare, leste they beyng ouercōmē through the weightines of outragious persecution, vtterly fall frō him, since we know this for most certaine, that what affliccio soeuer chaunce vnto heuente & godly people, al ỹ same shalbe for ỹ best. Suche is gods fauer towardes thē, whom he hath of purpose chosen out and called to this welthy lyfe. Endeuour must we, and do what in vs lyeth, but thende of all hange thof gods ordinaunce. God without coūsel or vnadui sedly choseth none, but wel knoweth all suche, as are his, long before he call them. And not only knoweth them, whom he calleth, but had also euen at the same tyme surely purposed with hymselfe to graffe and plante them into the bodye of his sonne Jesus, yea and to transfourme thē lykewyse into the lykenes & shappe of hym, whiche ouercōming the flesche and death, triumphantly went to immortalitie; both to teache, that al the members of his bodie should themself loke to haue the same, which they see alreadye done in the head, that by this waye and meanes through his onely sonne he myghte to hymselfe get manye children, amonge whome Jesus Christe should be head & capitaine, & as the fyrste begotten, departing yet his inheritaunce with other; and to put vs in assuraunce lykewyse, that god wyll fully perfourme ỹ thing whiche he once purposed: moreouer, whom before al tyme he knew & had chosen out, being suche of whome he had already in his prophetes darke sayinges shewed his minde, them called he also by the gospell, & that not in vaine, but of his goodnes and fauer made them, that wer so called, of vngodly, godly, and of hurtful hurtlesse.

For those whiche he knewe before he also ordeyned before.

And whome he hath called them also he iustified, &c.

So that now only there remayneth glorifying, wherof a great deale we haue already, except we thinke it no glorious preeminence, to be without syn, to florysshe in ỹ renoume of innocēt life, to be without corrupted desyres to be so planted in Christ, that thou arte become one with him, to haue his holy spirte, as an earnest peny therof, to be the enheritour of god, and ioynte enheritour with Christ, so that of the reste we can in no wyse doubt, but that it shall in dewe tyme be fulfylled.

The texte. What shall we than saye to these thinges? Yf god be on our syde, who can be againste vs? which spared not his owne sonne, but gaue hym for vs all: how can it be, that with hym he should not gyue vs all thinges also? Who shall laye any thing to the charge of goddes chosen? It is god, that iustifieth: who is he that can condemne, it is Christ that dyed, yea rather whiche is risen agayne, whiche is also on the right hand of god, and maketh intercession for vs.

If god be on our syde, who can be againste vs.

Now sythall this is so, wherfore shoulde any man mistrust it, namelye synce god hath by so many and euident wayes shewed vnto vs his speciall loue and great fauer. Who standing on oure syde, what is anye aduersarie able to do? What can mennes malice preuayle, yf god be our defender? Or what maye we not boldly looke for at his handes beyng now reconcyled vnto hym, whiche what tyme we were out of his fauer, for oure sakes spared not his only sonne, but sent hym downe into this worlde for vs all. Yea (I saye) a brought hym in maner to nought, & deposed hym, and all to exalte vs, makyng hym well nyghe syn, to deliuer vs from syn, & deliuered hym to death, to thentent we myght lyue. And therfore syth he hath for vs delyuered his sonne, in whom all goodnes is, foloweth it not, that with the same gyfte, he hath gyuen vs all rightes, that belong to the sonne, vs (I saye) whome he hath put in lyke state of enheritaunce? Or what is it, that he will not gyue vs, synce that he hath once gyuen hym, whiche infinitely passeth all creatures? And ieopardye there is none, leste god, thorough the crafty sleyghtes and temptacions of the deuill, chaunge and withdrawe this his especiall fauer from vs. For who durst commense anye action agaynste them, whome god of purpose and sure determination of mynde hath chosen out and taketh for his owne? Wyll he heare (thynke you) anye accusers captiouse complaynes against them, all whose synnes he hath freely forgeuen? God hymselfe, whiche is iudge of all, hath forgeuen vs the offences of oure olde life, and taketh vs nowe for righteous, and who is he, that can condemne vs, beyng by him quited? So that we take hede, ỹ we nomore fall to oure olde lyfe agayne. Christe is he whiche loued vs so tenderly, that for our welthe it pleased hym to dye, yea he it is, whiche lykewyse rose agayne for our sakes, because he woulde healpe and succoure vs his people. This great proctor and iudge syttyng also at the right hand of god his father, to whome he is in all pointes egall, entreateth our matier before his maieste,

It is god yt iustifieth, who is he yt can condemne.

Who shall seperate vs from the loue of god? Shall tribulacion, or anguishe, or persecucion, or hunger, eyther nakednes, either perill, either swearde? As it is written: for thy sake are we killed all daye long, and are counted as sheepe appointed to be slayne. Neuertheles, in all these thynges we ouercome thorough hym that loued vs.

The texte.

For

For I am sure, that neither death, neyther lyfe, neither angels, nor rule, neither power, neither thinges present, neither thinges to come, neyther height, neither lowneth, neither any other creature shalbe able to depart vs from the loue of god, whiche is in Christ Iesu our Lorde.

Since therfore the father hath thorough the death of his sonne forgyuen vs all oure gyltes and offences, sythe his sonne so tenderly loueth vs, why shoulde men hencefurthe feare the deuyll, or any man the diuels ministers, either accusyng vs, or condemnyng? Considering also with howe many benefites and spetiall gages of loue we are bounde both to god and Christ, who is he, that shall plucke and withdraw vs awaye from louyng them againe, whiche so tenderly loue vs? Shall any storme of worldly aduersitie do it? Shall any affliction or distresse? Shall hunger or nakednes? Shall ieopardy of drowning, or any lyke peril chaunceng after lyke sorte? Shall persecucion of the wycked or the bloudy swearde of death? For that suche thinges shoulde in this worlde happē to innocentes, the holy psalme wryter Dauid lightened with the spirite of god, long before sawe, what tyme he sayde, that for thy sake o Lorde are we killed all daye long, and counpted as sheepe appointed to be slayne. All these troubles, thoughe they seme greuous, cause yet is there none, why they ought to make vs afrayd. Chaunce maye they to vs in dede, but yet oppresse vs they can not. yea (I saye) the more behemētly they trouble vs, the more shall they bothe strengthen oure burning charitie to Christward, and Christes also to vs: because we at all tymes departe hauing the vpper hand, not throughe any strength and power of oure owne, but through his defence, whome we are bounde to thanke for altogether. Nor will he, whiche in suche sorte loueth vs, suffer vs to be ouerthrowen, nor we vpon remembraunce of his goodnes towarde vs, through any assaultes of aduersities shrinke from louyng hym agayne. But yet haue I rehearsed vnto you but lyghte and common matters, but harken a bolder saying, and suche wherof my selfe am moste certaine, and am moste certainly persuaded in. More cause were there to feare suche ieopardies as hang ouer oure heade by reason of creatures, whiche can not be seene, as euill spirites, whiche yet neuertheles assault mennes soules and not only their bodies, whome yf we but once regarde not & despise, the ieopardies of the other can not make vs afeard. Nor in this haue we any cause to feare, seyng that neither meane power of aungels, of muche more myght yet than is any man, no neyther the chief aungels, whiche order is called a rule and power, neyther anye heyght or depnes that is to saye, whether the same inuade vs frō aboue, or from beneth, whither it be with a colloure of honestie or not, yea though wonders were shewed from heauen, or els threatninges from hell put vs in feare, neyther thinges present, neyther yet to come, whether we be put in feare of present ieopardies, or in ieopardy of the life to come: briefly, what soeuer els befall anye where here in earthly thinges, whether it maye bee sene, or not, be it neuer so strong and mighte, yet shall it not bee able to deuide vs from that charitie, wherbye we are knyt to god throughe Jesus Christe his sonne.

Why shall seperate vs frō the loue of god.

Neuertheles all these thinges we ouercum through him ꝑ loued vs.

Neither heighte, nor lowethe.

The

The.ix. Chapiter.

The texte. I Saye the trueth in Christ, and lye not, (my conscience also bearing me witnes by the holy ghoste) that I haue a greate heauines, and continual sorow in my hearte. For I haue wysshed my selfe to be cursed from Christe for my brethren (my kynsmen as pertaining to the flesshe) whiche are the Israelites. To whome pertaineth the adoption of the children, and the glorie, and the couenauntes, and the law that was gyuen, and the seruice of god, and the promises: whose also are the fathers, and they of whom (as concerning the flesshe) Christe came whiche is god in all thinges to be praysed for euer. Amen.



TO whome would to god all the Iewes were conuerted, forsakyng theyr Moses: the Iewes (I saye) which yet styll continewe in this minde, and thynke that to thattayning of saluation it is sufficient to be Abrahams children, and in theyr handes to haue the lawe once gyuen vnto them by god, whome yet in deede no suche thyng shall auayle and profite, vnles by faythe they make themselfes worthy to be drawen and loued of god. But of them is Christe promised in the law, stubbernly refused, whom the Gentiles receiue and knowledge. This yet speake I not of any displeasure conceyued or borne against my countrey men, notwithstanding theyr spitefull myndes toward me: but as Christe, to who nothing is vnknowen, is my witnes, witnessyng vnto hym also mine owne conscience, whose gouernoure and ouerseer is the holy ghoste, I wyl saye the trueth, and lye not, that it troubleth my mynde exceadyngly and aboue measure, and wyth continual sorowe euen weareth me awaie, to see some of them thrugh their owne folye vtterly perishe. As for myne owne parte, so ferre am I from hatyng the Iewes, that yf it myghte any waye be, I woulde euen with myne owne destruction procure theyr amendment and weale, nor would refuse euen my selfe of Christe to be forsaken so that all they to whom I am both by countrey & aliaunce ioyned, were with me in the fayth of Christ lyke wyse ioyned, that as by stocke and bloud they are Israelites, they lyke wyse were in knowledge of the trueth perfite Israelites, whome of all other nacions moste beseemed it to receyue hym, whom the lawe promised, specially sith it is that nation, whome god out of all the other, many hundred yeares past, specially chose for hymselfe: & coumpting all other nations, as bastarde children, nourished these & brought thē vp, as his naturall & true begotten sonnes: & moste of all because they aboue other for this honoure and dignitie maye speciallye glorie, that they despisyng all idolatrye woorshipped the verye true god. In theyr handes is the possession and prerogatiue of the lawe, gyuen vnto them by god. With them made god, and they with god, couenauntes and promises. In theyr handes is there the right fourme and maner of due honouryng of god, euen as he hymselfe commaunded: in theyr handes are the prophecies, wherin was long before, both Christes comming spoken of, and this welthy state, wherof I did a litle before glorye, promysed.

I saye the truth in Christ, and lye not, my cōscience also bearing me witnesse. &c.

For I haue wished my self to be cursed from Christ. &c.

To whome pertaineth ye adoption of the children, and the glory. &c.

Whiche

Whiche also are lineally descended of the moste famouse and chiefe lanternes of lyght, and fyrste begynners of our nacion, (I meane) Abrahaam, Isaac, and Jacob, with other, of whom Christe hymselfe touching his humanitie vouchsaued to be borne: so that in this behalfe, will they or not, of aliaunce and kinred muste they nedes bee to Christe hymselfe, who ferre excelleth and passeth those fathers, of whose title and holines they so greatly auaunt themselfe. Be it so, that theyr fathers were neuer so good and holy, yet were they nothyng els but men. But nowe is Christe in suche sorte man, that he therwith is also god, not of this nation or that onlye, but of al, one and equall wyll his father, whiche ruleth all thinges, by whose vnsearcheable wysedome all this geare is wrought, to whom onlye for suche vnspeakeable loue borne towarde mankynde, all prayse and thankes are due we for euer. Amen.

Whose also are the fathers, & they of whom (as concerning the fleshe) Christe came.

¶ I speake not these thinges, as though the wordes of god had take none effect. For they are not al Israelites, whiche are of Israel: neither are they all chyldren straighte waye that are the seede of Abraham. But in Isaac shall thy seede be called: that is to saye: they whiche are the chyldren of the fleashe, are not the chyldren of god. But they whiche be the chyldren of promise, are coumpted the seede. For this is a worde of promise, about this tyme will I come, and Sara shall haue a sonne.

The texte.

And surely for this the more detestable is the wickednes of some Jewes, whiche vnreuerently gaynsaying and blaspheming Christe, therin dishonour god the father, whiche woulde haue his glorious name sette furth by his sonne. And yet al this theyr wickednes, outragiouse as it was, caused not, but that god neuertheles in all pointes performed, as muche as he in his prophetes sayinges promised to do. To the people of Israel, whiche are Abrahams posteritie, was this blyssefull lyfe promysed, and yet not to all neyther, but to suche only, as truly and vnfaynedly are his ofspring. For it is not to be supposed, that all suche are very Israelites, as are descended of the stocke of Israel but suche rather as are so stronge and mightie in faith, that they wyl not with worldly tribulations be ouercomen, nor yet with troubles, wherwith god teieth oure stedfastnes in religion, suche (I saye) worthely & none els ought to be called Israelites, that is to saye, mighty & strong to godwarde. Nor are all they that come of Abrahams bloude, therfore so ferr Abrahams children, that by this bare title they may chalenge the promised inheritaunce, but rather suche as resemble that faith of Abraham, wherby he deserued, that this blessed inheritaunce shoulde be derined and giuen vnto all his posteritie. To make this more euident and plaine, marke whether the worde of god, who made the promise, be not so, whiche saythe: In Isaac thy sede shalbe called. To the seede of Abraham promise was made, that in it and by it, all nations of the worlde should famously be spoken of and blessyd. But nowe is it not gods wil, that al Abrahams posteritie shoulde be called Abrahams seede, vnles they be, as Isaac was, who was the chylde of fayth, and in fygure representeth Christe. Nowe was not Isaac borne, as chyldren are comenly wont to be, but by a father whiche was in dede drye and barayne, full yet of truste in god, and of an olde woman, vnmete lywyse to conceyue any chylde.

Thei are not al Israelites whiche are of Israel, &c.

But in Isaac shal thy sede be called, &c.

Muche

They which are the children of the flesshe, are not the children of god, &c.

Muche rather therfore begotten was he through the myghtie power of god, and his fathers fayethe, than by any power of man, or carnall acte. What els then meaned god when he sayde, in Isaac thy seede shall haue his name, but plainlye to declare, that not all they whiche are of Abraham carnally begotten, are therfore the children of god, and therfore right inheritours of goddes promyses, but suche onlye apertayne and belong to Abrahams seede, whiche haue lyke fayth, as that was, wherby Abraham deserued to receyue the promyse of god. But mary yf god vnder this fourme of wordes, had made his promise, to as manye as shalbe begotten of the shall my promise belong, then in dede myghte all suche as are of Abrahams carnall stocke, lawfully clayme this glorious inheritaunce. But nowe when god this wyse sayde, about this tyme wyll I come, and Sara shall haue a sonne, he ment his onlye childe, and the same whiche shoulde be the chylde of faith, whome god had for the same inheritaunce chosen further of many, not for his circumcisions sake, as whiche was not at that tyme borne, but for his fathers faythes sake. Abraham after that tyme had by other wyues, children, yet was Abrahams blessyng promysed vnto hym only in Isaacs name.

The texte.

¶ Not only this, but also Rebecca was with childe by one, euen by oure father Isaac. For yer the chyldren were borne, when they had neyther done good, neither bad (ꝑ the purpose of god by election might stande) it was sayde vnto her, not by the reason of workes but by the caller: the elder shall serue the yonger. As it is written: Jacob haue I loued, but Esau haue I hated. What shall we saye then? Is there anye vnrighteousnes with god: God forbid. For he sayth to Moses: I will shewe mercie, to whosoeuer I shewe mercie: and wyl haue compassion, on whomsoeuer I haue compassion. So lyeth it not then in mānes wyl or running: but in the mercie of god. For the scripture saith vnto Pharao: euen for this same purpose haue I stiered the vp to shewe my power on the, and that my name might be declared throughe out all the worlde. So hath he mercy on whom he wyll, and whome he wyll he maketh hard harted.

Rebecca was with child by one, euen by our father Isaac.

And as it was in Isaac, and other of the chyldren of Abraham, after lyke sorte and condicion was it in Jacob and Esau. yf this glorious enheritaunce of goddes blessyng onely throughe carnall kynred befel vnto any, then shoulde it muche rather belong to Esau the elder sonne, than to Jacob the yonger. Isaac was father to them both, one mother at one tyme conceyued bothe, bothe were at one tyme borne in the yr mothers woumbe, & both were at one time deliuered, yet dyd god knowledge one, as his naturall chylde, disinheriting the other, as a bastarde and vnlawfully borne, saying: Jacob I haue loued, but Esau haue I hated. What was it then ꝑ thus seuered and made a differēce betwixt these twinnes? Surely neyther carnall kynred, nor kepyng of the lawe, nor yet circumcision. For of both being not yet borne, before they had any thing at all done, either with the lawe, or against it, it was sayde: the elder shall serue the yonger. And why pleased it god so, or what intended he in this deede of his to declare vnto vs? Surely nothyng els but that no man shoulde either vpon hope of circumcision, or of the lawe, chalenge the right of this goddes promyse vnles by faith he make hymselfe worthye to be taken among the chosen chyldren of god, and to be suche, as Isaac and Jacob were.

That ꝑ purpose of God by election might stāde.

For

For it is not carnall kynred, that maketh Abrahās children, but the choyse of God. And if God refuse and reiecte the Iewes, as he once reiected Esau, certainly to be descended of Abrahams stocke, nothyng auaileth. But on the other syde, if God throughe the deserte of faythe receiue the Gentiles to this inheritaunce, hurte is it none, though they to Abraham be of no carnal allaunce, forsomuche as God by another way by the title of adopcion (I saye) doth acknowledge them for his owne children. Nor let any diuelishe person wreste, that I nowe haue sayde, to this purpose, as though in men there were nowe no faulte, but that all the faulte is in God, who at his pleasure receiuethe or refuseth suche as haue eyther of payne or pleasure nothynge deserued: God forbyd that any man shoulde conceiue suche a phantasye, nor let any manne so take that, whyche in the boke of Exodi is by God spoken: I wyll shewe mercye, to whome soeuer I shewe mercy, and wyll haue compassion, on whome soeuer I haue compassion, forasmuche as it lyeth not in mās will or rinning, but in Goddes mercy, to attaine vnto saluacion, as whiche dothe desyre in vayne, and all in vayne laboure wee, vnlesse God of his goodnes drawe vs, as in deede he doethe suche as it pleaseth him, though they nothyng deserue it, and refuseth suche, as haue nothynge so deserued. And yet of al this it folowethe not that God is to any man wrongefull, but rather that he is mercifull to manye. No man cōdemneth God, but for his owne offēce, no man is saued without Gods benefite, whyche benefyte he vouchesauethe to geue vnto suche as it pleaseth hym, & yet in suche sorte, that he leaueth occasion, why men should for his mercifull drawynge thanke hym, and thou nethelesse without occasion to complaine, if thou be geuen ouer to thyne owne lewdenes.

What shall we say the, is there any vnrighteous nes with god?

For God doeth not so harden mens heartes, that therby men are caused to discredite the ghospell of Christe, but suche as throughe malice and stubbernes refuse to beleue, vseth God as instrumentes to the magnifynge of his greate benefite, and to the settynge forthe of his mightie and glorious power. And so must that whiche in the boke of Exodi is spoken to Pharao be vnderstanden: euen for this purpose haue I stirred the vp, to shewe my power on the, & that my name might be declared throughout all ỹ worlde.

For ỹ scripture saye the vnto ỹ pharao: euen for this purpose haue I stired thee vp .&c.

Thou wylte saye vnto me: why then blameth he vs yet? For who hath ben able to resist his will? But O man what art thou, whych dysputest with God? Shal the worke saye to the workeman, why hast thou made me on this fassion? Hath not the potter power ouer the clay, euen of the same lumpe to make one vessel vnto honour, and another vnto dishonour? Euen so, God willyng to shewe his wrath, and to make his power knowen, suffered with longe patience the vessels of wrathe ordained to damnation: and to declare the riches of his glory on the vessels of mercye, whiche he had prepared vnto glory: whome also he called, not of the Iewes onelye, but also of the Gentyles. (As he sayeth also in Osee: I wyl call them my people, whiche were not my people: and her beloued, whiche was not beloued, and her to haue obtained mercy, that had not obtained mercy.) And it shal come to passe, that in the place where it was sayd vnto them: ye are not my people: there shal they be called the children of the liuing God.

The texte.

Of suche sayynges some diuelishe disposed person taketh occasion, and sayeth: if of who soeuer he wil, he haue mercy, and who he wyl he maketh harth hearted, what hath he then, wherin to blame vs? Syth his wyll and pleasure no man is able to resiste, let him laye it to him selfe, & not to vs, yf any sinne be cōmitted. But heare nowe of the other side, what maye be sayde. No man withstandeth his wyl (I graunt) yet is not therfore Goddes wyll

cause of thy damnacion. Nor did god in suche maner harde ꝑ heart of ꝑharao, that he wrought the vice of stubbernes therin, but rather whereas he wel knew, ꝑ the arrogãt tyran was wel worthy sodenly to be destroied, yet vsed God towarde him by litle and litle suche encrease of punishment, as he might therby haue been amended: had not his malice been an impediment. But throughe Gods gentle fauoure vsed in punishynge of him, his wycked mynde became worse & worse. And therefore the mans frowardnes God turned to his glory. In this matter for the defence of Gods righteousnes many thinges might be answered, but briefly to say God hateth all hautenes & arrogancie. And what a greater pointe of arrogancie can there bee, then that a man most vile and abiecte should with God reason ꝑ matter, encountring with him, as though he were his felowe. For who (I pray you) could abide to heare the yearthen vessell quarell with his maker and saye: why haste thou made me after this fashion. For as clay is in the hãde of ꝑ potter: euen so are we in Gods hãdes, as by the prophet Esai ꝑ Lorde him selfe sayeth. The potter, as hys mynde standeth, worketh some vessels to serue for vile & vncleanly vses, & some other also appointeth he for honeste seruice. In whiche acte, what reason soeuer the workeman folowe, therein doeth he lawfully, & why he so doeth, vnmete it is that the claye shoulde requyre any cause. The claye of it selfe is nothyng els, but claye, whereof if the potter worke a comly & a wel fauored cup, for that his fayre shape oughte he to geue thankes to the craftes mã, & yet to the vile & filthy claye is there no wronge done at all, if of it be made a chamber potte, or some other vessell of more vile vse. Lykewyse is it of God, whiche leauyng man in his sinne, because he was so borne, doeth him no wronge: as rallynge man to righteousnes he therein sheweth his bountreous mercy and goodnes. In the forsaken person it pleaseth God to shewe his iustice, to thentente he woulde bee feared: in ꝑ approued, to thentente he woulde be loued, sheweth he his free mercy. Nor besemeth it any mã, of God for so doyng to exacte & requyre a reason, nor why he calleth some one lately, and some other more timely, nor why he draweth one whiche hath not so deserued, and forsaketh another, which hath deserued better. A muche more base creature is man, being compared with god, then is clay compared with the potter.

But O mã, what art ꝑ, which disputest with god, shal the work say to the workman. &c.

Hath not the potter power ouer the claie cuẽ of the same lumpe &c.

So that then if it be an vnsemeand a hiddeous presumpcion, that the clay shoulde with the potter prattle & reason his matter, how muche greater arrogancie is it, for a mannes to talke of Gods counseils, whyche so farre passe our capacities, that we therof haue, but euen as it were a shadowe or a dreame. Begynne to beleue, & leaue thy reasoning, & so shalt thou muche rather vnderstãd. Beside this remẽbre ꝑ the potter maye be deceiued, but in God none error can be found. It is for thee ynoughe to beleue this, ꝑ God by reason of his almightie power, may at his pleasure doe what him lyste, and again for as muche as he is without comparyson beste, do wil he nothyng, but that whiche is beste. Nor shoulde he, because our vngodlines beturneth to his honor, therfore of vs be blamed: but this rather should we take as a sure proofe of his exceadyng goodnes, that he suche mischiefe turneth to good. It was not God, whiche made the an vncleane vessell. But thou thy selfe art he whiche hathe made thy selfe filthy, throughe applyynge of thy selfe to vngodly exercises. Beside this, if God accordyng to hys wysedome

bothe

bothe for the sauacion of the good, and glorye of his name, abuse thy frowardnes, cause haste thou none for ỳ to complayne. Lawfully art thou for thy sinne punished, & through thine example the good people will the better take hede, & whiles throughe thy blindenes and destruction they the better perceiue, how greatly they are bound to the goodnes of God, they are with more mery there encouraged to geue him thankes. Nothynge had Pharao to wyte God withall, but for his owne naughtynes only perished, and yet did that his stubberne malice amonge the Hebrewes highly auaunce the glorye of God. And what can there be, that they can reproue, if, as god at that tyme deferred the destruction of Pharao: so likewyse now we for a season, not without great fauour he beare with and suffer the vnbeleuynge and sturdy Jewes, beynge vessels, whiche haue righte well deserued ruen out of hande to be crushed in pieces, to thentente that all the worlde shall more clearely perceiue, ỳ they are wel worthy of damnacion, which beyng so many wayes prouoked, amende not: to thende that bothe through theyr punishmente other shoulde feare almightie God, whom we maye not throughe continuaunce in synne prouoke to sure vengeaunce, and also more plentifully to shewe the greatnes of his mighte and glory to warde good people, whome he hath purged beyng before vncleane vessels, and reserued them for holy vses: not for theyr circūcision or the lawes sake, but throughe the deserte of faythe, for whose onely sake they are called to this honoure. Called (I saye) not only of ỳ Jewes as we be, but also of ỳ gētiles, because herein it is not by the whiche maketh inheritors, but the choyse of God. Nor ought the Jewes to meruaile, that the gentiles, whiche were before this tyme heathen and straungers to God, are nowe by adopcion receiued into the numbre of Gods children, sythe they them selfe longe synce were for their offences doen against God, despised, reiected, & as disenherited, though they yet after ward being sory for their sinnes, and amending, were through the greate bountifulnes of God, receiued into his fauor. That this shoulde so be, witnesseth theyr owne prophete Ose, sayinge: I wyll call them my people which were not my people, and her beloued, whiche was not beloued, and her to haue obtained mercye, whiche had not obtained mercy: so that this shal come to passe, that in the place, where heretofore it was sayd: ye are not my people, there shal some be called the children of the liuing God. Why grudge and reproue they that thinge in other, whiche they them selfe haue already assayed? Why stande they not rather in a watche & take hede, lest throughe theyr owne folye they become againe, that they were once? Why enuye they at them, whome they might folowe, were it not, they had more pleasure to striue, then to obeye?

Euen so God willig to shewe his wrathe, & to make hys power knowen suffered with longe patience the vessels of wrath. &c.

I wyll cal them my people which were not my people .&c.

But Esaie crieth concernyng Israel: though the nombre of the children of Israel be as the sande of the sea, yet the remnaunt shal be saued. For he fynisshed the worde verely, and maketh it shorte in righteousnes. For a shorte worde wyll God make in yearthe. And as Esaie sayeth before, except the lorde of Sabboth had left vs seede, we had been made as Sodoma, and had been likened to Gomorra.

The texte.

Nowe if through mens owne stubbernes the greatest parte of ỳ worlde perishe, yet to the fewe that wyl beleue, wyl God performe, as muche as was promysed to the whole numbre. And neuer shal the tyme be, but that thys enheritaunce shall haue his successors. This did the prophete Esaye speakynge of the people of Israell, without all colouringe clearely testifie,

saynge: If the numbre of the Israelites were as many as the sande of the sea, and thoughe thrroughe theyr owne folye as many also perished, yet shall there some alwaye remaine, whiche shall throughe fayth be saued. For be ꝑ numbre of them that falleth from God neuer so greate, yet shal not theyr fal make the promise of God vaine. Men in promises are wont to breake theyr credence, but God is he, whiche wyl fully perfourme all that he promised, and that briefely and compendiously, not with deceite and falsely, but iustly and truely: for as the same prophete Esai said, the Lord in yearthy wil make a shorte worde. Shadowes seme not cleare without suspicion of deceite, and the lawe selfe is full of wordes, promisynge, grossly representyng, commaundyng, threatning sometimes, and sometimes comforting. But Christ being sent into the worlde, euen at once gaue al, & perfourmed ꝑ was promised, opened all ꝑ was before hidden in figures, & brought the great multitude of rules contained in the lawe, to ꝑ onely cõmaũdement of charitie of the gospell. And thus spreade he abrode the seede of his heauenly doctryne and ghospell, whiche albeit in manye of my countreymen be vnfruitful, yet some are there, in whom it brought foorth fruite. Againe the same prophet a litle before sayethe: had not the Lorde of saboth left vs sede, we had bene made as Sodoma, and likened vnto Gomorra. Wherefore, thoughe the most parte of the Jewes fall from Christ, yet wyl not Christ suffre the true and naturall sede of Abrahaim vtterly to perishe.

Though the numbre of ꝑ children of Israel be as the sande of the sea. &c.

A shorte worde will God make in yearth.

The texte. What shal we say then: we say that the gentiles, whiche folowed not righteousnes, haue ouertaken righteousnes: euen the righteousnes whiche cometh of fayth. Contrarywise Israel whiche folowed the lawe of righteousnes, could not attaine to the lawe of righteousnes. Wherefore? Euen because they sought it not by fayth, but as it were by the workes of the lawe. For they haue stumbled at the stumblyng stone. As it is written: beholde, I laye in Sion a stumblyng stone, and a rocke that men shall be offended at. And whosoeuer beleeueth on him, shal not be confounded.

Synce this is so, what shall we saye? Surely nothyng, but as the truth is, that is to wete, that the gentiles, which seemed farre from righteousnes, and without the ceremonies of the lawe, haue yet attained the true, and perfite righteousnes, and not a Jewishe (which standing in bodily thinges was nothyng but a shadowe onely of christian perfection), but a holsome and an effectual iustice, which such haue not, as for the workes of the lawe stande much in theyr owne conceite, but suche as throughan vnfained faith submit and yelde them selues vnto God.

We maye likewyse of the other syde saie, that whiles the people of the Jewes with all theyr power folowinge the iustice of the lawe carnally vnderstanden, and stifflye cleaue to it, with all theyr labour they came not vnto the verye lawe of iustice, forasmuche as the same fell from Christe, whereunto as to a marke all ꝑ darke sayinges of Moses lawe principally directed. Here some wyl saye, howe fortuned all this, and howe ended these purposes so diuerslye? Without all doubte, because God abhorreth suche as are high minded, and geueth him selfe and his righteousnes, to suche as are sobre & lowly. And therefore ꝑ gentiles vpon acknowledgynge of theyre owne disease & an humble submission of them selfe to God, God receiued: ꝑ proude Jewes of the other syde, whiche falsly vsurped the title of righteousnes, as theyr owne, bearing them selfe bolde vpon their sabbothe daye keepyng, washynges, circumcision, and suche other small obseruaunces, disdaynyng

Israel which folowed the law of righteousnes, could not attaine to ꝑ law of righteousnes. &c.

deinyng to receiue the yoke of faythe, hath God let at naughte and refused, because they denied Christe, and deliuered him which is the author of lyfe, to death: which thyng Esaie longe before knowyng, prophecied should be vnder this fourme, that Christ, who ỳ was promised should be a stumblyng, by reason of vnbeliefe should be vnto the Iewes an occasion of stumblyng, and that the same stone, which should be vnto the good a sure and a stronge defence, should be they vnto vnbeleuyng, whiles they had rather by reason of stumblyng at him, then with beliefe to rest vpon him. For so by the prophete Esaie speaketh God the father of Christe: beholde, I putte in Sion a stumblyng stone, and a rocke that men shalbe offended at, but whoso beleueth in it, shall neuer be confounded and put to shame, as one disappointed of that he lobeth for.

The x. Capitre.

Brethren, my hertes desyre & praier to God for Israel is, that they might be saued: The texte.
For I beare them record, that they haue a feruent mynde to God warde, but not according to knowledge. For they being ignorauntes of Gods righteoulnes, and gaying about to stablishe their owne righteoulnes, haue not ben obedient vnto the righteoulnes of God. For Christ is the fulfillyng of the lawe, to iustifie all that beleue.

All which thynges (brethren) speake I with greate beautynes, because with all my heaute I fauer and wouldе them well, if I were in any wyse able to doe them good, beeyng in ieopardie of euerlastynge damnacion. But nowe that which is the onely thynge I can doe, in my dayly praiers made vnto God, my desyre and peticions is, that they may once yet amende and not alwaye continue in suche blyndnes. I can not vtterly excuse their vnbeliefe, but yet in the defence of their faulte some coloure maye be made and pretended. As they are not in all pointes in suche sorte straungers to God, as the gentiles be, so muche the more wolde I that their rude beginnynges maye once bee made perfite: that whose shadow they haue for a season borne a boute with them in their bodyes of the same they maye nowe come to the verye truethe. For albeit they with extreme deuilishnes fastened to the crosse the Lorde, who was ỳ fountayne of all glorye, yet this say I of them, and beare not, that to Godwarde a certaine zeale and loue haue they, but yet not accordynge to knowledge and right iudgemente. For are they deceiued for lacke of a godly minde and purpose, but in the rhoyse and practise of life, they runne farre awry. Nowe better is it to haue some minde to religion, then to bee al without, and of God wel worthy were that minde of theirs in goodnes to bee encreased, were it not that they to the grosse beginnynges of godly life so stubbernly cleaued, that they refused the true and perfite religion, and were it not also they so behemently requyred and attaunced euen shadowes and pictures of truethe, that the verye fountaine of truethe they vtterly despised. For whiles they vnlyly in deede, but yet vndiscretely, defende and kepe Moses lawe, resistinge him for whome the lawe was prin-

Brethren my hertes desyre and praier to God for Israel is. &c.

They haue a feruente minde to Godwarde but not accordynge to knowlage &c.

tipally ordained, they vtterly faleuen from the wholle lawe leste kepynge of the sabboth daye, circumcision, abstinence from certayne kyndes of mea-
They going about to stablishe their own rightcousnes haue not been obedient to the rightcousnes of God. &c.
tes, the shomyng of brade carkaises, fastyng dayes, eye keapyng of hyghe feastes, were for this purpose made and decreed for a time, that from suche rude beginnynges immunight by litle and litle growe vpwarde to true and perfite tighteousnes: and from a certayne worldly righteousnes encreasle and growe vppe to that, whiche is in all poinctes godly and perfecte. If an ordinaunce be purposed and made for a better ende, beseamyng is it for some of suche ordinaunce, to despise the ende, for whiche the sayde meane was appointed. But nowe frowardely so yet doe the Jewes, whom albeit after the publishynge of the righteousnes of God it besemed to forgoe the carnal iustice of the lawe, yet so farre forth bolster they out & defende their olde, and at this tyme hurtefull, and not onely superfluous, iustice of the law, that they not onely will not knowledge the heauenly righteousnes of God, but also hauyng a confidence in their ceremonies, withstande and resiste the ghospell of Christe, wherunto they oughte by faythe to submitte theselfes, if they euer minded to be truely righteous. For we muste by imaginacion, conceiue as it were twoo kyndes of iustice: thone whereof Moses was author, the other whereof Christe was beginner. The one standethe in ceremonies, the other in fayth and obedience. And as the rude piece of timbre is matter wherof an image is wrought, and as blonde is the beeginning of liuinge creatures to be brought forth by generacyon: so is the iustice of the lawe a rude and grosse beginnyng of thother, whyche is more perfite. And certainly extreame folishnes is it, after that a man is come to perfeccion, curiously to sticke still in rudimētes. But nowe of al Moses lawe,
Christ is the fulfilling of the lawe to iustifie all ỹ beleue. &c.
whiche is of it selfe rude & vnperfite, is Christe the fulfillyng and perfeccion, by whome throughe fayth, and not throughe circumcision, we attaine righteousnes, whiche way to righteousnes is not onely open for Jewes to entre therinto, but also to all true and faythful beleuers.

The texte. For Moses writeth of the righteousnes, whiche commeth of the lawe, how that the mā, whiche doeth the thinges of the law, shall liue therby. But the righteousnes whiche cōmeth of fayth, speaketh on this wise: saye not thou in thine hearte, who shall ascende into heauen? (that is euen to fetche Christ doune from aboue) either who shall descende into the depthe? (that is euen to fetche vp Christe againe from death) but what sayth he? The worde is nigh the, euen in thy mouth and in thy heart.

The manne which doeth the thinges of the lawe shall liue therby. &c.
Both kyndes of iustice did Moses clearely expresse. For the temporall iustice, whiche rested in ceremonies, to be kepte but for a season, plainly setteth he out in the boke of ỹ Leuites, saying: kepe my lawes and decrees, this who so doeth shal liue thereby. But the true and euerlasting iustice, whyche we by Christe throughe a liuely fayth obtaine, in the boke of Deuteronomi expresseth he, when he sayth: neither saye thou in thine hearte, who shal ascende into heauen? for that is euen to fetche Christ doune from aboue. Nor yet saye thou, who shall descende and goe doune into the deapthe of the yearthe? for that were euen to fetche vppe Christe againe from deathe. Of whiche bothe sortes of questioners, forasmuche as they require of faythe to haue an experiment, neither of bothe semeth to beleue well.

But

But whosoeuer vnfaynedly beleeueth, is in suche poinctes more surely and better persuaded, then is one, whiche heuedeth suche meanes to be taught wherby, either of this (I saye,) that Christe once descended from heauen, or els of this, that he nowe sytteth at his fathers ryghte hande, thoughe he nomore shewe neyther of bothe before mennes eyen. And though it be of men sene nomore, yet beleueth he also, that Christ went downe to hell, and the thyrde daye rose agayne to lyfe. Sufficient is it for vs to beleue, that this was once done. So that this remayneth, that we gyue credence vnto suche, as sawe the same. And to beleue this we nede not to seke ferre. The Iewes sawe, and yet beleued not. Other heard, whiche sawe not, and yet gaue they credence. The scripture recorded the same, whiche streighe after saythe: the worde is nyghe the, euen in thy mouthe and in thy hearte.

Saye not yᵗ i thine hart, who shal ascend into heauen. &c.

¶ If this same is the worde of faithe, whiche we preache. For yf thou knowlege with thy mouth, that Iesus is the lorde, and beleue in thy heart, that god rayled hym vp frō death thou shalte be saued. For to beleue with the heatte, iustifieth: and to knowlege with the mouthe maketh a man safe. For the scripture saith: whosoeuer beleueth on hym, shal not be confounded.

The texte.

And what worde is this, whiche Scripture speaketh of? Without doubt the worde of the gospel, whiche we beyng publyshers of this righteousnes do preache, worketh in mennes soules present saluacion, so that menne by faythe onely apply they myndes thereunto. But howe is this worde of the gospell in thy mouthe, and howe is it in thy hearte? yf thou with thy mouthe confesse and knowledge the Lorde Iesus, and with thy heart vnfaynedly beleue, that god from death rayled hym agayne to lyfe, that we through hym beyng restored to lyfe from the death of syn shoulde hereafter lyue in cleannesse of lyfe, then shalt thou be saued. For with hert beleue we, whiche is to righteousnes the very entrey, but forasmuche as, when nede requireth, all men are bounde to glorifye Christe, to euerlastyng saluacion it is not sufficient, with heart onlye to beleue, excepte thou the same with thy mouthe confesse. By this see ye, that this matter hangeth not vpon ceremonies, but vpon fayth. Whiche thyng Esay also speakyng of Christe recordeth, saying: whosoeuer beleueth on hym, shall not be confounded.

yᵗ knowlege is thy mouthe that Iesus is the lorde. &c.

There is no difference betwene the Iewe and the Gentile. For one is lorde of all whiche is riche vnto all that call vpon him. For whosoeuer shall call on the name of the Lorde shalbe safe. Howe then shall they call on hym, on whome they haue not beleued? Howe shall they beleue on hym, of whome they haue not heard? Howe shall they heare without a preacher? And howe shal they preache, excepte they be sent? As it is written: howe beautiful are the feete of them, whiche bryng tydinges of peace, & bring tydinges of good thinges. But they haue not al obeyed the gospell. For Esai saith: Lord who hath beleued our sayinges? So then fayth commeth by hearing, and hearing commeth by the worde of God. But I aske, haue they not heard? No doubt their sounde went out into all landes, and their wordes into the endes of the worlde.

The texte.

In that the prophet sayeth (whosoeuer) taketh he not away al differēce betwixt Iewe & Gētile. And in yᵗ he sayth, (beleueth) shoutʒ mētion maketh of circum-

The.xi. Chapiter.

¶ I saye then: hath god caste awaye his people? God forbid. For euen I also am an Israelyte, of the seede of Abraham, of the tribe of Beniamin. God hathe not caste away his people, which he knewe before. Wote ye not, what scripture sayeth of Helias, howe he maketh intercession to god against Israel, saying: Loide they haue kylled thy prophetes, and haue digged downe thyne alters: and I am lefte alone, & they seeke my lyfe. But what saith the aunswer of god vnto him? I haue reserued vnto my selfe seuē thowsand men, which haue not bowed their knees to the image of Baall. Euen so also at this tyme is there a remnaunt left, according to the election of grace. Yf it be of grace, then is it not nowe of workes. For then grace is no more grace. But yf it be of workes, then is it nowe no grace. For then were deseruing no deseruing. What then? Israel hath not obtained it, whiche he seeketh, but the electyon hath obtained it. The remnaunt are blynded, according as it is written. God hath gyuē them the spirite of vnquietnes, eyes that they should not see, and eares that they should not heare euen vnto this daye. And Dauid saith: Let their table be made a snare to take them with all, and an occasion to fall, and a rewarde vnto them, let their eyes be blynded, that they see not: and bowe thou downe their backe alwaye.

The texte.

I saye then hath god cast away his people: god forbid.

IT to what ende drawe all these my wordes? Be they to teache, that the Gentiles whiche were before this tyme to god straungers, are throughe fayth taken into goddes familie, and that the people of the Iewes, which was by god fyrste chosen oute, is through vnbelief vtterly refused? No not so: for vnlykely is it, that god hath nowe vtterly refused that nation, which he hath hitherto gētely and gladly knowledged, as his chosen people. If god had throughly refused the whole nation, then shoulde not my selfe, by byrth an Israelite, lineally descended of the stocke of Abraham, and appertaynyng to the tribe of Beniamin, at this tyme preache Christe. So ferre are we from this, that god hath refused vs, that euen when I for zeale of the lawe persued good people, then god called me furth to preache his gospel. At leaste wyse, that ye forget not, which is redin the thirde booke of the kynges, where the prophete Helias speaketh vnto god, complayning vpon and blaming the Iewes wickednes, sayinge: Loide they haue kylled thy prophetes, and ouerthrowen thyne aulters, I am left alone, and they seke for my lyfe. After whiche vnmerciful cruelte it myghte seme, that god would vtterly haue caste of his people, as desperate and paste all amendmente. But what was by god aunswered to Helias? I haue reserued vnto my selfe seuen thousande men, whiche haue not bowed their knees vnto the ydoll of Baal. As then at that tyme god refused not all his people, but of so many euyll lefte a certayne nowmber to honour him: after the same sorte happeneth it nowe. For the whole people of the Iewes hath not god suffered to be estraunged from him, no more then he hath suffered the reste besyde to perysshe in their synnes, albeit of bothe people very fewe are they, whiche do beleue, in comparison of them, that refuse so to do.

Wote ye not what scripture saith of Helias, how he maketh intercession?

But yet of his goodnes hath god saued some, neyther because they were Iewes borne, nor yet because they kepte Moses lawe, but because he of

many

manye hath chosen them further vpon whome his pleasure was to shewe his bountifull grace and mercye. Nowe yf he so dyd of his owne bountifull mercy and not for theyr desertes, let it not be imputed vnto theyr workes. For that, whiche is gyuen a man for his labor, is rather, as hyre wages, than a free gyfte. But that, whiche is gyuen to suche as deserue not, that and none els is a free gift. yf the desertes of workes be once accoumpted, then is a benefite, no lenger a benefite, but shoulde muche more be called a rewarde. What happened then? Surelye this happened, that the same, whiche the people of Israel vpon confidence of the lawe intended to obtayne, for lacke of belief they went there without, so that suche onlye obteyned, as were of goddes election, and not they, whiche belonged to the circumcised flocke. To suche as were not chosen by god, neyther circumcision, nor kepyng of the lawe auayled, but they were wilfully so far furth blinded, that vpon syghte of so many miracles they gaue no credence, seyng with theyr bodely eyes Christ, whome they had so long loked for, yet with the eyes of their harte seyng hym not at all. And that we nowe see done and are for the same sorye, the prophete Esai long before prophecied, should be. Because they refused the holy and humble spirite of Christe, therfore hath god gyuen them the spirite of vnquietnes, bothe roughe, boysterous, and vnruly, so that the wonders they behelde with their eyes, they deny styl, as thoughe they sawe them not, and that they heare with their eares, no more moueth them, than yf they hearde them not. Suche were they in tyme paste to the prophetes, suche were they to Christ hymselfe, suche are they vntil this daye towarde the preachers of the gospell.

This also Dauid replenished with the spirite of prophecie sawe long before, and for theyr great stubbernes in this behalfe againste the wyll of god, prophecieth destruction mete for suche frowarde people. Let theyr table (sayeth he) become a snare to take them withall, and an occasion to fall, and into punishment due for suche dedes. Let theyr eyes be so blynded, that they see not, and alwaye bowe downe their backes, because they wolde not pleasauntly se that whiche was layd before them, and refused suche thynges, as they presently sawe and hearde, and were without all godly regarde to loke vp to heauen warde, and knowledge toward them their makers benefite, but gyuing themselfe wholly to the grosse meanyng of the lawe, disdayne heauenly doctrine, and in regarde of thinges transitory, despysen that, whiche is euerlasting. The Iewes cary about in theyr handes the bokes of Moses, and vnderstande them not: they reade the prophecies, and denie, that in them is promised. But wherto maketh this, some man will saye, they are blynd folded, they are snared, they be bowed downe, and become drake.

If it be of grace than is it not now of workes.

Israel hath not obtained that whiche he seketh, but the election hath obtained it.

And Dauid said, let their table be made a snare, &c.

¶ I saye then, haue they therfore stumbled, that they should vtterly fall awaye together? God forbyd. but through theyr fall is saluacion happened vnto the Gentiles, for to prouoke them withall. Wherefore yf the fall of them be the riches of the worlde, and the minishing of them the riches of the Gentiles: howe muche more theyr perfitenes? I speake to you Gentiles, in asmuche as I am the apostle of the Gentiles, I will magnifie myne office, yf by any meanes I maye prouoke them, whiche are my flesh, to might saue some of them. For yf the castyng away of them be the reconcilyng of the worlde, what shall the receyuing of them be, but lyfe agayne from death? For yf one piece be holy, the hole dough is holye, and yf the roote be holy, the braunches shalbe holy also.

The texte.

I saye then, haue they therfore stubled that they shoulde vtterly fall awaye together?

Are they so fallen from god, that all hope of ryssyng agayne is passed? No not so. But rather this fall of theyrs chaunced but for a tyme, and for you, whiche are Gentiles it luckelye so chaunced, because theyr fall was the occasion, why you were called to lyfe euerlastyng, that throughe your example agayne the Iewes at the ende of the worlde, myghte be moued to godlye religion: that as theyr falling from Christe opened the waye for the Gentiles to come to Christe, so shoulde your fayth yf it were for nothyng, but for enuye, pryche yet the Iewes forwarde to beleue as ye do. Nowe yf theyr fall occasionally so greatlye profited, that the Iewes forsakyng and fallyng from Christe caused not onlye no hurte, but rather that the doctrine of the gospell was preached among many more, whyles that in steede of a fewe fallyng awaye, the ghospell was spred abrode amonge all, so that the losse of one nacion got vnto Christe so many nacions: howe muche more shal the worlde be enryched, when that nacion also being throughe your godlynes prouoked, shalbe ioyned to the other. You speake I vnto, that are Gentiles, as myne owne disciples, for somuche as I am sente to preache vnto you, though I my selfe be a Iewe borne. And albeit I for your sakes leaue nothyng vndone, yet wyll I more endeuoure to auaunce the office committed vnto me, and to allure as many of you as I can to Christe, and not only so, but also make you worthye of Christes seruice, yf by suche meanes I maye prouoke my contreymen, (whom as touchyng carnall alliaunce I maye so cal, albeit in faithe vnlyke,) to folowe your godlynes, though it be but euen for enuie and malice, as the propertie of them is to be gyuen to a lalowsie: that yf I can not bryng all home to goodnes, some yet maye be saued. And as I am desyrouse of their amendment: so knowe I, that ye also desyre the same. For yf by thoccasion of the Iewes casting of, all the worlde els was brought into goddes fauer, because that whyles they fell from the fauer of god, the Gentiles were by goddes goodnes receyued therinto, that is to say, yf theyr great hurt and losse became good to the worlde, howe muche more good were it, yf they, being nowe estraunged from god, were throughe fayth receyued vnto hym, lyke men restored from death to lyfe agayne, that finally, when the number of the faithfull is throughly fulfilled, there remayne nothing, but the resurrection of bodies. For though of the Iewes some are vngodlye, we maye not therfore despayre of all. Yf the Gentiles far from god might throughe goddes calling be brought to perfite religiō, what let shoulde there be, but that nacion, which had holie fathers, & beginners, maye like wyse be called and brought to the faythe agayne? Muche more with reason agreable is it, þ of the good, good should be borne, forasmuche as al me for the moste parte resemble that begynning, from whēce they are deriued. Yf the leaues be holye, nedes muste the whole bache, whiche is therwith seasoned, be holy and cleane. And yf the roote of the tree be holy, lykely it is, that the braunches of the same, be lykewyse holye. The Iewes haue bothe of kynred and nacion Abraham theyr begynner, whose faith god allowed: and what let is there, but that they maye resemble theyr firste parentes faith? yf they this do not, then are they not his newewes, nomore than the braunche plucked from his stocke is any lenger nourished with the sappe of the roote?

I speake to you Gētiles in asmuche as I am the apostle of the Gētiles.

For yf one piece be holye the whole heap is holy.

Though

Though some of the braunches be broken of, and thou beyng a wylde Olyue tree was graffe in among them, & made partakers of the roote and fatnes of the Olyue tree, bost not thy selfe against the braunches. For if thou bost thy selfe, thou bearest not the roote, but the roote the. Thou wylt say then, the braunches are broken of, that I might be graffe in, thou sayest wel: because of vnbeliefe they were broken of, and thou stodest stedfaste in fayth. Be not highe minded, but feare. For seyng that God spared not the naturall braunches, take heede, lest it cum to passe, that he spare not the also. The xxvi.

Now if we see braunches to be plucked from the stocke, whereupon before they did naturally growe, muche lesse meruaile is it, if suche bee plucked of, as are but graffed vpon another. Then if thou see ỳ Iewes, whiche spronge out of the rote of the true Olyue, for lacke of beliefe broken doune and plucked frō theyr stocke, so that nowe to them the roote doth no good: and thy selfe contrary wyse, whereas thou sprongest out of the wilde Olyues roote, graffed into the righte Olyue, not by nature, but by the wyll and kunnyng workemanshipe of God, so ferre and planted amonge his berye braunches, that ỳ beyng taken out of thyne vnfruitfull stocke are becomen felowe and partaker of a straunge roote: and whereas diuers boughes, whiche in the same tree growed, are nowe cutte of and withered awaye, & thy selfe with a newe iuice lusty and plentifull, take heede and beware that thou therefore folishly rise not in thine owne conceite, and disdaine other braunches, whom thou seeste cutte of. If thou vnorderly rise in thine owne phantasy, if thou growe proude, and therewith be puffed vppe, haue thys in mynde, that the roote beareth the, and not thou the roote. Thou beyng a wylde Olyue tree wast graft in among thē & made partaker of the roote and fatnes of the Olyue tree.

Beware that no suche fonde imagination come into thy heade, to thynke this wt thy selfe, the naturall braūches were broken of, because I should be graffed into theyr stocke. Thinke not ỳ they were for thy sake broken of, but thereupon in dede folowed it, ỳ thou were graffed in. And yet herein sayeste thou wel, that they were broken of, whereas they growed out of the roote: but marke why they were after suche sorte broken of. Without doubte for lacke of fayethe lye they on the grounde and are treadde vnder foote: thou throughe fayth abidest faste vpon the tree. Reioyce not at other mans myserie, but by theyr euill chaunce rather learne to bee lowelye and sobre, and by theyr punishemente learne, what is to bee feared, if thou likewyse offende. For if thou well see, ỳ God spared not the naturall braunches, & that it nothynge auaunta ged them, that they beynge descended from good and holy fathers, peculiarly belonged to the people of God. greate cause haste thou to feare, leste he spare not the, if thou with arroganey and vnkindenes displease him. Learne by theyr fall, what thou muste beware of. Lette not thy state cast the in a pryde, but rather put the in remēbraunce of the goodnes of God shewed towarde the. Good cause haste thou for thy welth to bee glad, and good cause hast thou also to render God thankes, but without cause art thou to reioyce of theyr fall. They are for theyr desert cut out of theyr stocke, and thou without thy deserueng art graffed in it. The braunches be broken of ỳ I might be graffed in.

Beholde therefore the kindnes and rigorousnes of God: on them whiche fel, rigorousnes: but towarde the, kyndnes: if thou continue in his kyndnes. Or els thou shalte be hewen of. and they againe, if they abide not still in vnbeliefe, shall be graffed in againe. For God is of power to graffe them in againe. For if thou waste cutte out of a naturall wylde Olyue tree, and waste graffed contrarye to nature in a true Olyue tree, how much more shall the naturall braūches be graffed in theyr owne Olyue tree againe? The xxiii.

Consider in God bothe his mercye, and his exacte iustice, and by the one learne to bee thankefull to God, and by the other forgette to bee proude and disdainful. Of Goddes exacte iustice the Iewes felte example, whyche from theyr firste state fell to suche blindnes, that Christe, for whom they so many yeares loked, they maliciously and cruelly persecuted. Of Goddes great goodnes, haste thou whyche art a Gentile a playne experience, in that he of his goodnes made the of that blisfull life partaker, whome neither thy heathen stocke, neither thy wicked life in any wyse deserued. Once hath God freely forgeuen the offences of thy former life, once art thou through Goddes fauour receiued into the numbre of his children, but yet art thou so receiued, that as thou without thy deserte, were called vnto it: so throughe thyne owne folye thou mayest againe fal from it. God wyll from the bryng vnthankeful withdrawe his gifte, vnlesse thou knowledge his goodnes, & vnlesse thou mekely vse his benefyte. Thy vnkindnes wyl lose all that hys goodnes gaue. Thy pryde wyll destroye, that thy obedience wonne.

Towardes ꝙ kyndnes, it ꝙcõtinue in his kindnes.

In whyche pointes if thou be not ware, thou shalt from, the true Olyue in whome thou art now planted, be againe cutte out. Lykewyse the Iewes if they chaunge and forsake that whyche deuideth them from God, (I saye) theyr vnbeliefe, they shall into that tree bee newe planted, from whence they were cutte. So that fayth shall to that place restore them againe, from whence through vnbeliefe they were once deposed. For if thou which waste prophane and cursed, being as it were cut out of the wyld Olyue, contrarie to nature be grafted into the true Olyue, how much rather wil this be done, that the Iewes, whyche came of good parentes, come to theyr kynde, and be planted into that good stocke againe, from whence they were cute.

Thou shalte be hewen of & they again if they abide not still in vnbeliefe.

The texte. I would not that this secrete shoulde be hid from you my brethren (leste ye shoulde be wyse in your owne conceiptes) that partly blindnes is happened in Israell, vntyll the fulnes of the gentiles be come in: and so all Israel shalbe saued. As it is written: there shal come out of Sion ye that doeth deliuer, and shall turne away vngodlines from Iacob. And this is my couenaunte vnto them, when I shal take away their synnes. As concerning the gospel they are enemies for your sakes: but as touching the election, they are loued for theyr fathers sakes.

I wyll brethren open vnto you a hidden mistery, whyche shoulde paraduenture not be spoken of at all, were it not that the same is for you very expedient to bee knowen, leste ye proudly take to muche vpõ you, forsomuche as ye thinke your selues to bee sette beefore the Iewes. The blyndnes I spake of, whereunto the Iewes are fallen, neither fell vpon the wholle nacion, nor shall continue styll. Of them many knowledge Christe, the reste shall so longe continue in theyr blindnes, vntyll that the numbre of gentiles be throughly filled vp, which throughe the Iewes fall haue had an entry into this condicion. But when after longe tyme they shall see all the wholle worlde to florishe in the fayth of Chryste, that they in vaine looke for theyr Messias, and that theyr cytie, theyr temple, theyr sacrifices, and all theyr whole nacion is dispersed and scatered abrode, throughe the light of vnderstandynge they will at the laste begyn to knowledge theyr errour, and

Until the fulnes of the gentiles be come in.

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well vnderstande that Christe is the verye true Messias. So that albeit some of them are nowe growen out of kinde, yet shall then the whole numbre of the Israelities be saued. Then shall they for good saill be called righte Israelities, when with the light of fayth they shal begynne to se that Christ is bothe God and the sonne of God: and throughe theyr strength in faythe, more then vpon any confidence in workes, wrestlyng with strong hande the benediction of God. And so shall al Israel be saued.

And because ye shall beleue this the better, the same was also by ỹ prophete Esai longe before sayde. Bothe were prophecied of, that is to wete, bothe that they shoulde fall, and also rise againe and amende: the one see we already done, so ỹ euen ỹ thyng selfe confirmeth & establisheth ỹ prophecye, thother with like faythe we loke hereafter to ensue. The prophecie is thys: there shall come out of Sion he that shall deliuer, and shall turne awaye vngodlynes from Jacob: and this is my couenaunte with them, when I shal take awaye theyr sinnes. With this nacion made God once a couenaunte, whiche beynge surely made and decreed, thoughe some make them selfe vnworthy of Goddes promise, yet for theyr vnworthynes God will not sufkre his promise to bee vtterly vayne. Some shall yet remaine, that shall receiue the whole workes righte. For notwithstandynge they are fallen from the grace of God, yet are they not so fallen, that they can not be reconciled. As many of them as receiue not the gospell of Christe, but cleane stylle faste to the letter of the law, are euē ỹ enemies of God: and that (but be not proud of it) turned you to good, for vpon theyr refusall and forsakinge of the gospell, the same was to you by so muche ỹ rather offered. But yet in asmuche as they are beloued of godly and holy parentes, and are that nacion, whom among all other God chose out peculiarly for him selfe: for theyr sakes God greatly regardeth them, so that if they amende, they shal ỹ rather be receiued into his fauour, because that, which we nowe preache, God long synce promised to theyr fore fathers. There shall come out of Sion he that doeth deliuer.

For verely the giftes and callyng of God are suche, that it cannot repente him of them: for lyke as ye in tyme passed haue not beleued God, yet haue nowe obtained mercy throughe their vnbeliefe: euē so nowe haue they not beleued the mercy, which is happened vnto you, that they also maye obtaine mercy. For God hath wrapped all nacions in vnbeliefe, that he might haue mercy on al. The texte.

For God doth not in suche sorte promise to do any thyng, for in suche sorte fathereth his children, that he after forthinking him selfe, wyll chaunge his purpose, as menare wonte to doe. God cannot bee chaunged, but rather as he cannot bee deceiued, so wyll he not be sorye for that he hath done. As sone as the Jewes no lenger refuse him, then wyll he of his syde remembre his promise. There is a chaūge in all thinges. As at theyr fall therefore thou shouldest not reioyce, if thou thereby wōne: so shouldest thou bee glad of theyr amendmente. For ỹ ye were once, the same all the Jewes wel nighe are nowe, that is to saye, vnfaythfull to God: & yet did not God refuse you for euer, synce we nowe of his mercye see it done, ỹ as vpon theyr refusall made ye were receiued, so nowe suffereth God them for a tyme to bee out of his faithfull houshold & congregacion, whiles ye be receiued into it, that they The giftes and callyng of God are such that it cānot repent him of ỹs.

in tyme to come throughe the callyng of God, amending theyr life, maye as ye doe, obtaine Gods mercy, whyche God doeth, because neither shoulde reuile other, but eche bee of other gladde, findynge lyke mercye at Goddes hande. For so doethe God by his vnspeakable wyse dome rule and ordre all thinges, that no kynde of men shoulde bee free from synne: not that he is authour of the same, but that for a season he suffereth men throughe theyr owne faultes to fall into synne, that when they knowe theyr owne offences they maye wel perceiue, howe that they are saued, not for theyr owne deser-tes, but throughe the free mercye of God, leste they otherwyse might waxe proud. And whiles he this doth, so farre is he frō putting euill into mennes myndes, that of his goodnes in a meruailous sorte, other mennes euill he turneth to our good.

God hath wrapped all nacions in vn belief, that he might haue mercy on all.

The texte. O the depnes of the riches both of the wisdome & knowledge of God: how vnsercheable are his iudgementes, and his wayes paste findyng out? For who hath knowen the minde of the lorde? Or who hath been his counsailour: either who hath geuen vnto him firste, and he shalbe recompensed againe? For of him and throughe him, and for hym, are all thinges. To him be glory for euer. Amen.

But into this secrete pointe haply I entre more deapely, than is mete for any manne to doe among men. But am with consideracion of the vnspeakable waye and counsell of God, as one astouned, that whereas I cannot expresse the same, this exclamacion make I, O the depenes of the moste aboundaunt and ouerflowyng wysedome of God, howe vnable are mens wyttes to searche out and conceiue his iudgementes, howe vnmete are mens wittes to fynde out his wayes. For who euer knewe the mynde of the Lorde, or who was at any tyme his counsailour. What mā is there, that firste prouoked him with any good turne, in suche sorte, that the be-nefyte of God geuen to him againe, maye seme a rewarde and wages geuen for his well deseruyng. In suche sorte prouideth God for our saluacion, by suche meanes in dede, as mennes wittes are not able to finde out, but yet so well, that it cannot bee amended: in suche condicion his pleasure is, we shoulde of his benefyte bee partakers, that for the same we shoulde for no parte therof thanke our selues. If any euill bee, for that maye we thanke our selfe. All the goodnes that euer is, of him commeth it, as from a foun-taine, by him as authour are all thinges geuen: in him be they, as keper and defender of his giftes, because no manne shoulde of this praise, presumptuously take vpon him any parte, sythe the beginynge, mydle, and ende, belonge to him, to whome for the same, ho-nour, praise, and glorye is due for euer, of whiche glorye it is vnlawful for any man to chalenge any parte.

O the depnes of the riches both of the wisdome and knowledge of god

Of him, and through hi, and for him are al thiges

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The

The. xii. Capiter.

I beseche you therfore brethren, by the mercyfulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruyng of God, and fashion not your selues like vnto this worlde: but bee ye chaunged in your shape, by the renuyng of your minde, that ye maye proue what thyng that good and acceptable, and perfite wyll of God is. For I say (through the grace that vnto me geuen is) to euerye man among you, that no man standе hyse in his owne conceite, more then it becometh him to esteme of him selfe, but so iudge of him selfe, that he be gentle and sobre, accordyng as God hath dealte to euery man the measure of fayth.

The texte.

Seyng now then by the goodnes of God ye are from your olde superstition brought to perfite religion, and syth ye are deliuered from the burdaine of Moses lawe, I heartely beseche and pray you brethren, for the great mercies sake, which God hath diuerse shewed, and stil sheweth towardes you, whose free goodnes ye shoulde thanke for the welthy state ye standе in, that ye hence forth vnto him offer suche sacrifices as become your profession, not goates, sheepe, or oxen, which as the Iewes & Paynims custome is, are cholen out, as cleane beastes, and meete for diuine sacrifice. Ye haue in such grosse sacrifices vntyll this tyme sufficiently had your will, hereforth requireth God of you farre vnlike customes, another kinde of worshipping, with other newe sacrifices: that is to saye, that ye vnto him offre euen your owne bodyes, not makyng them lame, but subduyng your naughtie delyres in them, not offeryng vnto him dead beastes, but a liuing sacrifice, in all pointes pure and holy, thankefull and acceptable vnto God, a reasonable sacrifice, a sacrifice (I say) of the soule, and of no brute beast.

make your bodies a quicke sacrifice, holy & acceptable vnto God.

As longe as the carnal lawe continued, God was contented that corporall beastes shoulde bee offered vnto him. But after that the lawe once became spirituall, with spirituall sacrifice worshippe him muste we. In stede of a calfe, kyll thy proude thoughtes: in stede of a ramme, kyll thy feruente malice: in stede of a goate, burne vppe thy filthy lust: in stede of doues and turtles, sacrifice vnto God thy fraile and wanto thoughtes. These and none elles are mete sacrifices for christian men: these are the sacrifices whom Christ gladly receiueth. God is a spirite, and with spirituall oblacions is his fauor wonne. Nor requireth he so muche to be honoured with ceremonies, as to be embraced with a pure hearte and mynde. In stede of circumcision, cutte out of thy mynde superfluous and vnclenuyng delyres. In stede of kepyng the sabboth, kepe thy mynde quiet from troublous delyres. Christ for our sakes once offered him selfe, meete is it that wee againe offre our selues to him.

Be you chaunged in your shape by the renuyng of your minde.

And then wyl this folowe, that as yeare take out of this worlde, and haue betaken your selues to an heauenly profession, so shall yet in life and myndes dissente all together from your olde state, and asmuche as maye

be, altered into newe and heauenly men, thoughe not with bodies immortal, yet at leaste wyse with newe desires of myndes, so that hencefoorth no suche thynge shall please you, as cursed people, and suche as are geuen to transitorye pleasures, doe greately esteme, but desyre onely suche thynges as please God, nor bee any longer vnder the Jewishe rules of menne, but in all your desyres, and in all your doynges, hange at the wyll and gouernaunce of God, whiche regardeth no grosse thynge, nor that whyche is vnperfite, but that whiche is perfitely good, and acceptable, and for Goddes honour and godly religion mete and conuenient.

But I say, &c. to euery man among you that no man stande higly in his owne conceite, &c.

Among them that lette by the worlde, a custome it is, that suche as are welthy, disdaine the poore, he that is poore enuyeth the riche man. But I commaunde euery one of you, whosoeuer he be, be he riche, or of the commune sorte, so that he bee of the christian flocke, and taken out of the felowe shippe of this worlde, that thoughe pryde he thynke nomore of him selfe, than is belemynge, but that he bee of a sobre and of an humble mynde, that fyrste he take nomore vpon him, than is meete, and nexte remembre, that all that he hath, was geuen him by God, not for his workes, but for hys faythes sake, and geuen, not therwith to please him selfe, but with the same to do euery man good.

God doeth in sondry wyse beslowe his giftes, lest either one shoulde disdaine at an other, or leste any man mighte thynke him selfe sufficiente, but let brotherly charitie make eche mannes gifte comen to all other.

The texte. For as we haue many membres in one body, & al membres haue not one office: so wee beynge many, are one body in Christe, and euery mane amonge oure selues one anothers membres. Beynge that we haue diuerse gifres accordyng to the grace that is geuen vnto vs: if any man haue the gifte of prophetie, let him haue it, that it bee agreyng vnto the faythe. Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortacion. If any man geue, let him doe it with singlenes. Let him that ruleth, doe it with diligence. If any man shewe mercy, let him doe it with cheerefulnes. Let loue be without dissimulacion. Hate that whiche is euil, and cleaue vnto that whiche is good. Be kinde one to another with brotherly loue. In geuyng honour, goe one before another. Be not slouthfull in the busines whych ye haue in hande. Be feruente in the spirite. Applie youre selues to the tyme. Reioyce in hope. Be patient in tribulacion. Continue in praier. Destribute vnto the necessitie of the saintes: be ready to harbour. Bleesse them which persecute you, bleesse (I saye) and curse not. Be merye with them that are merye, wepe also with them that wepe. Be of like affection one towardes another. Be not hie minded, but make youre selues equal to them of the lowe sorte.

For vnneete is it, that the grace of Christe in you haue lesse power, than hath the power of nature in euery beastes body. For as in the bodye of beastes there is of the partes amonge them selfe a certaine felowshippe: so is there betweene all suche people as of diuerse lettes and sondrye maners are shaped into the felowshippe of Christe. For as this terrible bodye, albeit it bee but one, yet is it framed of manye membres together, and we hath not euerye membre like office, forsomuche as the yes haue one, the feete another, the stomacke and handes an other, and yet doeth the not the

lye see onely for it selfe, but for the whole body, nor the stomache for it self prepareth not foode, but for all the members: Now we in what condicion the office of euery member is in the bodye, in lyke are the sondrie gyftes after diuerse sortes gyuen to diuerse of vs.

As then the lymmes, whiche are more noble, for example the yes, disdayne not the viler, but with that they canne do helpe and succoure all, or els shoulde the whole bodye vtterlye decay, so lette euery manne, be his gyfte singuler, or els be it meane, for his parte bestowe the same for the weale of the whole bodye, synce we are ones plated into Christ oure heade, and with hym becommen one spirituall bodye. For as one member is to another member of the same bodye, so is one christian manne to another christian manne.

So we being many are one bodye in Christ.



But yet hath euery manne, (as I before sayde,) sondry gyftes gyuen vnto hym, gyuen vnto hym, (I saye) not for his owne deserres, but by the liberall bounteousnes of god, whiche gyueth euery manne as he knoweth is expediente. Let no manne therfore of his gyfte be proude, but discretlye and soberly vse it for the weale of all menne: yf he haue the gyfte of prophecie to expounde vnknowen learninges, lette hym according vnto the perfeccion of his fayth, (whom onlye god regardeth, and not his other deserres,) without disdayne vpō other bestowe this his gifte: or yf he be in suche condicion and place, where he maye helpe his brother, therin let hym soberly do his dutie: yf he haue the gyfte of learning, lette hym not disdayne to enstructe and teache other: or yf he canne out of the Scriptures with preaching rauyshe menne to pitifull and godlye lyfe and condicions, let hym with soberues vse that his gyfte: yf he haue goodes, wherwith to helpe the poore and nedie, lette hym also gyue vnto suche, as haue nede, and therwith helpe other, neyther for glorye, neyther for hope to haue aduauntage therbye, but with a liberall and free heartē: or yf god haue gyuen hym to beare rule ouer other, and therin canne do well, lette him not of that office be anye thing the prouder, but carefull of his charge, nor lette hym rule his office for himselfe, but for theyr weale, whose charge and gouernaunce he hath taken in hande, or yf he helpe the wretched and miserable, lette it be done without sadnes and louryng, for that is a discouraging of hym, that is so holpen, and beware that with thy benefite thou hyt him not in the teethe, but let thy thankefull gyfte be increased and doubled with a mery looke and cherefulnes, so that whatsoeuer ye gyue, seme to gyue it euen as it were an other mannes, and with all youre heartes. Heathen peoples good dedes be all, for the moost parte, by suche wayes corrupted, yea thoughe otherwyse they seme to be liberallye done.

If anye man haue the gift of prophecie &c.

Let him that teacheth take hede to his doctrine,

In you lette dissimulacion haue no place, but lette there among you raigne loue and charitie, whiche neyther canne counterfayte nor dissemble, but make euery mannes doynges accepted of god. Beware also that ye measure not thinges after youre desyre, as naughtie people are wonte to do, but esteme and measure thynges, by the true only or vice, abhorring all lewdnes, stedfastly cleauing to goodnes.

Let loue be without dissimulacion, &c.

And

And forasmuche as ye are brethren, dayly desyre your common father helpe, & syner ye are all appointed to one inheritaunce, lette euery of you to other through brotherly charitie, be readye and well willing. Carnall men stryue for preeminence in honour, stryue ye euery with other, howe one of you maye prefer an other before hymselfe.

Be kinde one to another w brotherlie loue.

Let noman idely lyue to himselfe warde, but let euery man for his parte labour to do his dutie, nor be slouthfull and sluggythe, as men that are with the infirmitie of the flesshe layde, but be in spirite courageous and feruent, ye haue forsaken your carnalnes, and begunne nowe to be spirituall. A fleshly poynte is it to be slouthfull, for the spirite of god is a thyng of actiuitie, and lyuely. Withstande not euell persones, but do as the tyme requireth, applying youre selfe to that, whiche is presente: yf anye hurte chaunce, auoyde it, yf ye can well so doe, or els suffer it, not with heauye heartes, as men that are in wanhope, but be in aduersitie merry and ioyfull, for hope of the rewarde, that is to come. This wyle in the meane season, thinke with youre selfe, yf ye any thyng eyther beare with, for forgyue another, ye suffer it for goddes sake, whiche wyll without doubte with aduantage make you a recompence. But now and yf the wicked vntollerably dere thee, go not about, to defende thy selfe, nor yet seke to be reuenged, ne call you for worldly socoure & defence, but with continuall and hartye prayer desyre the help of god. If any christian haue lacke, let him, that hath, gyue hym some thyng, not louringly and vnpleasantly, as one that gyueth to a crauyng begger, but euen as one that reckeneth all he hath common. And not only vse suche liberalitie vpon them that are present, but vpon other also, whiche are absent. Suche as come to you from ferr countreyes abrode, lette them haue harborough, lette they either thame fully lacke, or be compelled amonge strangers to take theyr lodgeyng. And as it beseemeth that oure handes be liberall, so is it also conuenient, that oure tongues hurte no man.

Apply youre selues to the tyme.

Vpon suche as for hate of Christ and his gospell persecute and trouble you, ye maye not onely not reuenge, but also not somuche as wysshe them any harme. Yea euen praye for them, rather praye for them (I saye) that they amende theyr life & curse them not at all. Suche as ye cannot in dede do good vnto, wysshe well vnto them. Ethe in perfite frendshyp attire hymselfe to other, whiche maketh both ioye and sorowe common, that youre gladnes, youre sadnes and teares be alwayes ioyned together. In all thynges be of one minde and of one desyre, whether vnto you there fall any prosperouse and lucky chaunce, or any aduersitie. Be not proude and disdainfull one of you towarde another, but let suche one as is superiour, frame and temper hymselfe, to suche as be his inferiours and vnderlynges.

Wysshe them which persecute you, blysshy (I saye) and curse not.

Be not wyse in youre owne opinions. Recompence to no man euyll, for euyll. Studie afore hande thinges honest, not only before god, but also in the sight of all men. Yf it be possible (asmuche as is in you) lyue peaceably with all men. Dearly beloued auenge not youre selues, but rather giue place vnto wrathe. For it is written, vengeance is myne, and I wyl rewarde sayth the Lorde.

The texte.

Let

Let none among you so stande in his owne conceyte, that to hymselfe in his owne iudgement he seme a stoute felow and one to be wondered at. Who so is suche one, will neuer lyghtly geue place to an other. Yf any man perhappes offende you, geue not checke for checke, ne one wrong for an other. Though such doinges among Iewes and Paynims be taken for well done, yet for euill to do euill, afore Christe is deuilish, & so is it, for the nonce to folowe, that thou in an other reproueste. Stryue eche with other of you who can do beste, and labour not onely, that suche thynges as ye do, vpon testimonie of youre owne consciences only please god, but see that it lykewyse be of all men allowed, nor offende the weake person with anye acte that semeth euill. And let your lyfe be so ferre not only from great offences, but asmuche as maye be fer from all suspicion of any great offence, that euen the very noughtie packes fynde in it nothing to reproue. So shall ye doe, yf asmuche as in you is, ye be at peace, not with christian men only, but also with suche as to Christ are straungers. Of wonderfull is the power of this diuine and heauenly vertue, as whiche euen compelleth her enemies both to loue her, and also to wonder at her: yf euery mã labour to be reuenged of his own griefe, peace cannot stedfastly cõtinue. Iewes & Paynyms vse vengeaunce, but yf there be any wrong done vnto you, desyre you not to be reuenged, but rather gyue place to menne's malice, whiche with thy patience wyll better weare awaye, than yf thou with lyke doyng and reuengyng more and more prouoke it. Yf thou with patience ouercome his furie, therin thou gayneste. But and yf he in his rage styll continue on, let hym not doubte, but that he shalbe surely punished. Leaue hym to his iudge, which hath from vs taken away the authoritie to reuenge, & reserueth it to hymselfe, as which in the Deuteronomie speaketh on this wyse: vengeaunce is myne, and I wyll rewarde sayth the lorde.

We not wise in youre owne opinion.

As much as is in you, liue peaceably with all men.

Therfore yf thyne enemie hunger, feede hym: yf he thirste, gyue hym drinke. For in so doing thou shalt heape coles of fyer on his heade. Be not ouercome of euill, but ouercome euill with goodnes.

The texte.

Yea I saye, be so fer from hurting another, when thou art hurte, that for all euill turne, loke thou do a good: so that yf thyne enemye happen to be hungrye, refreshe and helpe hym with thy meate, yf he thirste, gyue hym drinke. Surely is there any nature of suche wyldnes and so beastlye, but that it with benefites, maye be made tame, namely synce by suche meanes euen the very wylde beastes waxe gentle. Herewith the wil thyne enemye. Vpon experience and proofe had of thy sufferaunce and goodnes, he wyll peraduenture amend, and be ashamed, loothe and repente his outragious fiercenes, and beyng ouercomme with thy charitie, fermẽtly loue the againe. By this waye maye all debates be finished, whereas by doyng lyke for lyke, they are without ende styll encreased. In good dedes it is a godlye thyng to stryue, and in them eche one to passe an other, is an excellent pointe, but to stryue who can do worste to an other, is beastly.

In so doing thou shalt heape coles of fyer on his heade.

But

But as for this saying euen the paynims selfe graunt. But therin shal your prayse specially stande, yf with good dedes ye ouercome euyll, yf with sufferaunce ye ouercome mennes furye, yf with fayre speche ye ouercome euill toungued, and also wrong, with doing youre duties. And in great watch must thou stande, lest he whiche is euill, with his noughtines ouercome thy goodnes, so farre that throughe hym thou begyn to be vnlyke thy selfe, and to folowe his trade whome thou reprouest. But rather let thy goodnes banquisshe his wildnes, so that he being ouercomen throughe thine example, beyng it were violently pulled into thy parte.

Be not ouercome of euill, but ouercome euill with goodnes.

The.xiij. Chapiter.

The texte. ¶ Let euery soule submit hymselfe vnto the authorite of the hyghe powers. For there is no power, but of god. The powers that be, are ordeyned of god. Wholosoeuer therfore resisteth the power, resisteth the ordinaunce of god. But they that resist, shall receyue to themselfe damnacion. For rulers are not fearefull to them that do good, but to them that do euyll. Wylte thou ye without feare of the power: doe wel then and so shalt thou be praysed of the same. For he is the minister of god for thy welthe. But and yf thou do that whiche is euill, then feare: for he beareth not the swerde for nought: for he is the minister of god, to take vengeaunce on hym, that doth euill. Wherfore ye muste nedes obeye, not onlye for feare of vengeaunce: but also because of conscience. And euen for this cause pay ye tribute. For they are goddes ministers seruing for the same purpose.



Let euery soule submit himselfe vnto the authoritie of the hyer powers.

AT nowe, and yf princes and gouernours of the commen weale, for Christes religions sake, persecute and trouble you, suffer it ye muste, thoughe it begun throughe no faulte of yours. Nil ampe take heede, that ye neyther moue, nor prouoke them therunto, refusyng to do suche thynges, as they seme by theyr authoritie to require, and maye of vs be done without the displeasure of god. Euery common weale is maineteyned with an order, nor maye the same vnder the pretence of religion be disturbed. There be in men beastly lustes and desyres, with other lyke enemyes, in whome we maye not agre vnto other: and agayne some thinges there be, wherin ye must for quietnes of the common weale, as the tyme serueth, euen consente and beare with wanims, leste by your example some become vnrule, whome it were expedient to be kepte vnder with feare. Of suche thynges thre differences are there. One is of suche, as are in all pointes godlye, whiche as thinges peculiarly belonging to Christ, we muste in all tymes and places prefer and sette before other. An other kynde is there, of suche matters as vtterly appertayne to this worlde, as vngracious desyres and syn.

Thefe

These must ye in any condicion shonne and beware of. The thyrd bynde is of suche as of theyr owne natures are neyther good nor bad, and yet for a good order to be had in a commen weale, and maintenaunce of concorde, are necessarie to be kepte. I woulde not haue suche lawes throughe you troubled, albeit they haue of tyghteousnes but a colourc or shadowe, so ỹ they be not quite contrary to the iustice of Christe. Persecucion muste we suffer, and be subiecte to worldly dominion, thoughe it be somewhat vnlawful, leste when they persecute and vexe you, men thynke and iudge they do it for iuste and lawfull causes, when ye only among other set at nought and refuse the commen lawes, receiued by all men, whom as Christe made not, so them reproued he not, but as one ignorant went vndoubtedly aboute other matiers. The commen lawes therfore muste euery man obey, and obey also gouernours, which in earth beare a certaine image of god, and in punishyng offenders put gods wyll in execucion. And in dede thus ferforthe is theyr power gyuen vnto them by god. Wherfore whosoe resisteth any prince and magistrate, albeit the same be a cursed and a wycked Paynim, doing yet his office, the same withstandeth not the man so doyng his duetye, but resisteth god from whome the authoritie commeth. For as the shadowe of Moses lawe was gyuen by god, so that before this tyme we myght not lawfully refuse it: so of god is made the iustice of the lawe, so that for the tyme we muste therof haue some regarde. For as goddes pleasure is, that in his bodye the members should haue theyr orders, wherof we before spoke: so would he, that in the commen weale, wherin are good and badde, that an order there should be. Now is the order selfe of it selfe good, notwithstanding peraduenture the man abuse his office.

There is no power but of god.

The powers that be, are ordained of god.

Wherfore whoso disquieteth this order, resisteth god the maker therof, and they that resiste god, shall as they are well worthye, receiue theyr damnacion. Howe ye thou be lothe to be endaungered to magistrates or lawes, thinke not with stubbernes to come therinto, but with innocent and hurtles lyfe and good condicions. Officers can do nothing lawfully but vpon suche, as bee offenders. Lyue vprightlye and well, and the lawe with the hath nothing to do, and thou without cause to feare any magistrate. Yea rather at theyr handes, suche as do theyr duties, receyue rewardes and honour. Wherfore as in punishing of offences the magistrate is goddes minister: so is he after a certaine sorte his minister too, whyles he rewardeth suche as are well doers. So that whoso well lyueth, is more then free from the daunger and perylle of the lawe. But yf thou committe any offence worthye of correction, then happeneth it throughe thy fault, that thou muste feare the magistrate, for he for suche purpose beareth a swearde, to punishe (I saye) hurtfull personnes, and therin is he gyuen seruaunt and minister vnto the iustice of god, who in punyshyng of naughtie parties vseth the seruice of suche as are euen themselues euell.

They that resiste, shall receyue to themselfe damnacion.

He is ỹ minister of god to take vengeaunce on

Synce therfore the commen weales state can not be preserued, vules officers be had in due reuerence, for the cõmen weales sake, obey them also,

not

not onlye, leste they beyng prouoked with youre stubberne disobedience
same euen of righte reason to vse extremite against you, more for youre
Not only for feare of vengeaunce, but also by cause of conscience.
sedicion, than because ye are christians, but also for your consciences sake,
whiche, albeit of them ye feare no punishment, telleth you, that it shoulde
not be troubled, whiche god woulde haue stablished. And forasmuche as
herein they doe the comen busynes, and synce that whiche is comen belon-
geth vnto al men, for a reward of doyng theyr office, ye paye the a custome
and a tribute, and though they be wicked, yet because they minister com-
men iustice, and because god hymselfe is iustice, they are goddes ministers
and in his stede are they, whyles they applye iustlye that thing, that by com-
men authoritie is committed vnto them.

The texte. ¶ Geue to euery man therfore his dueties. Tribute to whom tribute belongeth: cu-
stome, to whome custome is due: feare to whome feare belongeth, honoure, to whom ho-
noure perteyneth. Owe nothing to any man but this, that ye loue one another. For
he that loueth an other hath fulfylled the lawe. For these cõmaundementes, thou shalte
not cõmit aduoutrie, thou shalt not kyll, thou shalt not beare false witnes, thou shalte
not lust, and so furth (yf there be anye other commaundement) is to all comprehended
in this saying, namely loue thy neyghbour as thy selfe. Loue hurteth not his neyghbour.
Therfore is loue the fulfyllyng of the lawe.

Wherfore yf these men forbyd you any thyng, whiche of it selfe is not vn-
lawfull to be done, obeye them, synce ye are of them, whiche are bounde to
folowe honestie, though ye were put in no feare of punishment. Yf they
cõmaunde vngodlynes to be done, remember that ye muste rather obeye
god, than men. Nowe yf by theyr authoritie they exacte any thyng of you,
the losse wherof putteth you in no ieopardy of breache of youre religion,
the matier is not so great, that ye for thesame shoulde prouoke theyr dis-
pleasure, paye vnto them all suche exactions, as though it were debte.
Christe hymselfe whiche was bounde to no man, payde to Cesar tribute,
not that he owed anye, but because he would not displease them. Suffer
not, that they by you be defrauded of theyr right. Yf of them anye require
tribute, paye hym tribute, yf he exacte custome, paye hym custome, yf he
require to be hadde in reuerence, forsomuche as the same denied he might
thinke his authoritie despised, in the syght of men do reuerence vnto hym.
Agayne yf for his commen offices sake he woulde be had in honoure, geue
to hym due honour. yf they in theyr office laudablye vse themselfes, the
honour is gyuen to god: yf they other wyse do, that honour is gyuen them
for a quietnes to be had in the common weale. And to leaue nothing vn-
sayed, whatsoeuer any suche person shall demaunde of you, do therin that
thyng, whiche is for the commen weale necessarie. But among you being
Owe no thig to anye mã, but this that ye loue one another.
christians let there be no authoritie or debte, but that ye to ethe other owe
mutuall charitie. A charitable man nedeth not by exaction to be compelled,
but of his owne accorde preuenteth all monicions. Yf ye paye vnto them
theyr requeste, ye are oute of theyr daunger: but the charitable man though
he satisfie other, yet neuer satisfieth he hymselfe, but euermore he apeth vp
one good turne vpon another.

Charitie

Charitie therefore embrace ye, who briefly compriseth all lawes. Whosoo with pure and christian charitie loueth his neighbour, he obserueth the whole effecte and purpose of Moses lawe. For charitie lacke no lawe bee they neuer so many, are sufficient: if it be had, there needeth none other lawe, when charitie onely maketh more effectually commaundement all that is in so manie and innumerable lawes comprehended.

For he that loueth his neighbour, obserueth the whole lawe.

Moses lawe forbiddeth men to doe adultrie, to committe murder, to doe any theefte, to beare false witnes, to defyre any other mannes goodes, to lende money for vsury, with many suche other like. But in the compendious rule of charitie, are all theseuerytres contayned, wherein it is briefly sayde: Loue thy neighbour as thy selfe.

Charitie, as muche as it can, doth good to all men, though they be euill, and hurteth no man. And then what needeth it with a longe tale and special wordes to forbid so many thynges, to hurte (I say) no man this way, or that way, synce her nature is to hurte no man at all? Will any man (trowe ye) murder him, whome he loueth? Will he vnchastly vse an other mannes wyfe, whiche loueth his neighbours as well as his selfe? Will he robbe an other mannes goodes, whom he is ready to succoure with his owne? Will he with false witnes oppresse his neighbour, whom with his owne iewels he would haue saued? Will he lende any money for vsurye to him, whych whome he taketh for all that he hath commen? Will he wyshe him harme, whiche wisheth the same to another, that he would to him selfe? Will he by any waye hurte and displease him, for whose sake he knoweth, that Christe once dyed? Charitie therefore, as I sayde, in a shorte lesson containeth the whole lawe. By her rule we shortly learne, what is to be auoided, and what is to be folowed.

Therefore is loue the fulfilling of the lawe.

And this also we knowe the season, how that it is tyme that we should now awake out of slepe. For now is our saluation nerer then when we beleued. The night is passed, the daye is come nigh. Let vs therefore cast away the dedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eatyng and drunkynge, neither in chamberynges and wantonnes, neither in strife and enuyenge: but put ye on the lorde Iesus Christe. And make not prouision for the flesshe, to fulfill the lustes of it.

Whereto.

To the desyre of charitie then euen therunto [illegible] moueth that we awake, arysinge out of the slepe and darkenesse of [illegible] life. The nighte [illegible] tyme, which geueth occasion [illegible] vnto vnfruitfulnesse as at that time shame is a prayse. For [illegible] are wantonly occupied, and all shamefastnesse put [illegible] once appeareth euen for newe shame to the [illegible] them [illegible] better: and as though they were [illegible] of drunkardes, come to the abrode to labor, in stede of lecherous chastite, in stede of braulers, moderate and cold, in stede of sluggardes, diligent and quicke. Let vs therefore muse the tyme, whyle it serueth, whyche if we be well, our meale is not so farre off, as it semeth, when we vpon our slumber of Moses lawe keeping, thought it not euen at hande. The night of our former life is gone and passed away, that daye drawe nigh, in the whych all secretes be they neuer so secrete, shalbe disclosed.

Is tyme that we should nowe awake out of slepe.

Let vs be as our dayes, and caste awaye our euil maners & nightly actes, withall suche other wanton poynres, as we ought to bee ashamed of in the daye. If when the sonne riseth, wee vse to lette on more honeste apparell, lest for lacke of comly arayemennes ye bee offended, muche more nowe at the bright rising of the gospell, let our soules be garnished with the apparell of vertue, meete for suche light, and with suche as is not vncumlye in the sight of God. Henceforth let vs so frame all our life, that all the worlde maye see that we walke in the light, euen in the sight of God, his Angels, and mynisters, shonnyng of the darkenes of our former life, not geuyng our selues to riottous banketynges, or drunkennes, not beastly geuen to foule and fleshely lustes, not with strife and enuying, vnsemely brawlyng amonge our selues, vnto whiche vices ye were thrall, whyles ye wandered in the darkenes of your former life. This apparell beseemeth not mans soule. But rather syns yeare throughe baptisme graffed into Christe, him put ye on. Let it appeare in your life, whom ye haue professed. Expresse ye him, whome ye haue receiued, he is chastitie, he is peace, he is charitie, suche apparell is meete for this light of the gospell. Suche thynges as ye haue hitherto for your pleasures vsed, henceforth vse them for bodily necessities and suche thynges as heretofore ye haue filthyly geuen you vnto, as wanton desyres moued, henceforth in them let there a sobrenes be vsed, and vse them no further than nature requireth. Nourishe so the bodie that it liue and be in helth, and not waxe wanton. Let meate and drinke be vsed, to driue away hunger and thyrste, and not in suche sorte, that they prouoke and nourishe vncleanly lustes.

Kepe vnder foule caste awaye dedes of darkenes.

Put put ye on the lorde Jesu Christe.

The. xiiii. Capiter.

The texte.

Him that is weake in the faith, receiue vnto you, not in disputyng and troublyng his conscience. One beleueth that he maye eate all thynges. An other whyche is weake, eateth herbes. Let not him that eateth, despise him that eateth not. And let not him whiche eateth not, iudge him that eateth. For God hath receiued him. What art thou that iudgest an other mans seruaunte whether he stande or fall? But pertaineth vnto his owne maister? yea, he shalbe holden vp, that he may stand. For God is able to make him stand.

Him that is weake in the faith, receiue vnto you. &c.



Surely albeit in the vse of suche thynges there be no difference nor choyse amonge suche as are in the fayth of Christe throughlye instructed, so that they vse them nowe for pleasure, sole for nede, as I before tolde you, yet if there bee person emong you, as for example, a yonge bodie, whyche by reason of his longe continued infirmitie and feable of life is some what scrupulous and enclined to feare the ceremonies of Moyse, that he can not forgoe all the rudes of his olde lyfe. Suche one maye not by and by vncourteously be reiected, but with the softe gentle and courteise maners allure and prouoke him, that he may step to step and in tyme growe stronger, wherevnto ye shall make greate profyte, if ye vse not to sharpe reasons, them pyrouncious reasoning and disputacions

Contayne

Consyder in suche matters, howe vnmete a thing it is, that suche actes, as maye without offence bee done, shoulde streighte bee taken in the worse parte. But to thentente that peace and concorde maye amonge you bee maintained and stedfastly abyde, certaine thinges muste bee wynked at, some thinges muste bee suffered, and some thinges must gently be taken. Suche gentle, & kindly taking of thinges greatly vpholdeth and preserueth the felowship of this our comen life.

And synce mennes mindes among them selues are soudry and diuers, surely in a multitude neuer wyll there be stedfaste peace, vnlesse in diuers poyntes one geue place to an other. For he that is without all superstitie, thynketh it lawfull without any difference to eate what meate hym lust, in that acte nothyng els regardyng, but what nature requireth. Agayne he that is yet weake and ouerwhat superstitious, lette be myght chaunce either vpon like or other meates forbidden either by the Iewes lawe, or offered vp to idols, liueth with herbes. Suche thinges amonge you ought not so to bee regarded, that for them brotherly peace be broken. Let hym eate, is strong, and eateth al meates, so vseth his strength, that yet he despise not the weaker, whiche refraineth to eate. Let him againe, whiche following the weakenes of his mynde abstaineth from certayne kyndes of meate, neither iudge nor condemne him, whiche without difference taketh whatsoeuer is sette before hym. But rather lette him that is stronge, beare with the weake, in this fonde taking it: thys errour conceiued and gathered by longe custome of his former life, cannot sodainlye bee plucked out of hys mynde, it wyl by litle and litle weare awaye, and as in hym godlynes groweth, superstition wyll vanishe and auoyde. Lykewyse he that is scrupulous, when he seeth an other eate all kyndes of meate, let him this wyse thynke with him selfe: what matter maketh it to me, what thys man doeth, and surely it is, that he doeth it of a good mynde, since God hath receiued and taken him vnto him, and made him his owne, at whose pleasure he liueth. Against whom onely he offendeth, if there bein suche thinges any offence, as of them selfe are not euil.

One beleueth he may eate all thinges.

Let not him that eateth, despise him that eateth not. &c.

For god hath receiued him.

Howe if it be an arrogant point to despise the weakenes of him, that is superstitious, and deceiued throughe rudenes, howe muche more intolerable pryde wyll this bee (thinke ye) if suche one as in the fayth is but weake, take vpon him to iudge and condemne him that is stronger, euen as the rule and custome of vnlearned people is, whiche thinke nothyng right but that them selues doe, and thinke all that good, that they allowe. Maye not a man well saye to suche one, what art thou, that iudgest and condemnest an other mannes seruaunte? There is but one lorde, and maister of all, Iesus Christ. To him standeth he, if he be strong in fayth, & to him falleth he, if he offende, as thou thinkest, he doeth. For he in dede for this shall not fall, but rather be stablished to continue in his strong faith. His maister is sufficiently able and mete to strengthen his seruaunt, that he stagger not at all.

What art thou that iudgest an other mans seruaunte?

This man putteth difference betweene day and day, another man esteemeth al dayes alike. Let euery mannes mynde satisfie hym selfe. He that obserueth the daye, obserueth it vnto the lorde. And he that doeth not obserue the day doeth it for the lorde also. He

The texte.

The texte. that eateth, doeth it to please the lorde, for he geueth God thankes. And he that eateth not, eateth not to please the lorde withall, and geueth God thankes. For none of vs liueth for him selfe, and no man dyeth for him selfe. For if we liue, we liue vnto the lorde. And if we dye, we dye vnto the lorde. Whether we liue therefore, or dye, we are the lordes. For Christe therefore dyed, and rose againe, & reuiued, that he might be lorde of dead and quicke.

And that I haue now tolde you of the choyse of meates, the same in kepyng the sabboth day, and feastes of the newe moone, is likewyse to be vnderstanden. For he that is weake, and of vnperfite faithe, maketh a difference betwixte daye and daye, as though one were holy and the other were not, and thinketh it vnlawfull in this daye to eate certaine meates, or to laboure, whiche in an other daye might well and lawfully be done. On the other syde, he that is perfite and strong in his faith, conceiueth in dayes no suche difference, but rather thinketh al the space of his life consecrate and halowed to godly conuersacion.

This man putteth difference betwene day and day.

Breake not for suche pointes christian concorde among you, but without condemnyng of other mennes consciences, let euerye one herein doe, as he iudgeth beste, specially synce bothe wayes are without synne, and wyth bothe standeth the chiefe pointe of our religion. As holo esteemeth and iudgeth in his conscience, that euerye daye is like pure and holy, doth so to his lorde, and to thee, litle belongeth it, how wel he doeth. Lykewyse he that iudgeth that there is betwixte daye and daye some difference, if he be deceiued, he doeth it vnto his lorde, thou haste therewith nothyng to doe. Lykewyse he that without difference eateth the all kyndes of meate, he eateth to his lorde, for as muche as he geueth thankes to God, throughe whose benefite he eateth, whose free goodnes made all thinges for mannes vse. Again who so throughe the weakenes of his conscience abstaineth from certayne meates, he abstaineth to his lorde, and nothyng haste thou to doe therwith, synce he eating herbes and rootes geueth thankes to God, as wel as thou doeste. If God allowe and accepte his thankes geuyng, why art thou so bolde vpon him to geue sentence. The cause of both is diuers, the matter one, both one mynde, and one lord is there of both. The one geueth thankes for the libertie he hath to eate what he luste, knowing that the ghospell putteth a difference betwixte mindes, and not betwixte meates. The other, whyles he shonneth the occasion of offendyng, by the reason of his abstinence, he is kept within the bondes of temperaunce.

He þ eateth doeth it to please þ lord for he geueth god thãkes.

In all suche thynges we are equal, so that it beseme no mã in defence of his doyng to striue with his brother, sufficiente it is, if God approue it, to whom the iudgement of suche thinges belongeth, as are either vncertain or as suche as muste for the tyme be borne wyth. No christian man hath power further vpon other, but þ ethe one doe good to another. For liueth any man for him selfe, because wee are all his, whiche from synne brought vs to goodnes, and from deathe restored vs to life. No man therefore either liueth to him selfe, or dyeth to him selfe, nomore than any mannes seruãte doeth, vpon whose life and deathe his maister hath full power & authoritie. Nowe if the seruaunte liue, he liueth not for his owne nor none other mãnes auauntage, but for the auauntage or disauauntage of his maister. If he dye, it is to the gayne or losse of his maister, whereby it appeareth

None of vs liueth for him self. &c.

what

what a poynte of malapertnes it is, whan one seruaunte entermedleth in his felowes matter, namelyk in the meane season the maister be pleased. Now amonge men no seruaunte is so muche his masters, as wee are Christes seruauntes, who bought vs neither with golde nor siluer, but euen with his owne bloude. Whether we fall then, to him wee fall: or if we stande, to him wee stande, or if wee liue, to him wee liue, or if wee dye, to him wee dye. Other slaues peraduenture are they, maisters no longer, after þ they are once dead: but we, whether we liue or dye, are the lordes, to whom all thinges liue.

Whether we liue or dye, we are the lordes.

Christe hath not onely power vpon them, whiche are aliue, but euen vpon them also that are deade, as whiche for our saluacion gaue bothe lyfe and deathe. For he for my cause became man and dyed, and after for my sake rose againe from death, to thentent that he might be lorde bothe of the quicke and dead. If we liue to godlynes, we are bounde to him, if we dye to synne, we are bounde to him. He is our lorde, he is our iudge.

The texte.

But why dost thou iudge thy brother? either why doest thou despise thy brother? We shal all be brought before the iudgemente seate of Christ. For it is written: as truely as I liue saythe the lorde, all knees shall bowe to me, and all tonges shall giue praise to God. So that euery one of vs geue accompte of him selfe to God. Let vs not therfore iudge one an other any more.

We shall all be brought before the iudgements seate of Christ.

And then, why dost the the seruaunte take vpon him any authoritee vpon his felowe, ouer whom onely God hath power? Thou that art some what scrupulous, with what boldnes (I saye) iudgest thou thy brother, whiche is stronger than thou arte, for that he freely eateth, or because he in the lorde eateth euery daye? Or why doest thou whiche art stronger, disdayne and despise thy weaker brother, as though thou were his maister, and not rather his felowe? Nay, why dost the either of you both the tone or other iudge and preuente the daye of iudgemente? Onemans fayth not iudgeth another. The onely iudge of all wyll geue sentence vpon all. For all shall once be brought before þ iudgemente place of Christ, there by his sentence to be iustified or condemned, who thoroughly seeth the most hidden & secrete partes of one hearte. Let vs therfore, let not one seruaunte playe the lorde vpon an other. For this honoure hath he for him selfe onely reserued, as him selfe sayeth by the prophete Esaias: truely as I liue, sayeth the lorde, all knees shal bowe vnto me, and all tonges shal giue praise to God. In consyderinge therfore euery man, muche rather he for his owne parte, vnder what power vnder what hande he maye fall him selfe before this iudge, make his accompte, and take heede that no man iudge other.

Let vs not therfore iudge one an other.

The texte.

But iudge this rather, that no man put a stumbling blocke, or occasion to fall in his brothers waye. For I know, & am fully persuaded by the lorde Iesus, that there is nothing of it selfe vncleane, but vnto him that iudgeth it to be vncleane, to him it is vncleane. For if thy brother be grieued with thy meate, now walkest thou not charitably. Destroye not him with thy meate, for whom Christ died. Let not your good therefore be euyll spoken of. For the kingdome of God is not meate and drynke, but rightewesnes, and peace, and ioye in the holy ghost. For he that herein thus serueth Christ, pleaseth God, and is approued of men.

If we maye for this tyme iudge of any thyng, let vs for the time iudge of this, and deuise how we one of vs maye helpe another and that we neither doe any man hurte nor geue occasion of hurte, as muche as we maye. Let vs comforte them that staggar, and not make them desperate, no nor let vs extinguishe the smoldering flaxe, but enkendle it. If the persons dignitie & worthynes were considered, the weaker should obeye him, that is better learned: but christiã charitie would, that the learned should sometime geue place and beare with the weaker, but yet not so, that he consente and fauor his errour, but either to thentent that he may be amended, or els at the least so staied that he offende not more grieuously.

Iudge this rather that no man put a stumblyng blocke. &c. in his brothers way.

And in this matter to speake somwhat of my selfe, Moses in his lawe many yeres gon geue vnto the Iewes, noted certaine meates for vncleane, and the same meates in his language he calleth common, as a man would saye, cursed, of who men might not lawfully eate, and certaine meates calleth he cleane, whiche euery man might lawfully vse. But nowe know I, and am by the spirite of Christe surely persuaded, whose pleasure was that the carnal parte of the lawe should be abolished, that of his owne nature no meate is there vnpure, and that there is no choyse of meate at all. But if any be vncleane, only to him it is vncleane, that so iudgeth of it, that is to weete, to the weake and scrupulous it is vncleane, but to suche one, as is stronge and a perfite christian, nothynge is vncleane, but to them that are vncleane, al thynges are likewyse pure. And yet peraduenture sometime it were well done, to abstaine from that, whiche is of it selfe good and pure, not because Moses lawe so commaundeth, but because brotherly charitie, whiche specially belongeth to a christian man, so requireth.

I know and am ful certified. &c. that there is nothing cõmen of it selfe.

For if for thy bodily foode thy brothers conscience be hurte or greued, whom thou shouldest as tenderly loue, as thou louest thy selfe, then hate thou to thy selfe, and remembrest not, what mutuall charitie requireth, as whiche regardest not, but disdainest the false rumor of the weake, whiche thyng thou mightest easily remedy. Where is it I pray you so great a matter so longe to abstaine fro lawful meates, vntil such time as thy neighboure beynge in iopardye bee holpen therby. And also if it thy brother be weaker, thoughe he bee ruder, then thou art, yet rospt him not for his sake, as for thy meates sake to suffer him so be destroyed, for whose saluation Christ dyed. If suche one, as he is, thee lorde estemed so greatly, then shoulde thou of the for a trifle be despised. Nor thynke it sufficient, that thy thyng thou doeste, beeing good, & well done, but moreouer prouide must, that in it there bee no suspicion of euill, and beware lest that whiche to thee is good, turne vnto other menns harme, as it wyll, if meate amonge you fall to debate and stricke for meate and drinke, or for suche other small trifles.

The kyngedome of God is not meate and drinke. &c.

For as in the worlde to come, in the kyngdome of God, I say, there shall neither bee meate nor drinke, whiche are remedyes for this ouer mortall state of the doctrine of Christes gospell and stricte christian life standeth neither in difference of meates nor drinkes, as whiche are suche thynges as are not to godlines effectuall. Rather must we study and haue respect vnto suche thynges, as maye with vs bee conueied hence to that heauenly lyfe.

And

And what thinges bene they? Wot without doubte iustice, peace, ioye, whiche are not gyuen by obseruing differences of meates, but by the holy goost. Janglyng for meates worketh malice and debate, it worketh sorow, it worketh displeasures & grudges. But the spirite of god in stede of dissencio worketh peace, in stede of sorowe, causeth gladnes, for displeasure & wrong, perfyte righteousnes. For as it belongeth to iustice to hurte no man: so to peace belongeth it, to stryue with no man, and the office of charitie is to trouble and greue no man. These are spiritual gifres of god, in these, who so seruyth Christe, bothe pleaseth god, whyles he dothe suche thinges, as to hym are moste acceptable, and pleaseth also men, whiles he by diligente wayes auoydeth all suspicion & occasion of euyll. Carnall they be, whiche stryue in the one with other for meates and dayes. They serue the spirite of Christe, that stande not in defence of their owne actes, but rather suche as charitably please the one another, and chaunge themselfe into euery sorte to wynne all to Christe, fashenyng themselues to all mennes maners, to thentent they maye please euery man.

But eighteousnes, and peace, & ioye in the holy ghost.

¶ Let vs therfore folowe those thinges, whiche make for peace, and thinges wherewith one maye edifie an other. Destroye not the worke of god for a litle meates sake. All thinges are pure: but it is euyll for the man, whiche eateth with hurte of conscience. It is good neither to eate fleashe, neyther any thinge, wherby thy brother stombleth either falleth or is made weake. Hast thou fayth? haue it with thy selfe before god. Happie is he, that condemneth not himselfe in that thing, whiche he alloweth. For he that maketh conscience, is damned, yf he eate, because he eateth it not of fayth. For whatsoeuer is not of fayth, that same is synne.

The texte.

Wherfore, that are spirituall, leauing suche contencious disputacions, let vs folowe suche thinges, as make to peace, suche thinges, as nourysh to edifie, suche thinges, as encrease mutuall loue, and to be briefe, all suche trade of lyfe, as maye make for better, yf one maye the better helpe another, & not such, as other maye therwith be offended. This is the chiefe and principall poynte of our religion. Thou that arte stronge, beware that for thy meates sake, thou destroye not the worke of God. Wythe rather lose thy meate, than through occasion therof, y thing be destroyed, whiche god redemed by y death of his sonne. As for meate is a thing, y belongeth to mayntayned & requisyte for the ayde of worldly necessitie, but charitie is gods matter, when both be in iopardy, let rather that gyue place; whiche beareth lesse weight, not because in the meate eatyng there is any synne, or because one is pure, another impure, as the Iewes wolde haue it, or because it is any offence to eate of euery kynde of meate, but because therby occasion of stoumblyng and misdemyng is gyuen, not because thou eatest, but because throughe eatyng therof, thou greuest thy weake and feble brother, by meane wherof, the meate whiche by nature is cleane, for so muche as thou in vsyng it regardest not thy neyghbours iopardye, becommeth vncleane. This poynte muste we so greatly take hede vnto, and thinke, that better it were altogether to abstayne from fleashe, and to eate herbes, yea altogether to forbeare the drynkyng of wyne, than by eatyng or drinkyng to gyue thy brother occasion of slaunder.

All thinges are pure but it is euel for that manne which eateth with hurt of conscience.

For

Nor saye thou this agayne vnto me, why learest he, where no nede is: myne owne fayth and conscience condemneth me not: nor saye thou, what haue I with other mennes weakenes to do: Doest thou counsel me to leaue myne owne mynde, and to folowe his, and so begynne to folowe and vse a certayne choyse and differences in meates? No not so. I require not of thee to folowe his weakenes, but rather for a tyme to condescende vnto it vpon hope of his amendmente. I allowe this confidence of thyne, in that thou despisest suche differences of meates, but yet hide and couer this thy boldnes, yf thou see that thy brother be lyke to fall into ieopardye therby. Be content that god in the meane time knoweth and approueth the strengthe of thy conscience. And yet muste the same for that tyme be dissembled, whyles thou auoydest the daunger, and weakenyng of thy neyghbours conscience, by leaning and fashioning thy selfe to his weakenes. And in the meane tyme take hede of this, that where thou sayest, thou regardest no suche choyse of meates, that this thy saying come furth and proceede of a strong conscience, and not made for a colour to mayntayne the pleasure, whyche thou hast to eatyng and drinking, nor for wantones. Beware also, leste, whyles thou despisest and reprouest another for his superstition in abstayning from meates, thy selfe in thy conscience doubte, and in be more strong in worde, than thou arte in fayth. Blessed is that man, whyche is of that strengthe in fayth, that in the acte, whyche he among men approueth and maintayneth, he feele not within him his conscience murmuring against it, and in his hearte secretly condemne that, whyche in the face of the worlde it approueth. For whosoeuer doubteth iudging with himselfe that it is vnlawfull to eate, is euen by his owne conscience condemned. And why is he condemned? Because the acte he doth, commeth not of a strong fayth, and an vpright conscience, but of a conscience grudgyng against his doyng. For whatsoeuer commeth not of fayth, is ioyned with syn. For when a manne doubtyng of an acte whether it be euyll or not, whyche of it selfe is not euill in dede, doth it yet nerthelesse, he in so doing declareth, that he would do a verie euyll thyng in dede, yf occasion serued. Perfite goodnes in vs is, surely auoyded all such thynges, as haue but euen an apparaunce of euill. Whosoe of malice doth synfully, is well worthy to be reproued, yf such one will not be reformed, euen his company muste be auoyded also. But when the errour growth by reason of infirmitie, he that is in suche errour muche more deserueth to be taught and warned, and not to be disdayned or mocked.

Hast thou faith? haue it with thy selfe before god.

For whatsoeuer is not of faith, the same is synne.

The

The. xv. Chapiter.

The .xv.

We whiche are stronge, ought to beare the feblenes of them whiche are weake and not to stande in oure owne conceites. Let euerie man please his neighbour vnto his welthe and edifying. For Christe pleased not himselfe: but as it is written: the reproues of them, whiche rebuked thee, fell on me. What soeuer thinges are written afore tyme, they are written for our learning, that we through patience and comfort of the scriptures, might haue hope.

We whiche are stronge, ought to beare ye frailenes of them whiche are weake.

NOwe then ye we be stronger than other, as we in deede be, in somuche ye we herein nede no man to giue vs counsel, yet muste we take hede, lest wyle we reproue an other mannes vnaii erroure and call it superstition, we our selues fall into ye more perilous vice of arrogancie: but rather the stronger we be, the more benemerly it vs to beare with the weakenes of other. For as they, that are feble eyed, or stronger of body, ble not therfore to throw downe nor to trede vnder feete their yongers, or suche as are not in strengthe able to matche with them: euen as though god had for that purpose geuen him strenges to hurte therwith, whome they will, but rather the stronger they be, the more thankefully they it to turne vnto the profite of the feble olde aged. So the more iudgement and learning we haue, vnnethe the rather are we bounde to temper oure selues to the weakenes of other, rather than wyllinges we are of oure learning proude, and highly stande in oure owne conceyte, we ought rather to abide our weakenes, rather than eyther to suffer hym, or to enuie his welthe.

Let no man therfore for his owne pleasure hymselfe, as though it were ynough hym to bragge therwith, but let hym rather helpyng hymselfe, please his neyghboure, not that he should for euell purpose do so, but to do him good therwith, and to make hym better, than he is. And this waye of curyng other mennes erroures, Christ hymselfe taught vs, which beyng the very fountaine of all goodnes, dyd not the same as one that pleaseth him selfe, to the aduauncyng of his owne glorie: but to helpe suche, as were out of the waye, and had but weake feeble consciences, not onely despised the ignorat, rudenes he was worthy of, but was contented to be spitefully handled, euen as he had inspired with his spirite sayde before, that it should be. The rebukes of them, whiche rebuked the, fell on me.

Whatsoeuer thinges are written afore tyme, they are written for our learnig, that we through patience &c.

Whatsoeuer thinges are written afore tyme, they are written for our learning, that we through patience and comfort of the scriptures, might haue hope. Whereby this sentence is not only written in the plaines to thentent we should also in ensue to folowe it also, by his example learning, how patiently and mekely our neyghboure should be suffered and borne with, vntyll suche time as he growe vp and be ripe in Christes religion, and haue caste of his weake childyshnes. As he therfore submitted hymselfe to our blenes, to thende he would by lyke and like exalt vs to a hyther state: so were it also that we of him take example, how to allure our neyghbour to true

godlines,

godlynes, the example wherof layde plainly before oure eyes, as it were in a table in holye scriptures, muste we continually haue in remembraunce, that as he bought vs not by any worldly meane, but by his sufferaunce redemed and saued vs, and for his humblenes sake was finally exalted to trewe and perfite glorie: so lykewyse shoulde we throughe sufferaunce of the weather, and the comforte of holy scriptures prouokyng vs to loke as Christe dyd, truste to receyue suche rewarde as is prepared for all suche as folowe his steppes.

The terte. The god of pacience and consolation graunt you to be lyke myn̄ded one towardes another, after the ensample of Christ Jesu, that ye all agreeyng together, maye with one mouthe praise god, the father of our lord Jesus. Wherfore, receyue ye one another as Christ receyued vs, to the prayse of god. And this I saye, that Jesus Christe was a minister of the circumcision for the trueth of god, to confirme the promises made vnto the fathers, and that the Gentiles might prayse god for his mercye, as it is written: For this cause I will prayse the among the Gentiles, and syng vnto thy name. And agayne he saith: Reioyce ye Gentiles with his people. And agayne: prayse the Lord all the Gentiles, and laude hym all ye nations togyther. And agayne Esai saith: There shalbe the roote of Jesse, and he that shall ryse to raigne ouer the Gentiles: in him shall the Gentiles trust. The god of hope fill you with all ioye and peace in beleuing, that ye maye be riche in hope throughe the power of the holy ghost.

The generall rule and summe of your professions is peace and concorde. And therfore beseche I god the author of pacience, and hym, whiche by his secrete workynges encourageth vs to sufferaunce, without whose helpe we can do nothing at all, that he vouchesaue to graunte, that ye be in one myndе and consent haue together therin folowyng the example of Jesus Christe, who nothing somuche praysed vnto vs, as mutuall loue and concorde. And by this haue shall we well anaunce the glorye of god, the father of Christe Jesus, if as he taught and dyd towardes vs, we lykewyse do one to another: and by this meane shall men also vnderstand that we are vnfaynedly Christes scholers, if as ye in one assente speake of Christe, ye throughe brotherly consente declare also, that ye are all knytte together in one minde. Among you therfore whiche are Gentiles, called from your ydolatrie to Christ, and you that are Jewes called from the shadowes of the law to perfite righteousnes, let there no dissencion remayne, but labour rather gladly to please eche one another of you. Receyue and mainteyne eche other of you with your healping handes, euen as our maister Christe gladly receyued you, not countyng vpon the offences of your former lyfe, but brotherly embrasyng you. And also therin he would among men set forth the glorie of God his father, that ye doyng as he dyd one to another of you, his owne glory myght also be set out and spreade abrode. Christe pleased both kyndes of men, firste the Jewes, to declare that god the father was trewe in his worde, which performed to their forefatheres, because they should gyue him thankes, whose good hope was to receyue the trueth of suche thinges, as Moses law in figures & shadowes only represented. Christ pleased also the Gentiles, whiche had no suche promyse made vnto them, to thentent they being receyued into this

That ye all agreeyng together, make with one mouthe prayse god the father. &c.

And this I saie that Jesus Christe was a minister of the circumcisiō. &c.

worthy state, without any deserte, yea without any hope therof, shoulde for that magnifie the goodnes of god. To thentent (I saye) the Iewes shoulde be glad, that they haue at the laste attayned vnto that they haue long loked for, the Gentiles also because they haue that they loked not for. That this shoulde so be, was by the counsell of god long before decreed. For in the psalmes this wyse speaketh Christe to his father: for this cause wyll I set furthe thy glorie among the Gentiles, and vnto thy name syng a song of prayse. Agayne in the canticle of the Deuteronomie it is sayde: Reioyce ye Gentiles with his people. And againe in the .cxvij. Psalme: Prayse the lorde all ye Gentiles, and laude hym all ye nacions together. Agayne the same also long before prophecied Esaie saying: There shalbe in that daye the roote of Iesse and he that shall rise to raigne ouer the Gentiles, and in hym shall the Gentiles trust. And now further I beseche god, whiche by his propheres saying hath put you in this hope, that it maye please hym now more abundantly to performe that thing in you, whiche he long synce promysed to do, that all heauines and dissencion secluded, it maye please hym to fulfill you with all ioye and concorde, and that through fayth: that the hope whiche ye haue now already conceyued of god, maye dayly more and more be enriched and encreased through a confidence of a good and a clere cõscience, throughe the mighty power of the holy ghost.

For this cause I wyll praise the a-mõg the Gentiles, & sing vnto thy name. &c.

¶ I my self am full certified of you (my brethern) that ye also are ful of goodnes, and fulled with all knowledge, and are able to exhorte one another. Neuerthelesse brethren I haue somwhat more boldly written vnto you, partly to put you in remembraunce through the grace that is gyuen me of god: that I should be the minister of Iesu Christe among the Gentiles, and should minister the gospel of god, that the offering of the Gentiles might be acceptable, and sanctified by the holy ghoste: I haue therfore whereof I maye reioyce through Christe Iesu, in those thinges which pertayne to god. For I dare not speake of anye of those thinges, which Christ hathe not wrought by me, to make the Gentiles obedient with worde and deede, in mighty signes and wonders, by the power of the spirite of god: so that from Hierusalem, and the coastes rounde about vnto Illiricum, I haue fylled all countreyes with the gospell of Christe.

¶ Ye.

Neuerthelesse brethren I haue somwhat more boldly written vnto you.

And this speake I not, because I mistrust your goodnes, as of whome I am thus perfectly persuaded, that ye of youre owne good wyll are ful of charitie, and endewed with suche knowledge, as are without my counsell able to gyue eche other of you in these maters good aduise. But yet haue I somwhat familiarly and liberally written vnto you, not to teache you, as ignorauntes, neither, to commaunde you, as people vnruled, but to put you in remembraunce what is best to be done, to thentent that ye well knowe muste be done, and your selfes frely doe, ye do the same more plentifully: through myne encouraging, in this behalfe doing my duetie submitted vnto me by god being therfor worthy, folowyng the wyll and pleasure of Iesus Christe, whose worke I labour in to the vttereste of my power, that by the auaunsyng of the glorie of his gospell among you, whiche are Gentiles, I maye vnto hym offer a pure sacrifice. And this thynke I to hym a moste accepted sacrifice, of I offer you vnto hym as suche cleanse as beseemeth hym, euen as a holy sacrifice, and pourged not with carnall ceremonies, but with the holy ghost, whiche is the onlye authoure of perfite holynes.

And

And synce I see, that I haue already in many of you brought this to passe, surely I maye lawfully glorie, not bosting myselfe before the world, but reioysing before god of my prosperouse preachyng, for whiche yet neyther thanke I myselfe, nor my labour, but Jesus Christ, whose deputie I am, by whose assistence I execute the office of preachyng committed vnto me. My minde can not abyde to make rehearsall of other mennes actes, leste in so doing I might seme to take vpon me the prayse, whiche they haue deserued: but only speake wyll I of suche thinges, as Christ hath by my ministerie done, whiche is, that the wycked Gentyles all gyuen to idolatrie, are nowe become obedient to the gospell, moued thereto partely by my wordes and deedes, and partely by the great myracles and wonderfull workes by me shewed, for the establyshment of my doctrine: shewed (I saye) not so muche by my power and strength, as by the mightie power of the spirite of god, to whome I am nothing els, but as an instrument and minister. So that then whyles I thus glorie of the luckie successe of my preachyng, I do not so muche auaunce my owne glorie, as the glorie of Christe. And in this behalfe do I lawfully glorie, whiche in suche sorte gyue the prayse of my preachyng to god, that I yet therin gyue place to no manne.

I haue ther fore whereof I maye reioice through Jesu Christ.

With worde and dede, in myghtye signes, and wonders, &c

¶ So haue I enforced my selfe to preache the gospell, not where Christ was named, leste I shoulde haue buylte on another mannes foundacion, but as it is written, to whō he was not spoken of, they shall see: and they that heare not shall vnderstande. For this cause I haue bene ofte let (and am let as yet) that I coulde not come vnto you: but nowe seyng I haue hoope to do it these countreyes, and also haue bene desirouse many yeares to come vnto you, whensoeuer I take my iourney into Spayne, I will come to you, for I truste to see you in my iourneye, and to be brought on my waye thitherwarde by you, after that I haue somewhat enioyed your aquaintaunce.

The texte.

Nor haue I preached the gospell after a commen sorte, but haue vntill this tyme preached in suche countreyes, where Christes name was not yet hearde of, and laboured busyly for that prayse at goddes hande, that by me the foundacions of christian religion myght be more enlarged, and the compasse of his dominion more spread abrode. Nor mynded I to build vpon the foundacions, whiche other of the apostles had layde, because as it is a harder poynte to sette vp the begynnynges of religion, than to maintayne that, whiche is set vp already, so thought I that this acte more belonged to the gospel, specially synce I perceyued that it was so long before sayde by the moste holy prophete Esai. To whome (sayth he) he was not spoken of, they shall see, and they that hearde not of hym, shall vnderstande. And this desyre to enlarge the faythe of Christe hathe so greatlye troubled me, that hitherto I coulde not see you, albeit I was verye desyrouse to do so, but whereas I oftentymes purposed to come thither vnto you, busines styll hynderd me, I thanke the spirite of Christ so gouernyng me. But nowe after that I haue gone ouer all Achaia and Macedonia, in whiche countreyes I see no place, but that in it I haue set the foundacions of christian fayth, and am nowe this manye yeres in great desyre to see you, I truste I shall haue occasion to facilitye this my desyre, that when I

To whom he was not spoken of, they shal see & they that heare not, shall vnderstãde. &c.

I go into Spaine, by the waie thither warde I shal see you, and by you be
brought on my waie thither warde, and yet not before that I haue tarryed
with you for certaine daies, & haue with your good cõpanye partely satis-
fied my desire. And this (I truste) by ỹ fauor of Christ shal shortely be done,

Nowe goe I to Ierusalem, and minister vnto the saintes, For it hath pleased them The texte,
of Macedonie and Achaia to make a certaine distribution vnto the poore saintes, which
are at Ierusalem. It hath pleased them verely, and they debtors are they. For if the
gentyles be made partakers of they^r spirituall thinges, they^r duetie is to minister vnto
them in bodily thinges. When I haue performed this, & haue brought them this fruite
sealed, I will come backe againe by you into Spaine. I am sure, that when I come vn-
to you, I shal come with aboundaunce of the blessyng of the gospel of Christ.

But at this presente tyme purpose I to go to Ierusalem, to deliuer vnto
the poore Iewes that there are, and are christian men, the free almes of the
Macedonians, & of them that dwel in Achaia, deliuered by them vnto me.
For so to doe they thought good, that with a summe of money indifferently ga-
thered of suche as were disposed freely to geue, to refreshe the poueretie of
some that are at Ierusalem, whiche beynge poore in substaunce, are yet in
godly religion riche. No man cõpelled the so to do, but so thoughte they, and
in my mynde, therein they thoughte well, for a smuche as they are bounded For it hath
vnto them for religions sake, deliuered firste vnto them at their handes. And pleased the
for that cause synce the people of Ierusalem fyrste departed the doctryne of of Macedo-
Christ with the gentiles, reasonable it is, that they againe depart with them nia. &c.
with some parte of they^r money, with suche like reward recõpensyng ỹ pre-
cious treasure whiche they haue receiued. Thone sorte freely departed with
suche treasures, as belong to the helth of the soules, the other frely and wil-
lyngly geue that, whiche appertaineth to bodily necessities. Therefore as When I
sone as I haue herein done my duetie, and deliuered this monye vnto them, to haue per-
whõit is purposed (for bothe mynde I to deliuer it my selfe, and the money fourmed
sealed, lest either any part therof be by some deceitefully taken awaie, or lest this .&c. I
my selfe might bee suspected, as one ỹ hath taken some parte therof, be- wil come
cause I labor in an other mans busines for nothyng) I will in my iourney backe by
to Spaine warde go by you. And though I make haste (pede into Spain you againe
to preache the gospel vnto them, yet will I not thinke it paineful to tary and into Spaine.
spende some tyme amonge you, nothynge doubtyng, but that when I shall
come vnto you, I shal so come, & find you suche, ỹ my cõming shalbee to the
greate glory & praise of Christ, whiles both ye & godly mindes receiue me
merely, and I throughe the helpe of God in all pointes satisfye your desyres.

I beseche you brethren for our lorde Iesus Christes sake, and for the loue of the spirit The texte.
that ye helpe me in my duetynes with your prayers to God for me, that I may be deliue-
red from them which beleue not in Iewry, and that this my seruice which I haue
to do at Ierusalem, may be accepted of the saintes, that I may come vnto you with ioy
by the will of God, and may be with you refreshed. The God of peace be with you all
Amen.

In the meane season I beseche you for our lorde Iesus Christes sake,
and for the vnfained charities sake, whiche ye haue by his spirit receiued
that so a smuche as I can not yet presently haue your cõpany, that at leste
in your godly prayers and petitions made vnto God, ye wyll helpe the la-
bourynge & trauailyng in suche daungerous dayes, as I doe, that by his
helpe I may be deliuered from the misbeleuers that are in Iury, & suche as
refuse the gospel of Christe, that they^r malice hynder no parte of the fruite of

our preachynge, and that this myne office in deliueraunce of this moneye, whiche I am now about to make at Jerusalem, may without any lette be pleasaut & thankeful to the good and deuout people there, that when this is done, as I would haue it, both my comyng by ꝓ wyl of God may be vnto you ioyful, & that I may after great labors taken, be a whyle among you refreshed. But to finishe the exhortacion that I begunne, I beseche, that the God of true peace, the father, author, & maintener of concorde, maye alwaie abide among you, which as he resisteth & goeth farre from proud and seditious persons, so is he gotten & kept with mutual cõsente & agremente.

That this my seruice, which I haue to doe at Jerusalē may be accepted, &c.

The. xvi. Capiter.

The texte.

I commende vnto you Phebe our syster, which is a minister of the congregacion of Cenchrea) that ye receiue her in the lorde, as it becommeth saintes, and that ye assiste her, in whatsoeuer busynes she needeth of your ayde. For she hath succoured many, & myne owne selfe. Greete Prisca & also Aquila, my helpers in Christe Jesu, whiche haue for my life layed doune theyr owne neckes. Vnto whom not I onely geue thākes, but also all the congregacions of the gentiles. Likewise greete the cõgregacion, that is in their house. Salute my welbeloued Epenetes, whiche is the fyrst frute of Achaia in Christ. Greete Mari whiche bestowed muche labor on vs. Salute Andronicus and Junia my cosynes, and prisoners with me also, whiche are well taken amonge the Apostles, and were in Christe before me. Greete Amplias my beloued in the lorde. Salute Urban our helpe in Christ, and Stachis my welbeloued. Salute Apelles approued in Christ. Salute them, whiche are of Aristobulus houshold. Salute Herodian my kynsman. Greete them that be of the houshold of Narcissus, whiche are in the lorde. Salute Tryphena & Tryphosa, whiche women labor in the lorde. Salute the beloued Persis, whiche labored muche in the lorde. Salute Rufus chosen in the lorde, and his mother and myne. Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren, whiche are with them. Salute Philologus and Julia: Nereus and his sister, and Olimpas, and all the saintes, which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

Meetinge her in Christ as it becommeth saintes.

But yet by these letters I commende vnto you our syster Phebe, who went hence vnto you, to whom I delyuered these letters to be brought thither, who hath in all diligence succoured and sustained the christian congregacion at Cenchris, desyringe you so to receiue and vse her, as is mete for suche a woman to be receiued, as for good people hath done muche, and to ayde her in all suche thynges, as she shall neede to haue your helpe in. And surelye mete it is, that ye helpe her, forasmuche as she hath oftymes bothe succoured manye other good people and me also. Greete in my name Prisca, and her husbande Aquila, whiche is a Jewe, of the countrie of Pontus, which holpe me, when I was in ieopardie of the Jewes lying in waiche for me, and that did he, lest through some naughtie people the preachynge of Christes doctrine myghte be letted, so farforth, that for defence of my life, they put them selues in ieopardy of theyr owne, as folke redy to auenture theyr lyues for the saue garde of myne, for whiche goodnes not only I geue them thankes, but with me all the congregacions of gentiles, partely because they doe for other like wyse as they haue done for me, and partly because they thynke, that the benefite, wherevby I was saued, generally belongeth to all men. And salute not them onely, but also all theyr kaunly. Greete Epenetus, for his laudable maners well worthy to be so called, and

Whiche haue for my life layd doune their owne necks.

to me for this specially beloued, because I maye well call hym the fyrste fruites of Achaia, as whome of all that countrey I fyrst brought to Christes religion. Greete Maria, whiche not without ieopardye and payne, hath done muche for me. Greete ye Andronicus and Iunia, bothe my cosyns, and also imprysoned somtime with me, which are among the Apostles well taken, and in the number of the .lxxii. famouse in godly religion, yea whiche go beiond me in this tytle of dignitie, that they prokelled Christ, before I dyd. For yf we lawfully honoure suche, as were fyrst borne of theyr parentes, how muche more lawfully ought we to honoure them, that are fyrst borne agayne in Christe? Salute Amplia, whome for his singular godlynes sake I loue with all my hearte. Salute Urban the felowe and helper of my labours, in suche thinges, as apertayne to Christes gospell, and Stachis his felowe, whom I tenderly loue. Salute Apelles, which hath by many afflictions suffering for Christes sake ben well allayed, tryed and founde sure. Salute them that are of Aristobulus housholde. Salute Herodion my kynsman. Greete them, that be of the house of Narcissus, especially them, that are newe borne in Christe. Salute Tryphena and Tryphosa, whiche women with theyr busye labour and care promote the gospell. Salute Persis, whome I synguleriye loue as one that hath taken muche payne in auaunсyng the gospell of Christe. Salute Rufus a vertuouse and religiouse man, and his mother whome I coumpte euen as myne owne mother also. Salute Asyncritus, Phlegon, Hermes, Patrobas, Herman, & other brethren, that are with the. Salute Philologus, and his wyfe Iulia, Nereus and his syster, and Olympa, with all goos people, that lyue with them. Salute eche one another of you with a holy kysse, with a chaste kysse, without dissimulacion, and such one as maketh a plaine profe of perfite concorde. All the congregacions of Christ salute you, whose good wyll and loue borne vnto you I well knowe. And this thing I desyre you brethren to beware of them, whiche sowe diuision, and gyue occasion of euyll among you, labouring to bryng you into a newe kynde of doctrine, contrarie to that ye haue receyued, labouring to myngle christian religiō and Iewyshe ceremonies together. Knowe suche, that vpon the same ye maye auoyde them. And it is not hard to know them. For they teache not sincerely right doctrine, nor go vnfayndedly aboute Christes busynes, but go about theyr bealyes and other aduauntage, whyles they with flattering and pleasaunt wordes, rather than with holsome, deceyue simple mennes myndes, whom they easely deceyue, vnder the colour of holynes. For your obedience is in euery place spoken of abrode, for the whiche I am very glad.

For the fyrst steppe to godly lyfe is to be obedient. But yet must euery man diligently take hede, whom he doth obeye. Simplenes is a thing worthy prayse, but because the same suspecteth nothing, it is oftetymes deceyued. Wherfore I would haue you in suche sort to be simple, that ye neyther hurt nor deceyue any man, but yet be wyse & well aduised to folowe suche thinges, as are good, and to auoyde suche thinges, as corrupt godly lyfe. I am not ignorant, that there be many ỹ resiste the gospell of Christ, whiche by Satan labour to let mennes saluacion. Some persecute, some vnder

Whiche are well taken among the Apostles, and were i christ before me.

Marke the which cause diuisiō, and gyue occasion of euill.

I would haue you wise vnto ỹ whiche is good. &c.

a false coulour of religion drawe men from Christ, and allure them to Moses law. Do ye nomore but continue on, god wyl assiste your endeuoures, who being your defender, no cause haue ye why to feare. For as he is mightier so wyll he treade downe, and breake into pieces Satã your mortal enemie, and with his power ouercome and bryng hym vnder your feete, and that within shorte tyme. The grace of our lord Jesus Christ be alway with you all.

The texte.

Timothe my worke felowe, and Lucius and Jason, and Sosipater my kynsmen salute you. I Tertius salute you, which wrote this epistle in the lorde. Caius my hoste and the hoste of al the congregations saluteth you. Erastus the chamberlayne of the citie saluteth you. And Quartus a brother saluteth you. The grace of our lorde Jesu Christe be with you all. Amen.

And I Tertius, &c.

Timothe of Derbe my companion in preaching the gospell greeteth you, and with hym Lucius and Jason of Thessalonica, and Sosipater the sonne of Pyrrhus of Berde, my kynmen. And I Tertius salute you, whiche for a charitable zeale borne towarde you wrote this epistle, whyle Paule endyted it. Caius also one among fewe of them, that I baptised, saluteth you, at whose house I nowe lodge, and not onlye I, but all the congregacion of christian men, to whom all he is a gentil hoste, when nede is. And Erastus chamberlayne of the citie of Corinthe saluteth you. And also Quartus a brother. The fauer of our lorde Jesus Christ be alway with you all, which my desyre god graunte to establishe and make sure.

The texte.

To hym, that is of power to stablyshe you according to my gospel, and preachyng of Jesus Christ, in vttering of the misterie, which was kept secrete, syns the worlde began, but nowe is opened by the scriptures of the prophetes at the commaundement of the euerlasting god, to steere vp obedience to the faith published among all nacions: to the same god, which alone is wyse, be honour and prayse through Jesus Christ for euer. Amen.

Howe it is opened by the scriptures of the prophetes at ỹ commaũdemẽt of ỹ. &c.

To hym that without my helpe is of power and able to stablyshe and confirme you in this kind of lyfe, whiche ye haue by my gospel learned, wherin I preache Jesus Christe, by whiche gospell Moses lawe is not vtterlye abolyshed, but the secrete purpose of god, whiche many yeares paste hath ben hydden, is nowe according to the olde sayinges of prophetes through the brighte lyght of the gospell spreade abrode, and opened, and that by the ordinaunce and commaundement of god, who hathe put vs in truste to preache and declare the same secrete misterie, that when the secret point of religion expressed in the gospell is plainly shewed to all men, wherby all worshipping of deuils is abrogate, and the ceremonies of Moses lawe ceasse, all thoulde through fayth be obedient, and submit themselfe to god, who only hath the true wysedom, to hym (I saye) geue we thankes through Jesus Christ, to whom be glorie and prayse for euer. Amen.

FINIS.

The Argument and whole matter of the first Epistle of thapostle saint Paule to the Corinthians by Erasmus of Roterodame.



Corinthe once the chiefe Citie of Achaia was for the commodiouse hauens therof (for it is almoste an Iland) the moste famouse, and richest marte towne of all Asia. The maners of suche Cities are commonly wonte to be verie corrupte and bad, partely by reason of the resorte of al nacions, whiche bring in rather examples of vice, than of good maners: and partely also, because marchaute men aboue other, take vpon them to lyue luxuriously. Therfore albeit the Corinthians had by the preachyng of S. Paule alreadye receaued the gospelle, yet remayned there in them some leauynges of their formere lyfe, and properties, insomuche that it was to be feared, leste they might from true christianitie be withdrawen, either by Philosophers, who disdayned the preachyng of Christes crosse, as a base, and an vnlearned doctrine, or els by false Apostles prouokyng them to Iewishnes. Suche a harde matier is it, to alter and chaunge one man into a newe ma, bothe from suche customes, as the same was borne vnder, and from suche as a man hath been noseled in. Yea so harde is it, that saynt Hierome, in the preface of the second booke of his comentaries vpon the Epistle to the Galathians sayeth, that some suche faultes, as Paule sayeth to the Corinthians charge, remayned in the people of Achaia euen vntil his time. And in this our time also some suppose, þ to be but dipped in a litle water, is a sufficient meane to make a perfect christian man. Paule therfore knowyng well, that it is as great an acte to holde that, whiche is once gotten, as it is to conquere: with as great labour and payne as he had gotten his children to Christe, (for he was among them a peace and a halfe) with like diligence he calleth them agayne to Christe, and establisheth them in the doctrine of the ghospell: sometyme vsyng his apostolique authoritie, sometyme entreatyng, chidyng, and threatning: sometime like a louing father speaking fayre, encouragyng, and mollifying the vehemencie of his necessarie reprouing, by prayse ing of them. And as the maner of a wise physician is, temperyng sower and vnpleasaunt medicines with sweete suger, clisteres prouiding also for euery malady mete and conuenient remedies: Fiers, after riches, followeth pride and vnruliues. And among vnruly persones, oftentimes arise sectes, whiles neither will geue place vnto an other, but eche man thinketh hymselfe beste. Besides this, welthines bringeth ryot and delicate fare. For of riot groweth leachery. And to be couetous, is a thing geuen peculiarly to marchaute men. Nor here the Corinthians prouide onely by reason of there welthe, but also because they were learned in the grecians philosophy, and therfore despised the suche as were not learned therein, as rude and barbarous. Of pride it came, that euery of them assumed hymselfe vpon the singularnes of that Apostle, of whome he was baptised.

The Argument.

Therof rose these seditious wordes, I holde of Apollo, I holde of Cephas, I hold of Paule. Of pryde also it came that in their solēne assemblies and meetynges, they disagreed amonge them selues, because euery manne thought his spiritual gifte beste: and whiles in one gyfte neither woulde gyue place to other, there was suche disorde and confusion, so that euen theyr wemen in open places both spoke and taughte. Of ryot and pryde also was it, that as often as they came to the holye supper, whiche Paule calleth the Lordes supper, wherin it were moste mete to shewe christian concord, the ryche men without lokynge for the poore, fell to their meate, and gorged themselues vntill they were drounke, whiles other were hungrye: insomuche as at that supper, there was not only dissencion and distemperaunce, but also a certayne vnseemyng inequalitie, not accustomed to bee vsed in that supper. And where as some among them disdayned Paule, countyng hym but a poore rascalle, lackynge eloquence, rude and vnlearned: that rose partlye through pryde, and partlye through Philosophie. But whereas they doubted of the resurrection of the dead, whiche is euen the principall article and foundacion of our religion, that only came of Philosophie. Of intemperaunce and riot it came, that they vsed indifferently to eate suche meates, as than were offered to ymages of dyuelles, without regardyng of their consciences, which were weake. Of Leacherye it came, whiche was in no place lesse punished than in Corinthe, so farre that beside other enormyties in thys kynde, there was one found among them, which had in incestuouse aduoutrie, abused his fathers wyfe, that is to wyte, his owne steppe mother, nor was, beyng giltie of such an offence, banyshed out of their company: so that the Corinthians kept company with hym and other christian menne, which were outragiouse liuers, as though thei had euen fauered their wickednes. Of like wantones came this also, that the men vnsemely had long bushes, & their women were not ashamed in the church to be bare headed, by their bodyly apparayle viterying their lewed womannyshe, and wanton maniers. Of couetousnes was it, that they went to lawe one with another, not to recouer their good name, nor for auoyding anye bodyly iniurye, but for money. Emōg whom the desyre of money was growen so far, that christian men, which had vowed the despisyng of suche thinges, not without the great dishonour of Christes name, went to the lawe before heathen & wicked iudges: s were so farre fro despisyng the losse of a litle money, that in suche matters they went about wilfullye to deceaue other. Finallye they stryued among themselues of matrimonye, by reason that euen at that tyme some christian men slyelye defended, that me should wholy abstayne from mariage, because they saw the Apostles abstayne from their wyues. And thus haue I declared the diseases of the Corynthians, not of all, but of some, by whome lesse therein myght be infected, Paule prouideth these remedies. First of al, after that he hath told them of his truth, that they would vndoutedly continue we in the gospel of Christ, he earnestlye exhorteth and byddeth them beware, & not contentiously to glorie in men, but with one assent and concorde to glorye in Christes name, whom meruate bounde to thanke for all that we haue: by the waye declaryng, that the verye welspryng of al suche dissencion is pryde. From pryde therfore throughe worldly Philosophie, he calleth them backe to the mekenes of the crosse, which albeit it be symple and without all oragges, yet sayth he that it is myghty and effectual.

And

And then sheweth he also, that the beginners of this mischief, were false Apostles, whiche after Paules departure thrust themselues in, eftsones warning them, howe he had layed a good and sure foundacion, and that they should take hede, leste they builded any thing therupon, which should afterward be plucked downe: that is to say, that the Corinthians should learne nothing which they should anone after be fayne to forgette. After that, like a father he reasoneth the matter with his children, reprouing in them, that they were growen so great, that they nowe despised their fleshe teacher, as an abiect person, & because that he for the gospels sake had suffred al maner of troubles, whom for the same they were much more bound to fauer. After which, he encourageth his children to folow the steppes of their father, and not wilfully to yelde them selfe to be bounde to newe scholemaisters. And these poyntes intreateth Paul of specially, in ỹ firste, the secound, the third & the fourth Chapters. Nowe in myne opiniõ, the end of the fourth Chapter, belongeth to the begynnyng of the fyfte. Wherein he gyueth commaundement touchyng the incestuouse aduoutrer, and willeth by commen consent, that men should auoyde his company: partly that he might amende for shame, and partly leste by his company other myght be corrupted, not onely warning thẽ to auoyde his company, but also the company of all suche, which beyng called after a sorte christian men, lyue viciously, and slaunderously. As for the company of Paynims (he sayth) needeth not so muche to be auoyded, eyther because it lytle belongeth to christians, what lyfe they leade, or els because, that suche were so cõmen, that if a man would auoyde theyr company, he should be able to be in no company at all. And this entreateth he of in the fyfte Chapter. Thyrdely he sheweth his mynde concernyng sutes of the lawe, that if among them, any suche action rose, as it were a shame there should among christians, to stryue for money, which meane should lytle sette by, that they should not suffer the matter to goe so farre, as to haue it hearde before heathen iudges, but to finishe it among themselfes, by the arbitrement of any suche, as they thought mete. And this entreateth he of in the sixt Chapter, whereof a great parte, in myne opinion, belongeth to the seuenth, euen from that place, where he being aboute to entreate of matrimonie, among other vices condemneth fornication, aduoutrye, and buggorie: and this matter prosecuteth he, vntill the beginnyng of the nexte Chapter, where he sayeth: knowe ye not that your membres are the Temple of Christe? Fourthly he instructeth them touchyng matrimonie, wydowhead, vnequall mariage, diuorces, virginite: by the way warnyng, that for christian religions sake, they should not goe aboute to chaunge the ciuile state of theyr lyfe. In all which treatyse he so encourageth them to single lyfe and chastitie, that yet he denieth not the remedie of mariage, to suche as haue nede therof: and this doth he in the seuenth Chapter. Fiftely he declareth, that the flesh offred to Idolles, in very dede, nothing differeth from other, and yet must we abstayne from them, if any ieopardy be, leste any heathen or weake christian be present, which by reason of thyne eatyng is lyke to thynke, that thou fauourest Idolatry. From suche and other lyke vices, dissuadeth he by olde examples.

And this doeth he in the eight and in parte of the nineth Chapter. For in the myddes he entreth into the prayse of himselfe, couertly auaunceyng his authoritie aboue other Apostles, euen aboue the chiefe of them, which only among all the rest freely taught the Corinthians the doctryne of the gospell. Strytly teacheth he what were mete to be done in the comen metinges of christians, that is to witte, that the menne should not haue long heare, nor the women be bare headed, and that also in the Lordes souper, all thinges should be common and equall, shewyng them, that it was no healy matter, that there was in hande, whiche were more mete to be prouided for at home, but in that spirituall feast, was represented the souper of the Lorde. Furthermore he warneth that none of them be proude for any spirituall gyfte, but that euery of them should bestowe his gyfte for the comen weale of the churche, exhortyng them by the exaumple of the membres of the body, soberly to vse other gyftes, specially yet laborying for the gifte of charitie, without whom other are not onely not good, but also hurtful. So that among the gyftes of the spirite, he geueth the chiefe preeminence to charitie, and the nexte to prophecie, for by that name calleth he the gyfte of expoundyng holy scripture, biddyng them in the vse of this gyfte, to auoyde all vnquiet disorder and confusion. As he sayth they should, if but fewe spake at once, and that by course, chargeing their women in the meane season to holde their peace, in somuche that in the congregacion he suffreth not them to aske, no not for their learnyng. All this speaketh he of in the .xi. xii. xiii. and .xiiii. Chapters. Seuenthly, with diuerse argumentes he proueth the resurrection of the dead, declaring how and after what maner it shalbe: and this doeth he in the .xv. Chapter. In the last Chapter speaketh he of certayne familiar thinges: that is to wit, of geuyng of money toward the releefe of the poore, and of his comyng agayne to Corynthe. And finally he commendeth vnto them Timothe and certayne other. Saincte Ambrose thinketh that this is not the firste Epistle, that Saincte Paul wrote to the Corinthians, conjecturing so, as I thinke, by that is written in the firste Chapter: I wrote vnto you in an Epistle, as though he had before written vnto them of these matters in other letters, albeit the Greke interpreters dissente. Some thynke that this Epistle was sente by Timothe, because of him mencion is made once or twyes, and by Stephana, Fortunatus, and Achaicus, whom he commendeth vnto them. Some againe, because it is wrytten at the latter ende, I will tary at Ephesus vntill the fifteth daye, suppose, that it was sent from Ephesus. Some againe thinke that it was sent from Philippos, for that title haue the Greke bookes. And yet cannot I conjecture, with what reason they were ledde, that so thought, onelesse they gather, that it was written by the waye, because Paul sayeth: I will come to you, when I go ouer to Macedonia: for I will go through Macedonia. And straight after: for I will not see you nowe in my passage.

¶ The ende of the argument.

The paraphrase of Erasmus vpon the first Epistle of the Apostle S. Paule to the Corinthians.

The.i. Chapiter.

Paule called an Apostle of Jesus Christe through the will of God, and brother Sosthenes. Vnto the congregacion of God, which is at Corinthum. To them that are sanctified by Christe Jesu, called saiuctes, with all that call on the name of our Lord Jesus Christ in euery place, ether of theirs or of ours. Grace bee vnto you and peace from God our father, and from the Lord Jesus Christ. I thanke my god alwaies on your behalfe, for the grace of God, which is geuen you by Jesus Christ, that in all thinges ye are made riche by hym, in all vttetaunce, and in all knowelage, by the which thynges the testimony of Jesus Christ was confirmed in you, so that ye are behinde in no gift, waityng for the apering of our Lord Jesus Christ, which shall also strength you vnto the ende, that ye maie bee blamelesse in the daye (of the commyng) of our Lorde Jesus Christe. The texte.

PAule no false Apostle, nor vsurper of an Apostles auctoritie, as some are among you, but called to be the Imbassadoure of Christe, and not the messanger of mennes: Called (I saye) not throughe myne owne deseruyng, but only because it so pleased god the moste mercifull father, by my ministerie, to spreade abrode the honoure of his sonne, whiche calling I certifie you of, lest ye shoulde either mislyke me, or bee desyrouse to haue an other. Paule therfore, euen I, whome ye knowe well, and also with me Sosthenes, my brother by profession, and felowe in office, doe wryte this Epistle, not to the seditiouse sectes, that stryue one with another, but to the congregacion of the churche, whiche god of his goodnes, (at whose commaundemente I labour in this embassie) hathe steadfastly ioyned together in one accorde of mynde, and suche mutuall charitie, as beseemeth christians, at Corinthe, buyldyng in the olde citie, a newe and an heauenlye, placyng there, in the steade of an earthlye, an heauenlye companye, that is to saye, a companye purged and cleansed from theyr olde vices and beastelye lustes, from pryde throughe ryches, and worldlye learnyng, and from other diseases, by meanes whereof, among men debate and dissencion oftetymes arise, farre otherwyse than they shoulde, whome one God, one deliuerer Christ, one baptisme, one religion, one rewarde, doeth so diuerslly ioyne and knyt together. Once hath Christe freelye taken from you the sinnes of your former lyfe, to the entente, that hencefoorth by vertuouse exercyse, ye shoulde preserue and kepe the godlye state, by hym restored vnto you. For neyther gote ye it throughe youre owne desertes, nor are ye for thesame bounden to thanke youre ryches or philosophie, or the keapyng

pyng of Moses lawe eyther, but Jesus Christe: whiche bothe purged you fyrste with his bloude, and after called you to a continuall perfeccion and holynes of lyfe. Nor belongen these my woordes onelye to you, but generally to all nacions of the worlde, that profesle the name of our Lorde Jesus Christe, whether they bee among the Jewes, or among ỹ Gentyles, so that they putte no vayne truste in theyr great ryches, and possellions, but wholy leane, and haue a confidence, vpon his helpe and succoure.

There is of all but one churche and christian congregacion, all are equallye bounde to Christe onelye: bothe for theyr delyueraunce from the moste vilanouse bondage of synne, and also for theyr callyng & chusyng oute to godlynes of lyfe. There is neither place nor countreye, that feuereth the ghospell: but as all menne haue one Christe, so are all his gyftes free to all menne. [His common grace and peace therfore wyshe I vnto you and to them also, whiche bothe no manne els canne geue but he, that geueth you all thynges: I meane god the father, of whome, as of the very fountayne, all oure weale commeth, and oure Lorde Jesus Christe, by whome onely his fathers pleasure was to geue you all thynges.

Grace be vnto you & peace from god the father: &c.

Grace obtayned, shall saue and kepe you vnharmefull and innocente, and with an vnharmefull lyfe, is toyned peace and concorde. Grace excludeth synne, and bryngeth vs into goddes fauoure: peace reconcyleth eche one of you to another. By the one ye in suche sorte receyue goddes benefite, that ye forget not the chief gyuer: by the other a declaracion is made that ye are not onelye by name christiannes, but also very christiannes in deede. By grace, partakers are ye of goddes heauenly benefit: by peace and concorde, accordyng to your abilitie, ye bestowe your heauenly gyftes eche one of you vpon another. Some thing is there in you by goddes free gyfte, for the whiche I am glad in your behalfe, and gyue god thankes. And some thing againe I misslyke, and would wyshe, were amended. Some are there among you, that lyue a christian lyfe: and some there bee, in whome yet the dregges and fylthynes of theyr olde synfull lyfe, remayne styll. For as I coumpte youre weale myne owne, so yf ought among you bee amisse, I thynke my parte therein. And therefore on youre behalfe I thanke my God alwayes, by whose grace and goodnes, Christes free gyfte is in suche plentifull sorte departed among you, that whereas heretofore ye buisyde sought for earthly, fraile, and transitory riches, ye are nowe through Christes benefite, enriched with heauenlye treasures, and suche ryches, as shall neuer perysshe, but bryng vs vnto the true and perfite weale. In token whereof no kynde of language or gyfte of knowledge is there, whiche ye haue not obtayned aboundauntly.

That in all thynges ye are made riche by him.

Of late proude were ye of youre vayne Philosophie, but synce in the steede of a false ye embraced the true wysedome, ye vse your selues discretelye. Of late proude were ye, by reason of your worldly eloquence, highlye standyng in your owne conceytes: but synce ye were from aboue inspired with the gifte of tongues, ye speake of heauenly matters, stedfastlye continuyng in that which ye knowe is beste: by meane whereof both the trueth of the ghospel, and the faith of Christ is in greatter renoume, & more stregthned, whiles al me cleacely see & perceiue, ỹ the fact, which is wrought in you,

was

was not wrought in you by any worldely policie, but by the myght of God, which geuing his gyftes vnto vs, brought our preaching in credite. Insomuche that, albeit ye neyther sawe Peter, nor James, whom some coumpt either the only, or chiefe Apostles, yet no gifte is there wherwith God is wonte to auaunce the ministerie of his Apostles, wherin ye ought to thinke your selfes behynde other, so farre that euery manne maye well perceyue, that notwithstanding the ministers be diuerse, yet is the chiefe doer one, synce one effecte doeth alwaye folowe. And as these giftes are geuen vnto you lyke earnest money, or as a pledge of the euerlasting life to come: so ye by suche playne and sensible tokens, concernyng an hope of thinges, that cannot be seen, awayte for that daye, wherin Christe, which nowe yet semeth in his membres to suffre affliccion, shall playnly shewe his maiestie, and deuyde the godly from the vngodly, and deliuer his seruauntes from all trouble and veracion: for desyre of which day, ye suffre displeasures, and for feare of thesame ye doe your duetie. Neuer maye peraduenture vnrighteously condemne or quyte, but in that day shal God without any wrong at all, apoynte you, eyther to euerlastyng paynes or euerlasting pleasures. But yet distrust ye nothing: he for this presente time is your ayder and defender, which in that day shalbe your iudge. Of his goodnesse it is, that ye are restored from your olde errours, to godly life, and as ye haue begune to leade a godly life and a pure, so shal ye likewyse through his goodnesse, continue in suche a vertuouse conuersacion, that in the fearefull daye of our Lorde Iesus ye be founde blameiesse. As my trust is ye shall, not by your strength or myne, but by the goodnesse of God, wyiche disapoynteth no man of the hope, he standeth in, and surely performeth, asmuche as he promised.

The texte. GOd is faythfull, by whom ye are called vnto the felowshippe of his sonne Iesus Christe our Lorde. I beseche you brethren by the name of our Lorde Iesus Christe, that ye all speake one thyng, and that there be no dissencion among you: but that ye may be a whole body of one mynde and of one meanyng: For it is shewed vnto me (my brethren) of you, by them whiche are of the house of Chloe, that there is strife among you. I speake of thesame, that euery one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christe. Is Christe deuided? Was Paul crucified for you? eyther were ye baptized in the name of Paul? I thanke God, that I baptized none of you: but Crispus and Caius: leste any should saye, that I had baptised in myne owne name: I baptized also the house of Stephana. Furthermore knowe I not, whether I baptized any man of you, or no. For Christe sente me not to baptize, but to preache the ghospell, not with wysedome of wordes, leste the crosse of Christe shoulde haue been made of none effecte. For the preachyng of the crosse is to them that perysshe, folysshnesse: but vnto vs whiche are saued, it is the power of God. For it is wrytten: I wyll destroy the wysedome of the wyse, and wyll cast awaye the vnderstandyng of the prudente. Where is the wyse? Where is the Scribe? Where is the disputer of this worlde? Hathe not God made the wysedome of this worlde folysshnesse?

And it is not to be doubted, synce he of his free mercy hath called you vnto him, and made you ioynte inheritoures with his onely sonne our Lord Jesus Christe, but that he will also fauour you labouring to continew in this godly state, that ye fall not frō that honourable inheritaunce, wherof ye haue already receiued an earnest peny. Hitherto haue I spokē of suche thinges in you, for which in your behalfe I doe greatly reioyce, wherin I would wishe, ye should continew, and goe forwarde alwaies, as ye haue begūne. Nowe harken, what I myslelike in some of you, what I would were amended, and wherein my desyre is, ye should be vnlyke your selfes. I nede not to teache you, what becommeth your profession, ye knowe it your selfes sufficiently. But onely I beseche you, my moste dearly beloued brethrē, for our Lord Jesus Christes names sake, a name moste to be reuerenced and had in honoure, of suche as haue once professed it, that there be among you no diuision nor shamefull dissencion, but that ye agree in hearte and woorde, and throughe concorde become as one perfite bodye, whose partes are steadfastly and fast knyt together. Worldly wysedome, by reason of sectes and dyuerse opinions, is into soondrye partes deuided, by reason wherof also perpetuall stryfe and contencion is among theyr scholers and folowers mayntayned. But Christian wisedome should among al men haue like rules and determinacions, of which as there is but one authour and maister, so fauoureth he not suche small bypathes of carnal sectes, and mens opiniōs. Mete is it therfore, that as the professours of this Philosophie and learning be al of one consent and agrement in mindes, so they abstayne also from suche woordes, as sounde towardes stryfe and debate. To be at an inwarde debate, is wicked and vngodly: to fyght and braule with woordes, is agaynste honestie. And leste peraduenture ye might thinke, that I haue of this my saying but a vayne suspicion, I assure you they were brought vnto me by suche godly and perfite lyuers, as are well worthy to be beleued. Ye knowe Chloe, that notable and godly woman, ye knowe her housholde, and acquayntaunce, whiche are all of thesame trade of lyfe as Chloe, theyr ayder, is knowen to be. By them, whiche bothe zeale your welth and in my necessities helpe me, heard I, that there is stryfe and contencion among you: as though ye were a seditiouse sorte of people quarellyng among them selfes. What other thyng els (I pray you) meane these woordes, whiche are comenly spoken among you, whyles (as for an example) one sayeth: I holde of Paul, another agayne: I holde of Apollo, an other sayeth: I holde of Cephas, an other: I holde, of Christe. What saye you, are not these names of seditions and sectes. After lyke sorte such as professe the vayne wisedome of this worlde, one boasteth Pithagoras, an other Plato, one boasteth Aristotle, an other Zeno, one boasteth Epicurus, an other this maister, and that maister, and euery one of these, eche for his owne maister, is with other at continuall variaunce. We haue but one maister, one learnyng, one ordinaunce, but one purpose and intente, and whence come then these diuersities of names. Is Christe deuided, or from hym selfe disagreyng. Why parte and deale we the honoure of our religion, whiche is onely dewe to one, among menne, in so doyng makyng of seruauntes

I beseche you bre-thren by the name of our lorde Jesus Christ, that ye al speake one thyng.

I holde of Paul: I holde of Apollo. &c.

Is Christe deuided?

naumtes maisters? Who gaue you grace to lyue ryghteously? Dyd not Christe, whiche with his owne blonde washed you? Why then forge ye to your selfes any other name, than his whose benefite and free gifte this is? Geue me leaue so to speake, for example: was Paul crucified for you? Was ye all of all menne, and euery manne equally are for this benefite, only bounde to Christe, synce he generally dyed for all, why seke you for the titles and surnames of diuerse menne, in maner geuyng that to them, for whiche Christe onely should haue thankes? Through baptisme we are planted in Christe, and in his name are we baptized, from whom all the power of baptisme springeth. Why should ye rather than call your selfes Paules scholers, than Christes, synce ye wer baptized, not in Paules name, but in Christes? Yf vpon such occasion the glory dew to God be taken from him and geuen to menne, then thanke I God, that I baptized none of you, but Crispus and Caius, whiche (I trowe) glory nothyng therof, but knowledge me, as a minister, and Christe the chiefe doer. It might haue chaunced, yf I hadde baptized many, that there would haue been some, that would haue called themselfes, in stede of Christes disciples, Paules disciples.

Was ye all crucified for you?

I thanke God that I baptized none of you, but Crispus and Caius.

But nowe cometh it to my mynde, that I baptized also Stephanas householde: as for other that I baptized, I remembre none. At my being there, my mynde more rame vpon suche thinges, whiche more aduaunced christianitie. That whiche in baptisme is doen by man, is the leaste parte of baptisme. The vsuall and accustomed woordes euery man maye pronounce. And an easye thyng is it, and without ieopardie at all, to dyp him in water, that is bothe redie and willyng therето: but the very office of an Apostle is, by the effectual preaching of Gods woorde, to bring a man from his long accustomed lyfe, from the lawes and ordinaunces of his countrey, to a newe and quite contrarie religion, and not to stryke this wyse to doe, though he thereby stande in ieopardie of deathe. Herof myght we more lawfully glorye, yf we myght chalenge in suche enterprises any thyng, as our owne. Nor yet speake I this to disalowe baptisme, but to preferre that, whiche is better, and that whereunto I am specially assigned.

Christe neuer assigned me to this embassie among the Gentiles, to be only the minister of baptisme, but to setfurth and to publishe by my preaching the glory of his name, and to wynne, as many as I coulde, by the gospell vnto hym. Nor yet for to doyng haue I any cause, carnally to glorie. For God wouilde not haue this feate done eyther by the conueyaunce of mannes witte or eloquence, wherewith no suche woonder coulde be wrought, but would haue this greate enterprise brought to passe by a rude, simple, and playne preachyng, to the entente that all the prayse of this acte should be geuen to God only, whom it pleased by the vyle, lowe and reprochefull crosse of Christe and preachyng therof, to renewe all the worlde. Christes crosse semeth to be a lowe tryflyng matter, but yet such a vyle tryfle is it, that it subdueth all the glorious maiestie and pompe of this worlde. The rude and wearysh preaching, by whych we declare to

Christ sente me not to baptize, but to preache the gospell.

all the

all the worlde, that Christe was fastened vpon a crosse, & therupon died, semeth to be some folishe thing, without any poynte of learnyng: but tell me, to whom semeth it so? Undoubtedly to them, which beyng blynded with their sinfull lyfe, receyue not in theyr heartes the preachyng of the gospell: and therby perysh, by forsakyng him, by whom they might be saued. But yet suche as hereby attayne to euerlastyng saluacion, well vnderstande and perceyue that it is no weake and feble thing, but a thyng of Gods owne doyng, muche more mightie and effectuall, thanks any mans power and garrisons. By this newe and vnknowen meane, hath it pleased God to renewe all the worlde, as he long before promised to doe, by the mouthe of his Prophete Esai, by whom, he thus speaketh: I will destroy the wisedome of the wyse, and will cast awaye the vnderstandyng of the politique. Hath he not performed his promise? See we not the worlde renewed? see we not men, mistrustyng theyr old religion, and castyng away theyr affiaunce in Philosophie, embrace the crosse of Christe? Understand not men nowe that thyng to be deuilysh and vngodly, whiche they before thought good and godly? and that nowe to be folysh, which tofore they thought wittie? Tell me now, where is the wise man that was so proude of his knowledge in the lawe? where is the Scribe, that was so proude an expounder of the lawe? where is the Philosopher become, which searcheth out the priuities of nature, and forgetting God the maker of al thyng, maruayleth at creatures? Euery one of these made great crakes, that they could doe wonderfull thinges, but yet were they both deceyued themselfes, and deceyued other too. They promised righteousnesse, and al wealth, when in the meane tyme themselfes were miserable, & al to drowned in sinne. God suffered thē for punishemēt of theyr arrogant mindes, as they wel deserued, through blindnes to runne on headlong into al kindes of dishonestie, to make them knowe & see their owne estate, and in what taking they were, that they myght at length, knowe their faulte and amende it, and therwithal so learne, howe hayne a thyng & vneffectuall their Philosophie was. Hath not God declared then, that the wysedome of this worlde is folysh? God had before this time declared his wysedome likewyse, by the beautifull spectacle of this worlde wrought by his wysedome, to the entent that by wonderyng at suche a maruaylouse piece of worke, men might be rauyshed to loue the workeman. But that purpose of God, through theyr owne foly, chaunced quite contrary. For they worshypped creatures, wonderyng at them, and despised the maker of creatures, as one vnknowen, leading theyr lyfe after such sorte, as though eyther God fauoured synfull liuyng, or els gouerned not the worlde, which he had made.

The preachyng of the crosse is to them that perysshe, folishnes.

I wyll destroye the wysedome of the wyse.

Where is the wise? &c

Hath not God made the wisedom of this worlde folishnes?

The texte.

For after that the worlde through wysedome knewe not God, in the wysedome of God, it pleased God through foolyshnes of preachyng, to saue them that beleue. For the Iewes require a signe, and the Grekes seke after wysedome, But we preache Christe crucified, vnto the Iewes an occasion of fallyng, and vnto the Grekes folyshnes: but vnto them, whiche are called both of the Iewes and Grekes, we preache Christe, the power of God, and the wysedome of God. For the folyshnes of God is wyser than men, and the weakenes of God is stronger than menne. Brethren, ye see your callyng, howe that not

many

many wise menne after the flesshe, not many mighty, not many of hie degree, are called: but God hath chosen the foolishe thynges of the worlde, to confound the wise. And God hath chosen the weake thynges of the worlde, to confound thynges which are mighty. And vile thynges of the worlde, and thynges which are despised hath God chosen, yea and thynges of no reputacion, for to bring to nought thinges of reputacion, that no flesshe should reioyse in his presence. And of hym are ye, in Christ Jesu, which of God is made vnto vs, wisedome, and righteousnes, and sanctifying, and redemption. That according as it is written, he which reioyseth, should reioyse in the Lorde.

Wherfore god to bring the same purpose of his to passe, wente another waye to worke, mynding that suche as throughe shewing his wysedome in creatures became worse, shoulde bee brought home agayne and restored, by preachyng of that, whiche to men should seeme a lowe foolishe trifle: that suche as were Philosophers and politique menne, in steede of God, worshyppyng dumme stones, shoulde nowe obtayne throughe fayth by the crosse of Christe, perfecte saluacion: and throughe faythe mistrustyng theyr worldelye wysdoome, haue a sure confidence in the mercye of God. For hope of saluacion shoulde they haue none, untes they throughe faythe vnderstoode, from whence they shoulde looke for theyr saluacion. To bring this aboute therfore, the fyrste poynte was to plucke oute of mennes heades, the payne confidence that they hadde in themselues: out of all mennes heades (I saye) not of the Iewes onelye, but also of the Gentiles. For as the faythles Iewes, require signes and woondres, and boaste themselues of the miracles shewed vnto theyr auncesters, so studie the Grecians for the learnyng and knowledge of worldly wisedome, ether by allurynge themselues bothe blynde and glosye. And yet were both deceiued of that they loked for. For the Iewes vpon confidence of theyr lawe fell frō Christe, and the wyse menne through a vayne pryde, conceyued by worldlye knowledge, receyue not the humble and (as at the fyrste sight it appeareth) the lowe preachyng of the crosse. As for me preache neither of the familiar talke, that Moses had with god, nor of the aungels, that Abraham harboured and the men bodyes vnto, nor howe the sunne was commaunded to stande still, nor suche thyng, wherein the Iewes make great boaste: nor preache me on the newe lyne of the mouynges of heauenly bodyes, nor of the influences of planetes and starres, nor the causes of lightninges, the knowledge of which matters make the Grecians to proude. What preach we then? Surely a doctrine, that at the fyrste hearyng seemeth vaine and folyshe, that is to wytte, that Christe was crucified, whiche vaine lightnes was to the Iewes an occasion of falling, which Iewes wonder at the myracle of Jonas, and yet vnder saule in Christes actes greater then Jonas, were he neuer so great. The Grecians, which by reason beleue not all thynges, iudge it a folyshenes to saye that a virgin by any heauenly power should conceiue a childe: that god should be incarnate and take mannes nature vpon hym: that hys sonne be crucified and dead: and that he is ryssen agayne, whiche was once deade. And by this meanes Christe to both sortes seemeth but a vaine thyng, but especially to Iewes, whose strength, haue a lewde trust and confidence. But they that by inspiracion of the holy ghoste are called to fayth, and are by preachyng of the Gospell throughly edaunged, be they Iewes, or be they Grecians, they easelye perceyue and know, that the same lowly and meke Christ, that was crucified, is the very strength, power, and wisedome of God: in that nowe neyther the Iewes nede to gape for miracles,

For the Iewes require a signe. &c.

We preach Christe crucified. &c.

myracles, whiche synde greater in Christe, nor the gentyles for wysedome, for asmuche as they haue nowe founde Christe the welspryng of all wysedō. God hath in maner from his hyghe and glorious mateste, submitted hym selfe to our vylenes, and from his hygh wysedome is come downe to oure folyshnes: and yet that, whiche in hym semed but a folyshe poynt, palleth all the wysedome of the worlde: and that whiche in hym semed weake and feble, ouerwayeth and surmounteth al worldly myght and puissaunce. Nowe what can be more reprochefull, than as a trespacer, among trespacers to be hanged vpon a crosse: and yet by this meanes he only conquered death, whome before no man was able to withstande. Nowe what is more plaine and homely, than the learnyng of the ghospel: And yet it homely as it is, made newe al the world, whiche before this tyme, no phylosophers learnyng was euer able to bring about. All whiche was done of god, because hereof the world should claime no parte, as it myght haue doen, yf it had been wrought either by meane of power, or by ryches, eloquence, or by great and famouse clearkes. Nowe lyth all the worldly wysedome and glorie therof, is by lealy poore fyshers ouerthrowen and vanquished, euery man easely seeth, that al this glorious acte, and ꝑ renoume therof, must be gyuen to god onely, whose secrete power hath wrought and brought to passe one contrarie by another. That I nowe saye, is not onely trewe in poore Christe and his apostles, but in your owne company also, called to god through his grace, ye maye se the same. Howe fewe eloquente and wyse menne be of your noumbre, howe fewe menne of power, I meane after the common reputacion, howe fewe menne of great bloude and parentage labour in the ghospell, youre selues beyng iuge and vnderstande. The glorie of the ghospell was by meane of lowe degree set furthe and auaunced, and enlarged by simple persons: so that nowe, euen the contrarie to that, whiche was wonte to be, simple menne and lowe, vanquisshe hygh, a rude playnes ouerthrowen craftines. And therefore chose god further especially suche thinges, as in worldly estimacion, seme rude and vnlearned, to make worldly wyse men more ashamed of their vayne enterpryse. And chose suche meanes, as are in the worldes opinion, brittle and weake, thereby to mocke them wyth either by takyng of places, and offices, by tiranny, or any other meanes coulde themselues imagine. And into hym chose suche thynges, as the worlde counteth vyle and to be despised, yea thinges of no reputacion at all, to bryng to nought and abolyshe thynges of highe price, to the intent that neither loste liefhe of ours, nor the worldly wisedome therof, shoulde in the presence of god, haue any thyng to reioyce of. Albeit it haue some bayne shyng to boaste vpō in the sight of the world, yonce that betwixt heauenly & earthly thinges, there can no cōparison be made. And albeit in ꝑ iudgement of the worlde ye be caitaifes & outcastes, yet haue ye through the great bounteousnes of god the father, gotten the greatest honour, that can be, whiche hath called you into the inheritaunce of his sonne, by whome he hath after a maner newe lorde geuen you all thynges, whome the ruthfull and plaine worde promised, and was not able to performe. By hym haue ye receyued the true and wholesome wysedome, that ye nede not Philosophie nor suche worldly wisedome. By hym haue ye receyued righteousnesse, so that nowe ye nede not the helpe of Moses lawe. By hym haue ye obtayned holynes of lyfe, lette any man thynke it come by his owne deserres. By hym haue

The folishnes of God is wyser than men:

God hath chosen the foly the thinges of the worlde, to confounde the wyse.

haue ye receiued liberte, as by whose bloud we are redemed from the ye
cauay of synne. And to be briefe, for al the weale, that we haue in, bounde
are we to thanke oure Sauioure Christe, and God the father, the chefe authour of al
goodnesse, that it may come to pas, that is writte, by the Prophete Hie-
remye: Let neyther the wyse man be proude of his wisedome, nor the riche
be to bolde vpon trust of his riches, nor yet the strong man trust vpon his
strength, ye se none of these bring men to the welthy state: but yf any
man will iustly glory and reioyce, let him glory, because he knoweth God
the very fountayne and geuer of all good thynges: but let him so reioyce,
that he assigne no parte therof to any worldly power and helpe.

¶ The .ii. Chapiter.

And I brethren (when I came to you) came not in gloriousties of wordes, or of wyse-
dome, shewing vnto you the testimony of God. Neither shewed I my selfe that I knewe The text.
any thyng among you, saue Iesus Christe, euen the same that was crucified. And I was
among you in weakenes, and in feare, and in muche trembling. And my wordes and my
preachyng was not with enticing wordes of mannes wysedome: but in shewyng of the
spirite and of power, that your faith should not stande in the wisedome of men: but in the
power of God.

Yet them tell me then, wherin they are better than you,
that thus are ashamed of Christes lowlines, and crake
among you of their lawe, of their riches, and wisdome.
I am assured, that I conuerted you not to Christe by
suche meanes. For when I fyrste came vnto you, to
teache you the preuey and secrete wisedome of the gos-
pell, I came furnished neyther with any meruayloure
and glorioure eloquence, nor with any singuler knowledge of Philoso-
phie, whiche kynde of learnyng I knewe, howe greatly ye regarded. So
farre abhorred I to take vpon me any of those thynges, whiche in the face
of the worlde are coumpted singular, that I shewed my selfe among you
to knowe nothyng els, but Iesus Christe, euen the same, that was cruci-
fied. I preached of a manne, but of suche a manne yet, as was by God an-
noynted, and promised by the Prophetes to come and redeme manne-
kynde. From that whiche was in hym of lowest reputacion, beganne I
the preachyng of the gospell. And albeit that my preachyng among you
tooke effecte, yet thereby claymed I no prayse at all, lyuyng among you,
not lyke a manne of power, but as a weake one and feble, nor gaped
for any greate dominion, but as one, that stoode in daunger and ieo-
pardie to be assaulted of deutlyche persones, whose tyrannye we with
patience ouercame. Looke after what sorte my lyuyng was, and af-
ter the same was my preachyng. And as my lyfe was kepte in safe-
garde agaynste the violence of lewde and myscheuouse persons, by no
mannes hande, but by the onely defence of God: so lykewyse was my

preachyng, neyther garnyshed with the flowres of rhetorike, nor fette furthe with the argumentes of Philosophie, thereby to shewe, what I coulde in learnyng and eloquence: and yet symple as it was, of that power and myght was it, that it ouer chaunged you, not by any braggyng learnyng, but by the spirite and myghtie power of God, who by his secrete inspiracio and miracles, ayded and assisted my rude preachyng, that whereas ye are from darkenesse and ignorannce brought to the lyght of the gospel, beyng a thyng so vnlyke and hard to bee perswaded in, no manne shoulde thinke the same to bee done by worldely wysedome or eloquence, whiche we take not vpon vs, but by the power of God, by whom our preachyng was more effectuall and strong, than euer was any disputacion of the Philosophers, were it neuer so subtile, were it neuer so wittye and well set in ordre. At my beeyng among you, whiche were proude of your worldely wysedome, and ignorannte of the wysedome of God, I taught you but playne matters, but yet suche were they, as were to saluacion necessarie.

The texte. We speake of wysedom among them that are perfecte: not the wysedom of this worlde, neyther of the rulers of this worlde (which goe to naught) but we speake the wysedom of God whiche is in secrete and lyeth hyd, whiche God hath ordeyned before the worlde, vnto our glory, whiche wysedome none of the rulers of this worlde knewe. For had they hadde knowledge, they would not haue crucified the Lorde of glory. But as it is wrytten: The ye hath not seen, and the eare hath not heard, neyther haue entred into the hert of man, the thinges whiche God hath prepared for them that loue hym.

We haue of Christe deaper poyntes of wysedome, but of them talke we among suche as are perfite. Be diligente therfore and labour to bee perfite, that ye maye bee partakers of the secrete and hydden misteries of God. Beside this we, that preache the crosse of Christe, seme to the faythlesse to preache verye folyshnesse, but to suche as stedfastly beleue, seme we to preache an excellente wysedome, muche differyng from that wysedome whiche laboureth in vayne to serche out by naturall reason the causes of this worlde: and farre also from worldely policie, wherof the greate estates of this worlde make greate crakes, whose authoritie with all theyr wysedome is by Christe abolished and banquyshed, by vttering theyr folyshnesse: but we preache of a heuenly wysedome, whiche hath not an outwarde apparence of that, which is not within it, but is inwardly myghtie and effectuall. There is in this wysedome no curiositie nor pompe, and yet symple as it is, all menne perceyue it not. But as it is secrete, so is it knowen by secrete inspiration, and that of none, but of suche only, as God vouchesaueth to make partakers thereof. We lay not furth the priuities of this wysedome before the cõmen sort of people, but vtter them secretly to suche, as are able and mete to receyue them.

And

And albeit this wysedome be no weat taste in oure tymes publyshed, yet god before all tyme by his hygh counsel ordained for his, that as the proude persons haue hitherto folyshly craked of theyr carnall wysedome, so should hereforth the meke and lowlye haue a more excellente wysedome to reioyse and gloyte of. This wisdome delyteth to dwell in simple and cleane heartes, and for this cause none of the great rulers of this worlde had it, nor Magistrats, nor Philosophers, nor Pilate, nor Annas, nor Cayphas, nor the phariseis, nor the deuils themselues neither. For had they knowen, that the lowe and folyshe preachyng of Christes crosse, wouldo with his glisteryng haue darkened the glory of the world, and for all the weakenes and feblenes thereof haue put to flight and banquished the tyrannye of death and synne, neuer wouldo they haue fastened on a crosse, the Lorde and capitayne of renoume and gloyte. For all the learnyng they had in visible thynges, for all theyr pryde in knowleage of the lawe, ignorant were they of this wonderfull misterie, mete to be vttered onely to suche, as by humble and sobre myndes are made at one vnto God. That it should so be, Esai long before prophecied, declaryng, that this wysedome, whereof we talke, should into mens soules be secretely inspired, sayng: suche thynges, as neuer were seene with mannes yes, or by mannes eares heard of, or ymagened in any mannes thought, hath god prepared for them, that hartely loue hym, and grounde all theyr disputacions vpon faythe, and not vpon mannes reason.

But God hath opened them vnto vs by his spirite. For the spirite searcheth al thinges, ye the botome of goddes secretes. For what man knoweth the thynges of a man, saue the spirite of man which is within him? Euen so the thynges of god knoweth no man, but the spirite of god. And we haue not receyued the spirite of the worlde: but the spirite which commeth of god, for to knowe the thynges that are geuen to vs of God, whiche thynges also we speake not with wordes that mannes wisedome teacheth, but with wordes which the holy ghost doeth teache, makyng spirituall comparisons of spirituall thinges. The naturall man perceyueth not the thynges that belong to the spirite of god. For they are but folyshnes vnto hym. Neyther can he perceyue them, because they are spiritually examined. But he that is spirituall, discusseth all thynges: yet he himselfe is iudged of no man. For who hath knowen the mynde of the Lorde, either who shall instruct hym? But we vnderstande the mynde of Christe. The texte.

Hygh minded rulers and proude philosophers, were not worthie to receyue this hydden misterie, whiche yet god hathe opened to vs his frendes, not by any worldly doctrine, but by the secrete inspiration of his holye spirite. Whiche spirite, because it is of goddes nature, and proceadyng from god, searcheth foorth euen the deapest and mooste secrete priuities of God, whereunto mannes bulye brayne attayneth not. Euery man may saufly loke on an other mans face, but what lieth hidden in the bottome of the hert, that is no man able to see, for that onely knoweth the spirite of god, and a mans owne conscience. After like sorte diuers men beholde and search out the properties of goddes creatures: but such thinges as lye hidden in goddes counsel and prouidence, no body knoweth sauing his euerlastyng spirite, whiche beyng of one nature with hym, knoweth all suche thynges, as he doeth. One mā sheweth another his secrete thoughtes, by secrete whispering in his eare: but god to the good openeth his counsell, not by the spirite of man, whiche teacheth nothyng but worldly phantasies, but by the spirite of god, so that of what sorte the spirite is, suche doctryne it teacheth. This world also hath his spirite, with whome whosoeuer is rauished, bothe sauereth of worldly-

nes, and loueth worldly thynges: but the inspiracion of the heauenly spirite of god, bryngeth vs in mynde of heauenly treasures, and maketh vs to vnderstande, what god hath through Christes crosse doen for vs. And this is the philosophie, whiche as we receyued by the spirite of Christe, so teache we it agayne to the godly and simple people, not with floures and colowres of rethorike, as the Philosophers are wonte to teache them, that they take in hãde, but with rude wordes, and fet out of ordre, beyng yet suche as teache a spirituall doctrine. For reason requyreth, that forasmuche as this kynde of wysedome is far vnlyke the other, that it should haue another kynde of teachyng. Worldly wysedome is taught after a worldly fashion, but heauenly and spirituall thinges must be taught after a newe sorte, and yet not to euery man indifferently, but to suche onely, as haue receiued the spirite of Christ, and are, by reason that they are spirituall themselues, able to receyue spirituall learnyng. It befemeth surely, that spirituall learnyng should haue a spirituall hearer, which hath bothe his vnderstandyng cleansed by fayth, and wylfull desyres corrected by charitie. For the grosse, and naturall man, whiche is proude and arrogant vpon the knowledge of thinges that maye be seene, and is ruled by beastly lustes, regardeth not suche thynges as appertayne to the spirite of god, but countyeth for folyshnes and laugheth to skorne, whatsoeuer soundeth contrary to that he thynketh. Nor beleueth any thyng, but that he hath eyther proued by experience, or concluded by natural reason, and is without regarde of this learnyng and Philosophie, whiche teacheth, that Christe was borne of a virgyn, and that he was bothe very god and very man, that by dying he ouercame death, and after rose agayne to lyfe, and wyll perfourme in his membres suche thynges, as are already doen in hymselfe, that tribulacions are the waye to true blysse, and that by death a man shall come to euerlastyng lyfe. Suche articles cannot by mannes reason be perceyued, but by the inspiracion of the holy ghost. To learne this thou nedeste no wylye and craftie wytte, but rather haste nede of a simple and a pure fayth. Suche an instrument is mete for the holye gooste to worke with, as wholy geueth vp it selfe to be framed and wrought vpon by hym. But the spirituall manne discusseth and iudgeth all thinge, not passing vpon temporall matters, but studyouse of heauenly thinges, and yet is he not iudged of any carnall man, whych hath no skyll vpon this heauenly and secrete wisdome. Euen as a man iudgeth not goddes matters, so the carnal man iudgeth not the spirituall. As for such poyntes, as are by our preachyng taught, are no mens inuencions nor phantasies, but came furth out of the secrete counsell of god. For as the prophete Esai sayde: what man is there on liue, which of hymself knoweth the mynde of god immortall, that he can to hym be as it wer one of his priuie counsel. It pleased goddes prouidence to deliuer his out of thraldome, after such straunge meanes, to deceiue thereby all mannes vayne curiositie. But we knowe goddes wyl and mynde, because we haue receaued his spirite.

We haue not receyued the spirite of the worlde.

He that is spirituall discusseth al thynges.

The

The. iii. Chapiter.

And I coulde not speake (vnto you brethren) as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. I gaue you milke to drinke & not meate. For yet then were not ye strog, neither are ye as yet. For ye are yet carnal. As long verely as there is amog you enuying, & stryfe and sectes, are ye not carnall and walke after the maner of men? For whyle one sayeth: I hold of Paule, and another: I am of Apollo, are ye not carnal? What is Paul? What thinge is Apollo? Onely ministers are they by whome ye beleued, euen as the Lorde gaue euery man grace. I haue planted, Apollo watred: but God gaue the encrease. So then neither is he that planteth eny thynge, neither he that watreth: but God that geueth the encreace. He that planteth, and he that watreth, are one. Euery man yet shall receaue his rewarde, accordynge to his laboure. For we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buylding. Accordyng to the grace of God geuen vnto me, as a wyse buylder haue I layde the foundacion. And another buyldeth vpon. But let euery man take hede, howe he buyldeth vpon. For another foundacion can no man laye, then is that is layde, which is Iesus Christ. The texte.

THere are in this learning certayne poyntes mete for beginners, certayne mete for them, that are wel entred, and goyng forwarde, and certayne mete for suche as are perfite, of whiche euerye sorte muste be taught accordyng to their capacities. Therfore whe I fyrst came vnto you, I coulde not teache you the deapest poyntes of our religiō, as suche shoulde be taught, as are perfitely spirituall, but submitted my preachyng to your weakenes, amōg ꝑ rude, blyng rudnes, among ꝑ grosse speakīg grossely, lispīg & stameryng with you, as wemen doe with theyr chyldren. For fayth also hath her encreasinges. Whē I sawe you therfore in Christes learnyng but euen younglynges, I fed you as it were with the mylke of grosse learnyng and not with the substancial foode of perfite doctrine, not because I was not able to teach you greater poyntes, but because ye by reason of carnall affections, & blyndnes of your former lyfe, were not able to vnderstand higher learnynge, as diuerse among you are not able yet. For sum there be among you, which albeit thorough baptisme are become Christes seruauntes, haue not yet shaken of all fleshly affections. Such as are in this case, are surely carnal & not spirituall. What nede I many wordes, or why should I feare to speake that of you, ꝑ the dede selfe speaketh. The matter is knowen by your dedes. For synce the spirite of Christ beareth vnitie & concorde, & on the contrarie syde enuy, contentions, debates tyle of nothing elles, but of worldly desyres, synce suche thynges are sene among you, maye not a man saye to your reproche, that ye are entangled with mannes grosse affections? Yf ye denye it, whence come these wordes, that are talked among you sounding to debate and strife, but of a corrupte myndes? for wheras there is but one chefe doer and ruler ouer all the worlde, yet among you ons sayeth: I am of Paules secte, another sayeth: I am of Apollos secte, after which sorte or lyke sorte of titles ꝑ studentes in philosophie strine one with another, whyles one sayeth: I am Aristoteles scholer, another sayeth: I am a Platonist, I am a Stoike, I am an Epicure. Whiche thinge yet I saye not, because any suche strife and sectes

are either in my name, or in Apollos rysen, but because I thought it good to put example in our persons, to make you more plainly perceyue the haynousnes of this your offence. For yf it be an vnseamly thing to giue vs, which are the true apostles of god, and suche as haue taught you nothing, but that we receyued by the spirite of Christe, suche glory and prayse, as is onelye due to hym: who can beare with you when ye chalenge to be of mennes sectes, not moche passing, what they bee, parauenture false apostles, and gyue ouer the glorioule and myghtye worke of youre saluacion and profession to vile persons, whiche shoulde only be gyuen vnto Christe. As yf one named Euangilius, or Benotius, or Angulius, or Carmilius, or sum other of any other name, (for these put I, but for an example) haue deuised sum worldlye order or rule of lyfe, wyll ye straight vpon pryde of theyr names, be at shamfull variaunce among youre selues, and by extinguyshing Christes name, make men the authors of newe religion, whereof Christ is onely the begynner. And yf ye this doe, there remayneth nothing els, but as ye datte in newe made names, so lykewise labour to mayntayne and nourysshe thys dissencion of myndes with diuersitie of apparell, with diuersities of meates and drynkes, and in the whole order of lyfe: that as princes seruauntes some by red, some by yealowe, some by partie colounes, some by one cognisaunce, some by a nother, shewe that they haue vnlyke maisters, whome they doe seruice vnto: so shall ye, whiche haue gyuen youre selues to the sectes of men, as though ye had by the receiued lyfe and liberte, glory of theyr surnames, as though it were not honorable ynough to bee called christians. But what, are ye ashamed of thys name? Is it not sufficient, by vertues and godly lyfe, openlye to declare youre selues to bee his? Finally breake ye that whiche is one, and deuyde Christes glorye among fewe dayues. But what maner of menne youre captaynes are, I speake not yet. But put the case they bee as good as Apollo, as good as Paule, yea as good as the high and chief apostles, are they yet any more than seruauntes to Christ, in whome ye beleue? They be not chief workemen, but are in another mannes busines occupied to theyr owne ioperdie. And this authoritie haue they receiued of Christ only, vnder whome as principall guyde and ruler, youre ecclesiastes one office, same another, as euerie of them is by god apoynted. As I (for example) fyrst planted, what time I layed the foundacion of the learning of the gospell: Apollo watered it, and with gentyll exhortacions cherished that, whiche was by me begunne. But to make the tree growe, and to encrease, that it plentuously bring forth fruite, that is the worke of god, and not eares. For both he that planteth, and he that watereth, labour all in vayne, vnles heauen gyue thereto hys secrete power and influence, whiche is so muche more effectuall, because it is priuey and secret, yf the husband manne be of thys opinyon, nothyng as maner pleasyth, the gardiner, nor yet the waterer, but yf heauen bee fauorable, the whole increase ought to be aknowleged to come thence, and from god. For as tourneymen, thys seate, a stall the setter, as the waterer are in like case, for both the labour in other mennes workes, and shall for theyr paynes receyue reward, not of you, but of god, whose workemen, we are, euen as tourneymen, labour in the worke of god; ye are hys grounde and lande, whiche we in hys behalfe tylle, and not in aure owne: we are a buyldyng reared vp for hys honour, and not for ours. We owe hym seruice, but let euery

I haue plãted, Apollo watered.

euery man take hede, what seruice he doeth hym: if he doe true and fayth-
full seruice, he shall receyue an honeste reward, but yf he otherwyse doe,
then eyther shall he lose his labour, or receyue suche reward, as he hathe
therby deserued. I for example, according to the grace, that God hathe
gyuen me, lyke a wyse buylder haue layed a foundacion for buyldyng,
not by myne owne power, but by his helpe, that appointed me to this of-
fice. Upon the foundacion that I haue layed, diuerse men diuerly buylde,
but let euery manne marke well, what he buyldeth therupon. As for the
foundacion, that we haue layed, cannot be chaunged. What preachers
soeuer come after vs, of what autozitie soeuer they be, vnles they preache
that Jesus Christe was fastened to the crosse, geue them no eare, yf these
allowe our foundacion, then remayneth it, that they therupon buylde
suche a piece of worke, as is for that foundacion mete. The foundacion is
heauenly and spirituall, and suche as wherwith the buyldyng of earthlye
and carnall learning agreeth not. Thayne counterfaite buylding may haply
deceyue the iudgement of men, but it cannot deceyue Gods iudgement.

The texte. If any man buylde on this foundacion golde, syluer, precious stones, tymber, hay, or stubie: euery mannes worke shall appeare. For the daye shall declare whiche walbe shewed in fyre. And the fyre shall trye euery mannes worke, what it is. If any mannes worke that he hath buylt vpon, abyde, he shall receyue a reward. If any mannes worke burne, he shall suffre losse, but he himselfe shall be saued, yet as it were thorowe fyre.

If any man then vpon this foundacion buylde thynges that are substanciall and excellent, as golde, syluer, and precious stones: or on the contrary syde, if any lay vpon it trifles, as wood, hay and strawe, the ende will shewe, howe euery one hath bestowed his labour. But because ye shall more clearely vnderstande me, conceyue my mynde by this more grosse declaration: I layed Christe before you as a marke, yf any manne then as Christe gaue example, teache you, that ye ought to lyue ryghteously, and that ye ought to doe good euen to your enemies, that ye should in your ryches put none affiaunce, to despise honours, and that ye ought, as a verye poyson, to abhorre fylthy pleasures, & so doe all your actes for Christes glozye, for your good dedes, to looke for none other rewarde, but lyfe immortall, and that men ought for Christes sake bolde to dye: these thynges buylden a semely and stately piece of worke mete for the foundacion, whiche is Christe: but yf he therupon buylde only mennes traditions, concerning apparell, of dyet, of barrefull ceremonies, and other suche lyke of mennes deuises, for they shewe glozye and lucre, and not to the glozye of Christ, so that albeit they begunne at this noble foundacion, they growe yet out of kynde, and in stede of good and godly make mennes superstitions, then hathe that preacher layed on wood, hay, and strawe. Euery mannes worke shall openly be tryed, what it is, what tyme it shall see brought nygh to the ryght of tryeth, and be examined by the rule of the gospell. By the learnyng, that ye haue buylded on, haue brought you to this perfection that ye canne ouercome all carnall vayres, then haue all knowe, that it is effectuall, and

and of great power, but yf the same haue made you vnable to suffre damages and losses, yf ye therby be become suche, as will eyther be soone angry, testie, wayward, contencious, backbiters, or dissemblers, by this ye may easyly knowe, that your learnyng is but counterfaite. Suche as are arested to appeare by a daye before a worldly iudge, by one sleyght or other escape ofttymes: but Gods iudgement searcheth euery man at the vttermoste euen as the fyer tryeth metall. It may be for the tyme of prosperitie and quietnesse, that the vnprofitable buyldyng be not espied, but as sone as the stormy blastes of persecucion come on thicke and threfold, or pleasaunt and carnal desires allure, then yf ye geue place and shrynke, ye plainly therby shewe, that the spirite of God is neither receiued with ceremonies nor mannes tradicions, with whiche whoso is indewed, suffereth for Christes sake al suche troubles and temptacions euen ioyfully. These are the fiers, wherwith euery mans worke shalbe tryed, of what sorte it is. Yf therfore this preachers or that preachers buylding endure and abyde in the fyer, let suche one looke for no worldely prayse at mens handes, but yet sure is he to haue reward of God, for whose sake he toke payne: but if eythers worke be with fyre destroyed, the workeman shall lose his labour, and be defrauded of his rewarde: although himselfe escape free, yet escapeth he, as they, that out of burnyng conuey themselfes naked, for whom there aresteth nothing els to be doen, but with charges to buylde agayne vpon the foundacion, suche a worke, as is meete for the same. The chiefe and moste ready waye had been to teache suche as haue professed Christe, nothing but that, whiche is for a christian man necessarie. But if teachers doe not so, nor the hearers, then must both take double paynes, whiche must vnteache theyr scolers, that they taught them, and to vnlearne those thinges whiche they before learned. For there is hope of saluacion, as long as Christe the foundacion remayneth. Howe agreeth vncleane lyfe with this profession? Howe agree colde and waterishe ceremonies with the fyery and burning charitie of Christe? Punishement shall they suffre at Gods hande, as they haue well deserued, whiche with theyr doctrine corrupte you.

The texte. Knowe ye not, that ye are the temple of God, and howe that the spirite of God dwelleth in you? If any man defyle the temple of God, him shall God destroy. For the temple of God is holy, whiche temple ye are. Let no manne deceyue himselfe. If any manne seme wyse among you, let him become a foole in this worlde, that he may be wise. For the wisedome of this worlde is folyshnes with God. For it is written: he compasseth the wyse in theyr craftinesse. And agayn: God knoweth the thoughtes of the wyse, that they be vaine. Therfore, let no man reioyce in men. For al thinges are yours, whether it be Paul, either Apollo, either Cephas: whether it be the world, either lyfe, either death, whether they be presente thynges, or thynges to come: all are youres and ye are Christes, and Christe is Gods.

Knowe ye not, that ye are as a temple consecrate vnto God, which the heauenly spirite of God possesseth & sanctifieth? Yf suche one be punished, as doeth defile a temple, that is halowed by manne, will not God destroy him, that defyleth his temple? Endeuour must we dilygently, that this temple be kepte pure and holy, synce God hath once by his holy spirite cleansed and halowed it. Kepe it cleane may ye by vnhurtefull lyfe, with christian conuersacion and maners.

But

But if ye bee to muche delyrouse of honoure, or yf ye bee leacherouse, or geuen to stryfe and debate, and to suche other wylfulnes, then suspende ye and defile it. Sythe then ye are the temple of god buylded with lyuelye stones, verye wicked certaynely and vngodlye is he, that prouoketh anye of your companye to suche maners, condicions, and learnynges, as are not with Christe agreable. Christe deceyueth no manne especiallye none of them, that leane to hym. Let euery manne bewate that he deceyue not hymselfe, whyles he vndiscretely trusteth vpon mannes helpe. Looke ye not for blysse and felicitie either by your Philosophie, or by the lawe. For lette one manne presumptuously thynke hymselfe better, than other, because he is in worldlye learnyng excellente: but lette hym rather, that in worldly reputacion thinketh hymselfe wyse, wyselye wate folyshe, that he maye bee wyse in deede. Lette hym forsake to be the proude teacher of folyshe wysedome, and he shall be meete to be the scholer of verye wyse folyshnes. For euen as the ryches of this worlde make not a manne truelye ryche, as the honoures of the worlde make not a manne truelye noble, and as the pleasures of the worlde make not a manne truely blessed: euen so the wysedome of this worlde maketh not a man truely wyse before god: whose iudgement no manne can deceyue, be he neuer so wyse in the sighte of the worlde. God mocketh at this wysedome, whiles he declareth it, not onely not to be that, whereby we attayne saluacion, but also to be that whiche hyndereth oure saluacion, by reason that it maketh men to be proude and fyerse, and therefore very harde to be taught. This was long before spoken of in the booke, whiche is intitled of the pacience of Iob, when of God he speaketh on this wyse: whiche compasseth the wise in theyr owne wilines. And agayne in the xciii. Psalme: the Lorde knoweth the thoughtes of menne that thinke themselues to be wyse, that they be vayne, and vnable to perfourme suche thynges as they promise. Since therfore all the pythe of oure saluacion is altogether of god, men maye of this vsurpe no porcion as theyr owne, nor geue any parte of this glorye to man as the chiefe doer, since the whole shoulde be surrendred to God. And synce ye are one bodie toyned together by mutuall charitie, vnmete is it, that one of you shoulde sticke to one phantasie, and another to another phantasie, when all thynges are youres indifferentlye. Whether Paule, or Apollo, or Cephas be of anye authoritie or not, this is sure, by goddes free gifte they haue one equal authoritie for youre profite: or if the worlde bee in a rore agaynste you, it shall finallye bee for your profite: or if we lyue any longer, liue shall we to establyshe you in this learnyng: or yf we dye, then dye we to strengthen you by oure exaumple: or yf we bee in presente pleasures, we passe not muche vpon them, because they are soone goen: or yf thynges to come moue you, laboure stoutelye and with a courage towarde them, whiche albeit ye see not with youre bodelye yes, yet see ye them, with the yes of your fayth. Awaye therfore with names of sectes, and diuision, since all thynges throughe one chiefe maister are youres equally, albeit your selues are not your owne men, in suche sorte, ỹ ye can geue any man right title vpõ you, but ye long to Iesus Christ, to whõ al we together owe our selues: and

Let no man deceiue you

He compasseth the wise in theyr craftines.

Ye are Christes & Christe is goddes.

and for Christ are we bounde to god the chiefe Lord and ruler of al thinges, whiche by hym hath geuen vs all goodnes.

The .iiii. Chapter.

The texte. Let a man this wyse esteme vs, euen as the ministers of Christe, and stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be found faithfull. With me is it but a very small thyng, that I should be iudged of you, eyther of mans iudgement. No I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntill the Lorde come, which will lighten thinges that are hid in darkenes, and open the counceils of the hertes. And then shall euery man haue prayse of God.



Et euery man then, that wyll vnfaynedly and truely reioyse, glorie and reioyse in his name, nor esteme vs, as chiefe auctours and maysters, but as reason woulde, suche shoulde bee regarded, whiche, lyke seruauntes, are occupyed in Christes affayres: and as suche ought to be taken, whiche as stuardes bestowe others goodes, committed vnto theyr credence, the secrete misteries of God (I saye) and not of men. Synce then all suche of what behauour soeuer they be, haue taken in hande the ordering of a verye weyghtie matter, but yet another mannes, let menne loke for nothyng els in them, wherfore they shoulde be had in price, but that they faythfully bestowe that wherewith god hath put them in truste, for none other intente and purpose, but for Christes glorie. Deceytfull stuardes are they, whiche in stede of godly doctrine, teache mennes phantasies, and abuse your obedience for theyr lucre and pryde, whiche vnder the pretense of the gospell promote and further theyr owne matters, and vnder the shadowe of Christes glory, seeke to beare a tyrannouse rule: which, albeit they blynde mēnes iudgemētes, yet deceiue they not god, of whome to be allowed is the highest treasure, that can be. For I coumpte it but a small matter, by your onely iudgemētes to be allowed or disallowed, yea or by any mannes iudgement els, whatsoeuer he be. It is so impossible, that one man shoulde well iudge of another mannes conscience, that I dare not geue sentence vpon my selfe, whether I deserue to be praysed of god, or not. Doen haue I the beste that I coulde to accomplyshe the office, wherunto I was appoynted, and I cannot remembre my selfe of any harme or fraude, and yet dare I not therby clayme to be a righteouse man. For it might be, that I haue doen some thing vnawares, otherwyse than it shoulde haue been, eyther by reason, that I haue passed my bondes, or haue kepte my selfe to muche within them. The whiche because it is knowen onely to god, he is the onely iudge of my office. Let vs make hym iudge then of hydden and vnknowē matters, whose eyes beholde all thynges, whiche wyll, when he seeth his tyme, geue sentence vpon euery matter. Unmete therfore is it, that ye beyng but seruauntes shoulde preuēte goddes iudgement, iudgeyng men, before the time come. For it is out of season to geue sentence vpon other, vntyll the Lorde come to iudge both heauēlye

It is the Lorde that iudgeth me.

lye, earthly, and thinges vnder the earth. Then shall he by his iudgement bring to light all thing, that is nowe hydden in darkenesse, and open that before all mennes iyes, whiche nowe being hydden in the priuey corners of mannes harte, is not by mennes consciences perceyued. Then shall we receiue of him whose iudgemētes are sure, and vndeceyueable rewardes, according to our desertes. He that hath without rorrupcio doen his duetie, be he of men neuer so litle praysed, shall of God receiue an euerlasting rewarde: and he that doeth contrary, be he neuer so much made of, and praysed among menne, shall by the iudgemente of God, be putte to shame and suffre punishment.

These thinges (brethren) I haue for an ensample described in myne owne person, and in Apollos for your sakes: that ye might learne by vs, that no man counte of hymselfe be- The texte.
yonde that whiche is aboue wrytten: that one swell not agaynst an other for any mannes cause. For who preferreth thee? What haste thou, that thou hast not receyued? yf thou haue receyued it, why reioycest thou, as though thou haddest not receyued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kinges without vs: and I would to God ye dyd raygne, that we myght raygne with you.

But to be playne with you, hytherto haue I framed my tale by my selfe and by Apollo, not because we are the beginners of any suche secte, (for neyther take we any thyng vpon vs, and among you none is there, that braggeth hymselfe to bee of Paules secte or of Apollos) but because I perceyued, that there are among you diuerse fauourers of diuerse sectes: leste some myght haue been prouoked to impacience, I thought it beste in fayned names to sette furth the matter, that when this Epistle shoulde be read openly among you, euery man myght secretly examine his owne conscience. And so is this matter, which would elswise haue caused much spyte and hatred, opened in our names, that ye maye quietly perceyue, howe vncomely certayne of you triumphe and braggue vpon the names, of false Apostles, and despise euery man in comparison of themselfe, surrenderyng vngodly that vnto menne, whiche is dewe to God: whiche for none other purpose exalte eche of them for their parte the dignitie of their owne Apostle, but because themselfes would be had in greater estimacion, iudgyng in this euen as folyshlye of themselfe, as of them, in whose behalfe they doe arrogantly braggue and crake. These thynges perhaps myght be suffred, yf they were onely folyshe, but nowe syth by them deadly debates aryse, the matter cannot bee cloked. Ye ought not to esteme menne, that supply the Apostles office, but as reason would that stewardes and bestowars of other mennes goodes, should be regarded, nor should any manne crake in this mannes name or that, syncе all that they doe, is of God. Considerynge these thinges with my selfe, I cannot but meruayle, why eyther your Apostles are so shamefully destroused of honour, that they clayme vndiscretly, that as theyr owne, which is Christes, or why the disciples rather reioyce and triumphe of a man, which is but a seruaunte, than of God, which is the chiefe doer. I prouoke the to aunswere, whosoeuer thou bee, that standeste in thyne owne conceyte or discontenteste thy selfe, because of the counterfayete glorye of hym,

of

of whom thou haste receyued baptisme, being but a small matter: who is authour of this difference, that one semeth therby to haue receiued more, and an other to haue receiued lesse? yf any of you be baptised, yea and that by an Apostle in a golden lauer, or in a lauer of precious stones, or if that be not sufficient, by a chiefe Apostle, whose power and wealthe admyt to passe kinges ryches, and haue princes to your god fathers, who dare say, that this manne hath receyued more, than yf he had been baptised in a bygge tree trough by any of Peter the fyshers seruauntes, or by any of my seruauntes, whiche am a cobler? Once agayne I prouoke the to answer, whosoeuer thou art, whiche so west this folishe errour into simple peoples myndes, or rather abusest theyr errour, whiche ought to be amended: tell me yet once at last, what is that, wherof thou art proude? Teachest thou thyne owne learning, or others? yf thou teache thine owne, then preachest thou thyne owne glory, and not the glory of Iesus Christ. yf thou preache others learnyng, how durst thou take that vpon the as thyne owne, whiche thou haste receiued of God? yf thou beleue that learning to be thine owne, whiche God hathe geuen the, who is more blinde, than thou? yf thou vnderstand, that it is none of thyne and doest yet boast and crake thy selfe therof, as though it were thyne owne, who is more shamlesse than thou? How we great, and to what heyght are ye Corinthians come, from so lowe a foundacion? We beyng there were hungerbaned and famyshed, and among you so poore and nedye, that to gette our dayly lyuyng, fayne were we to sowe lether: we vyle and cruelly vexed, syncerely and without corrupcion preached Christ vnto you: and are ye now come, to this to despise vs by other Apostles councell, & to be so fyerce through full fedyng, and by reason of your ryches, so puffed vppe with pryde, so wranglyng and seditiouse, by reason of your dominion and kyngdome? Haue ye taken possession of so great ryches for your selfe, and thrust vs out of doore, that haue sustayned the greatest brunte of this matter? Whether ye haue obtayned any great thing or not iudge your selfes. Certaynly I would wisshe, ye had obtayned such a kingdome, as were semely for Christe. Then would we thrust our selfes, into some one parte or other therof to raygne with you, because we layed the foundacion. For I cannot be brought in minde to thinke that ye would be so vnmanerly as to thrust such out of the company of your welthy state, as vnto you were begynners of the same, vnlesse we be vtterly borne to this misery, to haue no rewarde at all, but despite, famine, infamie, emprisomente, strypes, and to be in ieopardie of our life when other menne with theyr false learning, gette them selfes so great a renoume. yf an Apostles office should be recompensed with worldly rewardes, I thinke we ought of ryght to haue the beste, whiche firste of all, with so great ieopardyes haue grafted Christe in you.

Whyst haste thou, that thou haste not receyued?

The texte. For me thinketh, that God hath set forth vs (which are Apostles) for the lowest of all, as it were menne appoynted to death. For we are a gasyng stocke vnto the worlde, and to the Angels and to men. We are fooles for Christes sake, but ye are wise through Christe. We are weake, but ye are strong. Ye are honorable, but we are despysed. Euen vnto this time we honger and thyrst & are naked and are bufeted with fystes, and haue no certayne dwellyng place, and labour, working with our owne handes. We are reuiled, and yet we

blesse.

hiefe. We are persecuted, & suffre it. We are euill spoken of, and we praie. We are made as it were the filthines of the worlde, the offcowring of al thinges, euen vnto this daie.

yf such la wfully raigne emong you, as haue builded vpon the good foundacion we layed, but meane thynges, then thynke we our selues onelye miserable by the wrath of god. Theyr ryches and fame of wysedome hathe brought them in authoritye, and to beare a rule among you: but vs, as it seameth, hath Christe called loweste of all to the apostles office, to bee punished and to suffre deathes, as they doe, whiche for theyr mischeuous deedes are caste vnto wylde beastes, to be an exaumple to the people. What courte of iudgemente is there, whyther we haue not been dra we: what prison is there, that knoweth not our trouble: What common place is there, wherein we haue not been openly mocked, so that we were not onely a gazyng stocke to the worlde, whiche dekyeth Christe, not onely to men, that are worldly wyse, but also to the deuils themselues, whiche are with our troubles delighted. O the chaunge of thynges tourned vpsidowne and contrarye. We are fooles, for Christes sake despysed, because we preached, ye he humbled hymselfe, and was fastened to the crosse: ye as wyse men vpon confidence in Christ, do proudely auaunte your selues. We lyke weake and feble, for Christes glorye humbled our selues: ye lyke strong, are proude and insolente. Despised wer we and rascalles: ye are noble and honourable. We haue no profyte, but our payne and trauayle, but al the profite is yours. For what reward haue we, I praye you, for so manye daungers and troubles. So farre haue we bene vntill this daye, from bearyng any great rule, as some doe, that corrupt themselues for chiefe Apostles, that we ofttymes lacke meate, ofttymes drynke, ofttymes clothyng, muche lesse gote we by the ghospell any greate ryches. yea and are ofttymes buffeted, so far were we from obteynyng honour: and that whiche is a playne proufe of extreme nede, we wander abrode hauing none appointed dwellyng place, nor house of owre owne, wherein to suffre and endure our pouertye with some what lesse griefe, because it is not seen. So far from pollyng and pillyng any manne, that we gette our lyuyng with our own handes. We seke not for worldelye prayse, but rather suche as reuyle vs, we blysse: and for iniuryes and vnryghte ofttymes done vnto vs, we on owre side geue prayses. So far are we from oppressing, that we without complaint suffer cruel persecucion. What nede many wordes? Other emong you are in great renoume, but we for your sakes haue been contempted hytherto, as outcastes of this worlde, moste vyle and leaste set by. yf I, as some men doe, woulde caste in your teeth my trauayles, my ieopardies, and labours, should I not haue a verye good cause to quarell with you?

I write not these thynges, to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Iesu I haue begotten you thorow the Gospel. Wherefore I beseche you to folowe me, (as I folowe Paule.) For this cause haue I sent vnto you Timotheus, whiche is my dere sonne, and true child in the Lorde, whiche shall put you in remembraunce of my waies, y^t I haue in Christ, euen as I teache euery where in all congregacions. Some I wot, as though I woulde come nomore to you. But I will come to you shortly if God will and will knowe, not the wordes of them whiche swell, but the power: for the kingdome of God is not in wordes, but in power. What will ye: shall I come vnto you with a rodde, or els in loue & in the spyrite of softnesse. The texte.

I write not this vnto me, as one that for youre vnkyndnes hateth you, to make you ashamed, but rather as a most louyng father warne you as my most dearly beloued children, for your owne profite, and not for myne.

For yf by my onely hurte your matters shoulde well goe forwarde, I would not passe vpon myne owne losse, but would reioyce in you, for whose profite I would not sticke to dye. But nowe, syth I perceiue that ye through your new Apostles become woorse, godlye loue compelleth me to warne you of the ieopardie, which I coumpte as mine owne. Ye Corinthians make not despise this good will of myne, which is very fatherly without any fayning. A great difference is there betwene a scholemaister, and a father, for he for the tyme is cruell, to the vnhurtefull age, and doth his duety, if he doe it at all, either for rewardes sake, or for feare of cruell: but a father prouoked thorough a naturall loue, prouideth for the profite of his childre, though he ther by beare losses and damage. Though ye chaunce to haue, yea ten thousande scholemaisters, surely ye shall fynde but fewe of them to be fathers. And whye shoulde I not call my selfe a father, and you my chyldren, sith I fyrste of all menne preached the gospell vnto you, and syth that throughe me ye are borne agayne vnto Christe. Haue not I in maner begoten you? What mother hathe taken so muche payne in trauaile with her childe, as I suffered, when I trauailed with you to make you christians. Wherfore yf ye acknowledge this father to be yours, yf ye be vnfayned childre, I beseche you for our mutuall loues sake, to folowe your father in liuing and maners. Syns ye are begoten by vs, why labour ye rather to be lyke other, than to vs? Suche thynges, wherof ye are accused vnto me, whence they came, consider with your selfe, surely ye learned not them of me. yf any peyate of our doctryne bee out of youre memorie, forasmuche as I canne not come my selfe, here I sende vnto you Timothee, euen as mine owne selfe, which is my sonne, not one that groweth out of kynde, but through goddes goodnes a faythful childe, which as fyrste by me he learned Christe, so I warueth he at no tyme from his fathers steppes. He shal put you in remembraunce, how I ordre my life, whiche I bothe folowe and teache after the example of Iesus Christe, not vnto you onely, but to euery congregacion, that professeth Christe. As he is one commen autour and rewler of all, so muste all menne haue one rewle of liuyng. A naturall childe doth his duety, not for feare of payne, but gladlye and with all his hearte. There are some among you, whiche because I am absente, are paste shame, and so wantonly behaue them selfes as though I would neuer returne. But they shal be deceyued, for I wyll within a whyle bee with you, by goddes grace, what tyme I wyll haue a tryall what these menne can doe, that this wyse auaunce them selfe, not in eloquence, but in dedes. For the strength of the gospell standeth not in royall and gorgiouse speache, which euerye manne maye vse, but in a heauenlye strengthe and power, which is declared by sufferaunce of troubles, by concorde, by ryghteousnesse of the whole lyfe, and by myracles. Shall I come vnto you? I wyll come in deede. But take ye heede, that ye receyue me, as reason woulde. In your handes standeth yonder to make me come, eyther as a roughe one and dredfull, or as a meeke one and gentyll. I haue authorytie geuen vnto me by Christ, to punishe rebelliens and such as are vnrelyue with the rodde of correction. But rather hadde I not to vse it, but woulde wyshe gladlye youre maners were suche, that I lyke a louyng, mercifull, and meeke father, may reioyce in your vnhurtefulnesse, or yf there bee among you any smalle faultes, that the same maye with an easye and fatherly correccyon be amended.

Wherefore I desire you to folowe me, as I folowe Christe.

The kingdome of God is not in wordes.

The

The. v. Chapter.

The texte. There goeth a commen saying that there is fornicacion among you, and suche fornicacion as is not named among the gentyles: that one shoulde haue his fathers wife. And ye swel, and haue not rather mowed; that he whiche hath done thys deede, might be put from among you. For I verely (as absent in body, but presente in spirite, haue determyned alreadye (as though I were presente) concerning hym that hath done thys deede, in the name of our Lorde Jesu Christe when ye are gathered together, and my spirite with you with the power of the Lorde Jesus Christ, to deliuer hym vnto Satan, for the destruccion of the fleshe, that the spirite maye be saued in the daye of the Lorde Jesus.



But this is both better knowen, than cannе bee denyed, more greuouse, than cannе be borne with, and more hanouse, than were conuenient any longer to bee differred: that of you; whome as a temple hated vnto god, all cleanes beseamed, there goeth a cōmen tale, and a shamfull rumoure of fornicacion, and of suche fornicacion, as the like reproche hath not been found among paynims, and suche, as to Christeane straungers: whiche is, that one among you vseth his fathers wyfe, as his owne.

What a greate reproche and slaundre to christian religion thynke ye this, that of you suche a foule communyon shoulde bee spreade abrode? And yet ye in the meane season, as thoughe so greate infamye nothyng belonged vnto you, highlye please youre selfe: and are throughe youre worthelye boysedome praude, whome it more beseamed with commen mournyng and bewaylle, to declare that ye earnestlye displease this filthie deede, by excludyng the doore of suche an outragiouse offence oute of youre coumpanye, and that for three considerations. Fyrste, lest, yf ye vse hym familiately, and as one of your owne coumpanye, whiche hathe not yet shewed hymselfe to bee sorye for hys offence, ye myght seame to fauer mysdoers: and than a garne, lest suche an outragious offence once receyued amonge you growe more and more. Finally, to the entente that the deed of suche a mischefe, yf ye auoyde his companye, as one by comen iudgemente condemned, for thamme repente hym selfe, and yll suche tyme, as by perfitnesynes of repentaunce it bee well knowen, that he is mete to bee receaued into good peoples company. And this shoulde ye haue done, strayghte waye, allone as it was by commen reporte knowen, that the manne (whose name yet for reuerence I rehearce not) was of suche abomination. Yf I had ben my selfe presente among you, I woulde so haue done. Nowe I being absente, (albeit not bodelye absente, for not withstanding my bodye bee awaye, yet am I by authoritie of the spirite presente) absente therefore (I saye) but as thoughe I were presente I gyue sentence, whiche ye muste holde, that in a comen assemblye and congregacion of manye, ye determine, (because no one man shoulde take suche authoritie vpon hym) whiche assemblye muste with no carnal desire come together, but haue an eye to nothinge, but to the glorye of oure Lorde Jesus Christ,

wherein I wyll (as I sayed) onely spiritually bee present, where shall also bee the authoritie of our Lorde Jesus Christe, in whose name ye shall come together, whiche by his power shall make my sentence effectuall: that he, whiche wythout all regarde of honestie hath this outragiously doone, bee caste oute of youre congregacion, and geuen ouer to Satan, to bee punished in his flesshe and made ashamed by mannes iudgement, that his spirit and soule be saued before Jesus Christe his iudge, whan he shall iudge, and shall geue sentence, not onely vpon these thynges, or this manne, but vpon al the worlde. In the meane season expedient is it for hym also to preuente the exacte and rigorous iudgement of god, assuryng hymself, that better is it to suffer temporal punishement, than to bee condemned to the euerlastyng tourmentes of helle. Se let vs rather be deuise a playster for the reformacion of offendours, then punishmente: so vsyng oure selues with them, that they maye remaine, to bee amended. Not kyll we the manne, but suppresse the vice, and saue the manne. This is the punishmente, wherewith christian gentlenes oughte to bee contented. It is the Jewes maner to stone a man to death, and a christian pastor to cure and heale. But suche matters hadde ye no regarde of, nor were mouued with the common ieopardie, nor wyth the commen reproche, but style auaunce your selues, as though ye had well doen.

The texte, ¶ Youre reioysing is not good: knowe ye not that a litle leuen sowreth the whole lumpe of dowe? Purge therfore the olde leuen that ye maye bee newe dowe, as ye are swete breade. For Christ our passeouer is offred vp for vs. Therefore, let vs kepe holy daye, not with olde leuen, neither with the leuen of malicious welle and wickednes: but with the swete breade of puresse and trueth.

Greate differēce is there betwixte the reioysing of worldely people, and the reioysing of christian menne. To glory and reioyce after this sorte is not onely a shame for you, but also ieopardous. But the case, ye wyll saye, that one hathe doone anysse, what matter maketh that, to the whole congregacion? Knowe ye not, that a litell leauen sauereth a greate batche of dowe, and maketh it to sweet? Dowe is that called leauen, whiche remaineth of the whole lumpe, wherby it is after such sorte made to swet. If any part of your olde lyfe continue and remain in you, not agreeyng with the simplicitie of Christe, the same is leauen, wherof ye muste vtterly bee purged, that through a newe kynde of lyfe ye maye bee come newe dowe, so that in the whole batche there be no parte of the olde maner remayned. For as Christe hath once made you free from sinne, so must ye diligently endeuoure, that no parte of your olde infection in you take place agayne, and defile the puritie of your christian lyfe. God loueth suche, as bee without this leauen. Was not this long tyme figured in the lawe, what time the Hebrues were passed ouer the redde sea, and quite deliuered out of the bondage of Egipte, they were for a continuall remembraunce and token of this benefite at certayne tyme of the yeare commaunded yearly to sacrifice a lambe of one yeare olde, and for seuen dayes to eate swete bread without all maner of leauen, euen as they bydde, what tyme they prepared to departe out of Egypte. In the meane season they carryed furth with them pure flowre, and lefte all the leauen to the Egyptians. Nor anye is there commyted vnclenesse to eate of the paschall lambe, onles he haue for the space of seuen dayes forborne leauen. Yea I saye it was a greate offence, that for that tyme any Hebrue shoulde as muche as haue any leauen founden in his house.

The

The Jewes had but shadowes: but we haue the very trewe paſſeouer, the moſte vnſpotted lambe whiche is Jeſus Chriſte, who for oure redempcion from the moſt vilanous tyrannye of ſyn and death was offred vppe vpon ỹ croſſe, neyther was he in vayne offred vppe. And ſynce we haue once already eſcaped out of Egypte, meete it is, that we hencefoorth kepe holy this feaſt continually: not retoycing, and prowdely auaunting oure ſelues vpon ſuch thynges, as we ſometime were delited with, what tyme we were vnder harde and shamefull bondage, that is to ſaye, not in the leauen of Moſes law nor in the leauen of old malicioufnes and hypocriſie, but in ſwete bread without all leauen, that is to ſay, in vnhurtefull maners, playne, pure, and without all counterfaicteyng.

I wrote vnto you in a pitle, that ye ſhould not compaigne with fornicatours. And I ment not at al of the fornicatours of this world, either of the couetous, or extorcioners either the idolaters: for then muſt ye nedes haue gone out of the world. But now I did write vnto you, that ye company not together, if any that is called a brother, be a fornicatour, or couetous, or a worſhipper of images, either a raiſer, either a dronkard, or an extorcioner: with him that is ſuch, ſe ỹ ye eat not. For what haue I to doe, to iudge them whiche are without? Do ye not iudge them that are within? Them that are without, God ſhall iudge. Put awaie the euill from among you. The texte.

But leſt ye be deceaued in that poynt, whereas I bad you to auoyde the cõpany of all ſuche, as are through foule vnchaſtnes euyll ſpoken of, I meane not ſo, that ye ſhoulde auoyde the company of all the vnchaſt liuers of your countreye, and keape coumpany with none ſuche, as eyther for couetouſneſſe or extorcion are euyl ſpoken of, nor with any one, that is geuen to idolatrye, when yf ye ſhoulde ſo doe, ſince that in euerye place ſome ſuche be, ye myght ſurely be compelled to forſake all Greece. And yet this alſo wouldе I wyſhe, if it might be, but ſynce the requeſt is ſuch as can not be done, I require not that, but this I require, that if among you any chriſtian men bee with ſuche vices infected, as far ſquare from chriſtian religion, as with fornication, couetouſnes, or idolatrie, raiſyng, dronkennes, or extorcion, ſee that ye ſo farforth auoyde that mannes coumpany, that ye refuſe to eate or drynke with hym, vntill ſuche tyme as he amende. Greately ſtandeth it you in hande, that your congregation and company be pure without corrupcion. As for ſtraũgers after what ſorte they lyue, litle forreth it, theyr ſinfull lyfe doth neyther infect you nor diſhonour the name of Chriſte. Suche then, if ſuche be among you, muſt ye not ſuffre to eſcape vnpuniſhed, if their offence be openly knowẽ. This for me is ſufficient. For what haue I to doe to iudge of thẽ alſo, whiche as they are to Chriſte ſtraungers, ſo belong they not to vs. Is not euerye man iudge and controuler at home in his owen houſe, neyther thynketh he to perteine to hym what is done in an other mans: yf a mã ſe any thing done in his owen houſe, that thinketh he to belong to the whole houſhold. Sufficient is it therfore, that we chriſtians iudge of chriſtian men. Suche as are from Chriſtes profeſſiõ ſtraungers, thẽ leaue we to the iudgement of god. And if it ſo bee, that no man will ſuffre in his owen houſe a miſchieuous and a peſtilente wretche, then thruſt ye out of your company the autour of ſuche a myſchiefe: ſo to do is both for you expedient, and for him, and it belongeth to the honoure of Chriſtes name. For both he for ſhame of hymſelfe will amende, he ſhalbe ſafe from the ieopardie of infeccion and ſuſpicion, and by ſo doyng alſo all menne ſhall perceiue that Chriſte approueth no ſuche matiers, whiche

If any that is called a brother, bee a fornicatoure.

taught both godly life, and put the same in practise. And this haue I taught you to expel and dryue out from amōg you the pestilent leauen of seditious stryfe, and suche horrible fornication.

The .vi. Chapter.

The texte, Dare one of you hauyng busines with another, go to the lawe vnder the wicked, & not rather vnder the saintes? Do ye not know, ỹ the saintes shall iudge the world? If the worlde shalbe iudged by you, are ye not good inough to iudge smal trifles? Knowe ye not how that we shal iudge the angels? How much more may we iudge thinges that pertayn to ỹ lyfe? If ye haue iudgementes of worldly matters, take thē which are despysed in the congregacion & make them iudges. This I say to your shame. Is there vtterly no wyse man among you? What not one at all, that can iudge betwene brother & brother, but one brother goeth to lawe with another, and that vnder the vnbelieuers?

BEsides these faultes I espie also amōg you, some dregges of your former life, which sauer of the leauen of couetousnes. As to you it nothyng belongeth to iudge of such, as are not of the christian congregacio, so an vnseemely thing is it, that christian men shoulde be iudged of suche as are not christians. Fyrste of all this meruaile I at, how anye christian mā can finde in his harte, in strife for money matters to appeale to any iudge, and that, whiche male worse be borne with, to appeale rather vnto a heathen iudge, than to a christian. Will he (trowe ye) geue righteous iudgement, whose whole life and profession is vnrighteous. Se ye not the frowardnes of this doyng, that the world, whose vngodlines shal in tyme to come by the fayth and godly life of good people be condemned, shoulde now, as though it were more bryghte and better, geue sentence vpon good mennes matters, and determyne their accions? yf ye wyth so greate a matter bee putte in truste, that by you the lyfe of the whole worlde, that is to saye, of all wycked people, shall bee condemned, thynke ye your selfes vnmeete to iudge of small lyghte tryfles? Ye are the lighte of the worlde appoynted to reproue the errours of suche, as are vngodlye. And how we canne this bee doone of you, if in you there bee darkenes, and such enormities, as are wel worthye reproue? But now remoue ye your accions and bryng them before wicked iudges, as though they were eyther wyser, than ye are, or as though they were menne of more equitie, than are ye. Knowe ye not, that in tyme to come, ye shal not onely iudge menne geuen to the worlde, but also wicked angelles the tyrannes of this worlde? Thynke it no greate matter, among youre selfes to finishe suche lowe quarelles of thynges appertayning to the vse of our bodyly lyfe. Your fayth shall condemne their incredulitie, your godly lyfe, their vngodlines, your vnhurtefulnes, shal condemne their vnclennes, and euen nowe condemneth, yf ye bee good, and lyue christianlye. And forgette ye nowe your honour by makyng suche to bee iudges of your suites, of al whose condēnacion by you in tyme to come sentence shal be geuen. But yet if ye be so debatefull and contencious, so desirous of transitorye thynges, whose contempte ye take vpon you, that ye for them are not onelye at dissencion, but are in suche sorte at dissencion, that youre

matters

matters muste needes bee heard of a iudge, rather bryng them to the vyleste and lowelte of youre congregacion, than as ye do. I speake not this, because I would haue it to bee so, but I speake it to make you ashamed, of youre braulyng and suite among your selues before heathen iudges. yt ye bee such as ye take vpon you to bee, the moste vile among you, is better than he, that among the heathen is coumpted chiefeste. Why dooe ye so greatlye despyse your selues? Is there among you none so wise as in lyght matters to sitte in iudgemente, and to finishe strifes betwyxte christien menne? among whom by reason of brotherlye loue, and by reason that all thynges are commen, it were conuenient, that agremente shoulde easily bee made. But nowe are ye so farre from agremente, that one christian manne gooeth to lawe with an other christian manne, and that, whiche is moze repzochful, euen before them, whiche to Christe are straungers, as though suche were by the rule of mans lawes hable to geue iuste sentence, and ye not hable to do the same by the rule of the Gospell. Marke howe many wayes ye offende herein.

The texte. Now, therfore there is vtterly a faute among you, because ye go to lawe one with another. Why rather suffre ye not wrong? why rather suffre ye not your selues to haue harme? Nay, ye your selues do wrog, and robbe: and that the brethren. Do ye not knowe, how that the vnrighteous shal not inherite the kyngdom of god? Be not deceaued. For neither fornicatours neyther worshyppers of images, neyther aduouterers, neyther weakelynges, neyther abusers of themselues wyth mankynde, neyther theues, neyther couetouse, neyther drounkardes, neyther cursed speakers, neyther pillers, shall inherite the kyngdome of God.

Fyrste it is shame for you, that ye among your selues apease not suche smalle matters, nor goe throughe them without greate bysines or iangling as ye myght, eyther by geuyng place one to another, or at the least ende your matters by arbytremente, but are come to suche stoutbernes, that whiles neyther geueth place to thother, nor geueth ouer any thing to another, the matter in syghte of the people muste bee trauersed before the commen officers. yf suche matters were brought and heard before christian iudges, it were not all without faulte, but to iangle and stryue at the law before heathen iudges euen for trifles, howe foule a syght thynke ye it? Our religion is peace, and for asmuche as we are nowe through Christe planted and made one bodye, we thereby are become more than brethren. And beside this vnitie, ỹ despysing of these vile worldlye goodes, for ỹ whiche the grosse people striue for one with another, maketh vs verye christian menne. But now when menne so eagerlye stryue eche one wyth other, so that one christian manne is not ashamed to call another into the lawe, and accuse hym before a wicked iudge, what (thynke ye) iudge they, that looke hereupon? Wyll they not thys wyse thynke wyth themselfe: where is among these christians shamefastenesse become: where is brotherlye charitie? Where is the peace, that they so muche speake of: where is the communitie of possession: where is their despysyng of ryches: where is the myldenesse of the Gospell, where by they are commaunded euen gladly to forgoe their coate also, yf any haue taken away their cloke. Behold how shamefully for a smal matter thei striue, not only vs, but also among theselues. How cometh it about, ye Corinthians, ỹ ye yet somuch set by money, ỹ for the same ye haue so greatly defamed christian name & religion. But here some one wil answer & say: onles I prosecute ỹ matter,

and

and labour for my right, I am sure to take wrong, onelesse I recouer myne owne title, I shalbee in the losyng syde. But I wolde aduyse you take hede, leste whiles ye feare a small losse of money, ye appayre both your Innocencie and good name, and cause also the gospell to bee hindered. Better were it neuer to winne youre goodes, than with the recouerye of them to geue vnbeleuers any occasion to mysreporte and speake euil of Christ. Better were it not to passe vpon a smal wrong, than whiles thou labourest for thy right, openlye to declare, that thou haste a mynde desirouse to reuenge. But nowe truely so farre are ye from being lyke to mylde christian men, withholde reuenging to suffre losse or iniurye, that euen wilfully ye doe wrong to other, maliciouslye deceaue and oppresse other, not onely vnbeleuers, but also such as are by religion your brothers. Sauer not suche doinges of the leauen of your olde life. Square not suche poinctes far both from your learnyng and your profession. Whosoeuer professeth Christe, professeth Innocencie, and to such a lyfe is promised the kyngdome of heauen. For neyther is it sufficient to bee dipped in water, nor yet to bee grafted into Christe, onelesse all youre life bee agreable to Christes doctryne. And for none other purpose are ye taken out of this world, and planted into the body of Christ, but to the ende ye shoulde hencefurthe in godlye lyfe bee lyke vnto Christe youre heade. Knowe ye not this, that vnrighteouse liuers, bee they baptised neuer so muche, shall bee excluded from the inheritaunce of the kyngdome of heauen. And leste anye manne deceaue hymselfe, I tell you agayne and agayne, and geue you warnyng, that neyther fornicatours, nor idolators, nor aduouterers, nor weakelinges, whiche growyng out of mannes kynde lyue after an horrible kynde of bodily luste, nor suche as in steade of women abuse men, nor theues, nor couetous men, nor dronkardes, neither cursed speakers, nor violente pillers of other mennes goodes, shalbe partakers of the kyngdome of God. Nothyng shall your newe name or title auayle you, if youre life be with your olde vices defiled: yea to such is Christe rather an occasion of more grieuous and painfull damnacion.

The texte And suche were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lorde Iesus, and by the spirite of our God. I maye do all thynges, but all thynges are not profitable. I maye doe al thynges but I wyll be brought vnder no mannes power. Meates are ordeined for the bellye, and the belly for meates: but God shall destroye both it and them. Let not the bodye be applyed vnto fornicacion, but vnto the Lord: and the Lorde vnto the bodye. God hathe raysed vp the Lorde and shall rayse vs vp by hys power.

Suche as I haue nowe rehersed, were some of you before that ye were throughe Christ borne agayne. I laye not to your charge that, which ye were beefore, so that ye fall nomore thereto. Washed are ye, and deliuered from youre olde synnes, and that by Goddes free gyfte, beeware that ye bee nomore defiled wyth the. By this washyng hath God not only by his bloud restored you to innocente and hurtlesse lyfe, but geuen you also holinesse and righteousnes, and that not by the power of the law, nor for youre desertes,

but

but by Jesus Christe, in whose name ye were baptised and by the spirite of oure god, by whose secrete inspiracio the sacramentes of Christes churche ben effectual. So much more then should euery of you endeuour, lest ye throughe youre owne folye lose this benefite freely geuen vnto you: in so doyng, neyther thankfull to the geuer, nor yet frendely nor louyng to youre selfe. In suche thynges, as appertayne to naturall necessities, I maye doo all thynges, for no man forbyddeth me to vse lyke authoritie, as other apostles vse. But it is not paraduenture for you alwayes profitable, for me to vse my ryght. Suche as are fedde and liue wyth youre meate, suche as pyll and polle you, beeyng euen as they were bondslaues bought wyth youre money, dare not freely warne you of youre faultes, lest ye vpon displeasure conceaued here wyth, bestowe your liberalitie otherwyse. I myght also for my labours take rewarde, namely since I tooke more payne than anye other. I wanted not authoritie this to doo, but I wolde not doo that thyng whereby I myghte bee brought vnder any mannes power and subiection, and seame bounde to any of youre thynges. It myghte more clearely appeare, but be that I teache anye thyng, that I therein seke your weale and profite and not myne owne, and that also if I bydde wyth woordes anye thynge chastice you, that ye shoulde paciently beareme. For it is a thyng commendyde leeue, that suche a mannes free speache offendeth not, whiche is nothyng bounde to hym, whome he reproueth. Yet lyttell matter maketh it, whose meate a manne eate, sence menne muste needes haue meate. And yette meates are ordayned for the bealye, and likewyse bealyes for meates, lette euery manne for this tyme satisfye the present necessitye and neede. For wythin a shorte tyme wyll God destroye bothe bealye and meate, whiche is, that neyther oure bealyes shall wyth hounger trouble vs, nor of meates shall there bee anye vse. But as we whiche haue professed Christe, muste obeye and serue naturall lackes, euen as the heathen and vnchristened doo, so shoulde there yet betweene vs in vyce be name aduoutrie. Of meates I forbydde none, lette euery manne eate what he wyll, but fylthye bodily luste I forbydde. For is it lyke that as the bealye is appoynted for meate, soe the bodye is prepared for carnall pleasure, but rather oure bodye is consecrate vnto the Lorde Jesu: and he agayne coupleth vnto vs. For so harde it pleased hym, that by vs as members, and hym as heade, bys spirituall and mysticall bodye shoulde bee made and knyt together. This knotte holdeth not for a shorte season, neache is to bee taken awaye all necessitie of meates, but vnpurenesse of the mynde, wherewythe we are ioyned to Christe. For as God the father hath ioyned the Lorde Jesus oure heade, from heaben to hym selfe: so hath the same hym vppe agayne by his members wyth hym, & wyth hym ensuereth vs wonderfully vnderstanding. For sythens he, of power is so poore, all beeyng of hym selfe the same thynge that we, & therefore oure knyt than not of that immortall spyrite, but of the same for this presente tyme thoughe we bye and remayne all vncleanesse, haue yette the same lyke in dyligence to mortifie the members, so that we be ioyned agayne vnto hym of that glorye haue vp parte, whyle we the same for this present tyme vnfaynedly beene free from the contagion of synne. Shall we then take fylthye members of the members & frame bodyes for the harlot whiche is in euery poynte pure and cleane.

I make boo all thynges. But al thinges are not profitable.

Let not the bodye bee applied vnto fornication.

Neyther

and labour for my right, I am ſure to take wrong, onleſſe I recouer myne owne title, I ſhalbee in the loſyng ſyde. But I woulde aduyſe you take hede, leſte whiles ye feare a ſmall loſſe of money, ye appayre both your Innocencie and good name, and cauſe alſo the goſpell to bee hindered. Better were it neuer to winne youre goodes, than with the recouerye of them to geue vnbeleuers any occaſion to myſreporte and ſpeake euil of Chriſt. Better were it not to paſſe vpon a ſmal wrong, than whiles thou labourest for thy right, openlye to declare, that thou haſte a mynde deſirouſe to reuenge. But nowe truely ſo farre are ye from being lyke to mylde chriſtian men, without reuenging to ſuffre loſſe or iniurye, that euen wilfully ye doe wrong to other, maliciouſlye deceaue and oppreſſe other, not onely vnbeleuers, but alſo ſuch as are by religion your brothers. Sauer not ſuche doinges of the leauen of your olde life. Square not ſuche pointes far both from your learnyng and your profeſſion. Whoſoeuer profeſſeth Chriſte, profeſſeth Innocencie. and to ſuch a lyfe is promiſed the kyngdome of heauen. For neyther is it ſufficient to bee dipped in water, nor yet to bee grafted into Chriſte, onleſſe all youre life bee agreable to Chriſtes doctryne. And for none other purpoſe are ye taken out of this world, and planted into the body of Chriſt, but to the ende ye ſhould hencefurthe in godlye lyfe bee lyke vnto Chriſte youre heade. Knowe ye not this, that vnrighteouſſe liuers, bee they baptiſed neuer ſo muche, ſhall bee excluded from the inheritaunce of the kyngdome of heauen. And leſte anye manne deceaue hymſelfe, I tell you agayne and agayne, and geue you warnyng, that neyther fornicatours, nor idolators, nor aduouterers, nor weakelinges, whiche growyng out of mannes kynde lyue after an horrible kynde of bodily luſte, nor ſuche as in ſteade of women aduſe men, nor theues, nor couetous men, nor dronkardes, neither curſed ſpeakers, nor violente pillers of other mennes goodes, ſhalbe partakers of the kyngdome of God. Nothyng ſhall your newe name or title auayle you, if your life be with your olde vices defiled: yea to ſuch is Chriſte rather an occaſion of more grieuous and painfull damnacion.

The texte And ſuche were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtified by the name of the Lorde Jeſus, and by the ſpirite of our God. I maye do all thynges, but all thynges are not profitable. I maye doe al thynges but I wyll be brought vnder no mannes power. Meates are ordeined for the belye, and the belly for meates: but God ſhall deſtroye both it and them. Let not the bodye be appoynted vnto fornication, but vnto the Lord: and the Lorde vnto the bodye. God hathe rayſed vp the Lorde and ſhall rayſe vs vp by hys power.

Suche as I haue nowe reherſed, were ſome of you before that ye were throughe Chriſt borne agayne. I laye not to your charge that, which ye were beefore, ſo that ye fall nomore thereto. Waſhed are ye, and deliuered from youre olde ſynnes, and that by Goddes free gyfte, beeware that ye bee nomore defiled wyth the. By this waſhyng hath God not only by his bloud reſtored you to innocente and hurtleſſe lyfe, but geuen you alſo holineſſe and righteouſnes, and that not by the power of the law, nor for youre deſertes,

but

but by Iesus Christe, in whose name ye were baptised and by the spirite of oure god, by whose secrete inspiracio the sacramentes of Christes churche ben effectuall. So much more then shoulde euery of you endeuour, lest ye iniourd youre owne folye lose this benefite freely geuen vnto you: in so doyng, neyther thankfull to the geuer, nor yet frendely nor louyng to your selfe. In suche thynges, as appertayne to naturall necessities, I maye booe all thynges. For no man forbydeth me to vse lyke authoritie as other apostles vse. But it is not paraduenture for you alwayes profitable, for me to vse my right. Suche as are feede and liue wyth youre meate, suche as pyll and polle you, beyng euen as they were pondillaues bought wyth youre money, hate not freely warne you of youre faultes, lest ye vpon hypocrisie conceaue therwyth, bestowe your liberalitie otherwyse. I myght also for my labours take rewarde, namely since I rooke more payones than anye other. I wanted not authoritie this to booe, but I wouldo not booe that thyng wherebye I myghte bee brought vnder any mannes power and subiection, and seame bounde to any of youre thynges that it myghte more clearely appeare, but beehat yf I teache anye thyng that I therein seeke youre profite and not myne owne, and that also yf I bydde wyth woordes anye thynge chastise you, that ye shoulde sacietely learene. For it is a ryghte commendaye learne, that suche a maunes free speache offendeth not, whiche is morouer bounde to bee obedyente herein. Yf lest thinacter maketh it, whose meate a manne eate, since manne muste needes haue meate. And sythe meates are ordayned for the bealye, and likewyse bealyes for meates, lette euery manne for this tyme satisfye the bodyes necessitye and neede. For wythin a shorte tyme wyll God destroye bothe bealye and meate, whiche is, that neyther oure bealyes shall wyth houngre trouble vs, nor of meates shall there bee anye vse. But as we whiche haue professed Christe, muste obeye and serue naturall lackes, euen as the heathen and vnchristened doo: so shoulde there yet betweene vs in vyce be name aduoutrie, fleshlye meates, I forbydde more, lette eyther manne take what he wyll, or vse filthye bodily lustes I forbydde. For, as it lyke that as the bealye is appoynted for meate, soe the bodye is prepared for carnall pleasure, but rather oure bodye is consecrate vnto the Lorde Iesu: and he agayne coupled vnto vs. For so hath it pleased hym, that we vs membres, and hym as heade, vs spirituall and naturall bodye shoulde bee made and ioyned together. This knotte holdeth not for a shorte season, neyther is he lede rather awaye all necessitie of meates, but vnto euerlastyng. Where wyth we are ioyned to Christe. For as God the father rayseth vp the Lorde Iesus oure heade, from deathe, so shall he the bodye rayse vppe agayne vs his membres wyth hym, if wyth diligence we kepe vs holye vnto the Lorde. For bodyes be, if they power vs to booe, all these ioyntes of yours appoynted the Lorde to seruyce. Ye therefore oure selues, that not of that manne shall spoke shee paraduenture, make the same for this presence ryght enoughe godlye and honestlye. Some also haue hadde the same lyke in dehyrance vnto mennes iudgement, so that they haue not thought of ever more haue ye parte, paraduenture the same for this purpose to bee borne free from the contagion of synne. Some also haue synned vnwyttyngly, yf they vnbeleuers seame bounde vnto the grade whiche is in euery pointe pure and cleane.

I maie doe all thyngs. But al thinges are not profitable.

Let not the bodye bee applied vnto fornication.

Eyther

Either knowe ye not, that your bodyes are the membres of Christe: shall I nowe take the members of Christe, and make them the members of an harlot? God forbid. Do ye not know, that he whiche coupleth hymselfe with an harlot is become one body? For two (saieth he) shall be one flesh. But he that is ioyned vnto the Lord is one spirite.

The texte.

Remembre ye not, how that (as I before tolde you) your bodyes are the members of Christe? What then? Shall I nowe become so mad, notwithstanding I know this much, with the great reproche of the head to take away the membre of Christe and make thereof the membre of an harlot? God forbidde. And yet what elles doeth he, whiche is conuersaunce with an harlote? knowe ye not this playne poynte, that he whiche coupleth hymselfe with an harlote, becommeth with the same one bodye? For so reade we in Genesis of the mannes and wyues: of bothe shall one flesshe, and one bodye bee made. So that euen as in lawfull matrimonye the honeste and godlye coniuncte of two bodyes maketh one, euenso in vnlawfull acte of matrimonye betwixte two maketh one in vnla wefull compaignying together. Euery manne becommeth that whiche with he is filthylye coupled. As greate enormitie therefore as it is, that the womanne betrayeng her housbande should with an aduoutrer bee coniouncte: as foule an acte is it, that the bodye, whiche was once consecrate to Christe, should bee coupled with a vyle harlote: for he whiche is coupled vnto the Lorde Iesu, by reason of a common consente betwixte the head and the bodye, is with hym made one spirite, whiche forasmuche as it is moste pure and cleane, is so tylthye and filtheliye lustes contrarye, as whiche from manne calleth alwaye the vse of reason, altering hym, as it were into a brutishe and beastelye condition.

The texte

The fornication. Euery sinne that a manne doth, is without the bodye. But he that is a fornicatour, sinneth against his owne bodye. Either knowe ye not, howe that your bodies are the temple of the holy ghoste, whiche dwelleth in you, whome ye haue of God, and howe that ye are not your owne? For ye are derely bought. Therefore glorifie God in your bodies, and in your spirites, whiche are Gods.

Fie fornication. Euery sinne that a manne doth, is without the bodye. But he that is a fornicatour, sinneth against his owne bodye. Either knowe ye not, howe that your bodies are the temple of the holy ghoste, whiche dwelleth in you, whome ye haue of God, and howe that ye are not your owne? For ye are derely bought. Therefore glorifie God in your bodies, and in your spirites, whiche are Gods.

Diligentelye therefore flee fornication. All other synnes by sinfull persones wrought and done, albeit they haue their beginninge of the bodye, doeth yet ioyned with the harme and displeasure of an other manne: bodye not pollute, as it seemethe, the whole manne. But suche as committeth fornication, doeth wrong and villanie to his owne bodye, whom he in that foule acte abuseth and defileth. The aduoutrer defileth not the hoores bodye, except he also defile his owne: without whiche the offence is not committed. The murtherer that with his swerde killeth another, without hurte of his owne bodye hurteth another mannes: & seemeth but in only one part polluted. But fornication defileth the whole bodye, as euē the cōmen sorte well vnderstandeth. For after suche acte they are wonte to vse bathes, therwith to washe away such filthinesse as is thereby conceiued. An hainouse offence is it to do wrong or hurte to another mannes body, but a mischefe to his owne bodye. Villanous & reprochefull, seemeth a poynte of extreme madnes. And albeit fornication do most specially defile the bodye, yet thynke not therefore the offence is smal. For euē the body should also haue his honour, forasmuche as it is the mansiō of the soule, whiche is immortal, which being cleansed with the holy

water

water of baptisme is in suche sorte consecrate to God, that it beecommeth the temple of the holye ghoste, whiche yeu baptisme receyued, whereby ye are so ioyned vnto Christe, that ye from hym shall neuer bee soondred. And if from fornication your owne reproche and hurte nothyng moue you, yet lette this moue you, that suche actes cannot bee doone without the greate iniurie of Christe. Once were all ye his, into whose bodye ye were coupled and ioyned: He hath from deathe boughte you, and made you his owne, that ye shoulde be his seruauntes and not your owne men. The right title of any bodye, that is bought, is in the byers hande, the same, wholy eyther selleth or handeleth otherwyse, than the owners will is, bothe wrong to hym to whome the same bodye beelongeth. Nor is it to bee supposed, that Christe for a litell boughte vs, as he that for our redemption spente his moste precious bloude. Wherefore syne ye are to God wholye consecrated, defile not in reproche of hym youre bodies, but beare aboute with you, aswell in chaste bodies, as in vnhurtefull myndes, the holye ghoste, and among mennе auaunce his glorie. Bothe are his, keape both chastelyeste for your filthynes sake among ciuil people, Christ whose name ye profesle, bee euill spoken of. For as the nobilitie of maisters belongeth euen to the seruauntes, so the dishonestie of seruauntes is to theyr maisters reprochfull. Wherefore alberit god bee neyther with prayse made more glorious, nor with reproche defamed in dede, yet is he after a sorte through his naughtye seruauntes dishonoured, and with godly maners and holy life glorified, whiles among the common sorte he is by their lyfe esteamed.

For ye are dearely boughte.

The. vii. Chapter.

The texte.

As concerninge the thinges wherof ye wrote vnto me: it is good for a man, not to touch a woman. Neuertheles to auoyde whoredome, let euerye man haue his wife: & let euery woman haue her husbande. Let the husband giue vnto the wyfe due benevolence. Likewyse also the wyfe vnto the husband. The wife hath not power of her owne body: but the husband. And likewise the husband hath not power of his owne body: but the wyfe. Withdrawe not your selues one from another, except it be with consent for a tyme, for to geue your selues to fastyng and prayer. And afterwarde come to gether agayne, lest Satan tempte you for your incontinencye. This I saye of fauoure, and not of commaundement. For I woulde that all men were as I my selfe am: but euery man hath his proper gyfte of God, one after thys maner, another after that. I saye vnto them that be vnmaryed and widdowes: it is good for them, yf they abyde euen as I do. But and yf they cannot abstayne, let them marye. For it is better to marry, then to burne. Vnto the wedded commaunde, not I, but the Lorde: Let not the wyfe be seperated from the husbande. If she separate her selfe, let her remayn vnmaryed, or be reconciled vnto the husband agayne. And let not the husband put awaye hys wyfe from hym.

For haue I this muche sayed, because I thinke, that euery acte of generation defileth the bodye, as some labour to bring you in mynde, to the intente, that they lyke hypocrites maye of you bee thoughte to bee holye. There is in matrimonye a certayne chaste and lawefull vse, but the vnlawefull acte muste generallye of all menne bee auoyded. Lawefull matrimonie muste euerye manne so farforth vse or not vse, as is for the preferment of the gospell expediente.

Wherefore

wherefore touchyng the questions, wherein by letters ye aske myne aduyce, these shall be briefly to answere you. Fyrste what suche muste doe, as are already maryed, and then, what they ought to doe, that are single and widowes, what they also muste doe, whiche are eyther with paynefull, or vnequall matrimony troubled: and finally, what should bee done in virgins to be maried, or not maried. Fyrste of all therefore, for many causes, as the time now requireth, it were well doen of men wholy for this cause to abstayne from theyr wyues, that they maye with more freedome applye Christes gospell, and godly lyfe. For albeit matrimonie be a holy thyng, yet it wrappeth a man, will he or not, in worldlye care, wherein howe muche more laboure is bestowed, so muche the lesse is god serued. Besyde this the vse of matrimonye hath in it a grosse thyng, whiche for the tyme, swalowethe vppe and deuoureth the whole man, whiche beeyng after restored to hymselfe, is somewhat lesse a man, than he was before. I will see what were specially to be wished, and yet dare I not so muche exacte of you, as I would desire, leste whiles ye vnluckely labour towarde the beste, by occasion fall into worse. I knowe, howe vnruly and violente fleashelye desyres, and as sure am I, howe ye specially among other are prone and muche geuen vnto it. A surer waye therefore thynke I it, that euery man haue his owne wyfe, and euerye wife her housebande, that by mutuall seruice eche one maye remeadye others intemperancie. For albeit elswise in other pointes the housebandes authoritie be more, yet herein haue bothe equal power, for neither is the housebād so farforth lorde and maister of his owne bodye, that touchyng the vse of matrimonie, he can defraude his wyfe therof, and geue it to another: nor the right of the wyues bodye agayne, concerninge the vse of matrimonie, is in such sorte her owne, that she maye denye her husband the vse therof, and geue it to another, but hyr bodye is the husbandes ryghte. The debte of eche towardes the other is lyke, and when tyme requireth, must of both parties be deliuered and payed, as they haue made promise. Let the housebande then geue that, which he by the lawe of mariage is bounden to geue to his wife. The wife likewyse geue to her housebande, that she is by the lawe of wedlocke bounde to geue him. In this eche one of them is in lyke sorte bounde to the other, in other poynctes peraduenture the whole gouernaunce and authoritye is in the housebandes handes. To denye this right, yf eyther of bothe aske it, is a defraudyng. For not onelye suche defraude, whiche paye not the money, that they are bounde to paye, but suche also, as refuse to doe, that they are bound to doe. Let neither of both therefore for loue of chastitye defraude other, excepte it bee with consente of bothe to abstaine for a season, that ye maye with more cleane myndes geue your selues to fasting, holye prayers, and to the remembraunce of heauenlye thynges, whose perfecte healthnes suche carnall conuersacion is greatly woonte to make dulle. Let either bothe therefore, or neither abstayne, and that by comen consente, not vpon euerye slyghte occasion, but for loue of heauenlye thynges, nor to long neither but for a certayne tyme, and so after that returne agayne to your olde custome, not because I thinke it not beste, to lyue in continuall prayer, but because I knowe, that there is ieopardy, leste Satan, which styll lieth in wayte to destroye you, perceauyng your towarde disposicion to incontinencie, by occasion thereof prouoke you to worse. Rather had I haue in you that, whiche is of lesse perfection, so that it bee ieoperdlesse, than that whiche is muche more commendable, beeyng yet suche as is ioyned with no small perill. But yet speake I not

Let euery man haue his owne wife.

Withdrawe not your selues one frō another, excepte it be with consent for a time.

thyng

this, because I woulde either compell any man to marie, or forbyd any man to lyue continually chaste, if he be able so to do, and if there be a mutuall consente in matrimonie: but I prouyde, vpon knowledge that I haue of youre weakenes, a remeadye agaynste your perilles. yf this were not, yf it might be, I woulde wyshe that all men were as my selfe, whiche is, that they were free from the bonde of matrimonye, or els vsed theyr wyues, as they sistets, lyuyng with them in all purenes and chastitie. But I dare not of you exacte that thyng, whiche Christe neuer required of his disciples and hearers.

Blessed are they, saith he, that for the loue of the kingdom of god haue made themselues chaste, but yet refuseth he not suche, as chastlye and sobetly liue vnder the lawe of matrimonie. Continuall chastitie taken vpon anye man for the auauncement of Christes affayres, is a highe thing. And so is lawfull matrimonie an honeste state; whose chiefe ordeyner and halowet was God hymselfe. But betwene bodyes and soules a meruayious great difference is there, nor are goddes gyftes in euerye manne lyke. It is peradventure a thyng aboue mannes power, wholye to abstayne from the acte of matrimonie. Blessed are they, to whome god hath gyuen suche strength: but god in his people hath loued this varietie, that some in gyftes shoulde excelle other, all whiche varietie shoulde wonderfullye make towarde the swete armonie and comlynes of the whole. Lette no manne therfore reproue another mannes state, nor be sorye for his owne, but let euerye manne accordyng to his power godlye vse that gyfte, whiche god hath geuen hym. There is a chaste wedlocke, and there is an vnchaste virginitie. And this haue ye my counsel, touchyng maryng and keppng youre wyues.

Euery man hathe his proper gift of god.

Nowe vnderstande my mynde lykewyse, as touchyng youre question of seconde mariages. For among you (as I heare) some are there, whiche, albeit denye not but that ye are in a fredome, and maye marrye, yet when one by the deathe of the other is made free, they woulde not haue you marrye agayne. Of these doubtes this thinke I. yf any manne by reason of the death of his wyfe become single, or yf anye womanne by reason of her husbandes death be wydowe, very well doen were it, if they be able, thenceforth to lyue chaste, yf neither he seeke for a wyfe, nor she for another husbande, but that bothe dedicate theyr freedome vnto goddes seruice. That haue I for myne owne parte chosen whiche I thoughte beste, because nothing shoulde lette me from preachyng gods worde, whiche I so hartely fauoure, that for loue thereof I litle set by suche pleasures, as are in mariage.

Nowe and yf I knewe, that all menne were of the same mynde, I woulde not lette to call and exhorte euery manne to doe, as I doe. But synce the disposicions of mennes myndes and bodyes are so vnlyke, vnmeete is it to gyue all menne one kynde of counsell, but in this rather lette euerye manne weyghe his owne strengthe, and so folowe that kynde of lyfe, whereunto by nature he thynketh hymselfe moost meete. Lette suche one, as vpon a profe had of Matrimonie feeleth hymselfe vnable to resiste the violente and burnyng assaultes of the flesshe, rather marrye agayne, that by lawfull matrimonie he maye remedye his vnhealnes, than by lyuyng syngle, through the vehemente desyre of the flesshe, be in ieopardie of a more grieuouse offence.

If they cannot abstayne, lette the marry: for it is better to marry than to burne.

So that in this neither compel I men to marie, nor yet forbyd mariage, but leaue euery man in fredome to weyghe with hymselfe, what is expediente. For nothyng haue I herein to prescribe vnto you, as taught vnto me of the Lorde. But this require I of you, as commaunded by Jesus Christe. Suche as are vnmaried, stande free, (as I saye) either to marie or not marye, as they iudge best, so that in theyr doinges they haue an eye to nothing, but to Christes glorye. But when a man is once maried, I would not haue that done, whiche is among Jewes and gentiles commonlye seene, that for euerie small matter a diuorce be made. For god hathe forbydden menne, for small offences to refuse theyr wyues, notwithstandyng Moses once in this poynte fauourably bare with the Jewes, not because he thought it good so to doe, but fearyng, leste the Jewes beyng a stubberne kynde of people and readye to do mischiefe, vpon dentall of diuorces mighte happelye doe suche thynges, as are muche worse, than anye diuorce. One cause the Lorde hymselfe excepted, yf the wyfe with another commyt aduoutrie: whiche thyng he doeth, either because she is then fallen from the righte of wedlocke, whiche promisyng her bodye to one manne onelye hathe neuertheles departed with it vnto a nother, or els because it semeth an vnreasonable thyng, to constrayne any manne, to haue with her one house, one bedde, one fyer, and one table common, whiche falselye breakyng her promyse made in mariage, than whiche nothing is more holy, hath with a foule aduouterer abused her bodye. So strong and stedfaste woulde Christe haue this felowshyppe to bee. Vnlesse therfore anye suche thyng chaunce, let neither the wyfe departe from her husbande, nor the husbande thruste his wyfe from hym. But yf through other displeasures anye debate aryse, by meane whereof the wyfe chaunceth to departe from her husbande, leste she throughe her owne folye stande without hope of reconcilyng, lette her abyde vnmaried: yf she continewe vntouched and vndefiled, paraduenture her husbande, beeyng in a better moode wyll be contente to receyue her agayne: but a corrupte womanne who wyll receyue? Nowe yf the womanne cannot so long refrayne her selfe, let her diligentlye labour to wynne her husbandes fauoure agayne. yf she of her husbande cannot obtayne somuche, lette her assure her of this, that with whome soeuer she couple her selfe, thesame knotte maye happely be named mariage, but it is in very dede aduoutrie.

Let not the wyfe be seperated frō the husbād.

The texte. ¶ To the remnaunt speake I, not the Lorde: If any brother haue a wyfe that beleueth not, yf she be content to dwell with hym, let hym not put her away. And the woman which hath to her husbande an infidell, and consent to dwell with her, let her not put him away. For the vnbeleuyng husband is sanctifyed by the wyfe, and the vnbeleuyng wyfe is sanctified by the husbande. Or els were your chyldren vncleane: but now are they holye. But and yf the vnbeleuyng departe, let hym departe. A brother or a syster is not in subiection to suche. But God hath called vs in peace. For how knowest thou (o woman) whether thou shalt saue thy husbande or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no? but euen as God hath distributed to euery man.

Nowe touching your question of vnequall mariage, of the Lordes authoritie, nothing haue I to aunswere you, but yet haue I that thing, which in myne opinion I would counsel you to folowe, as a waye more profitable.

Suche

Such an odiouse acte is diuorce, that I would not haue matrimony broken, no not for diuersitie in religion. But if it chaunce, that a christian woman be maried with a husbande, which is not yet christened, and the husbande, albeit he be a straunger in the misteries of Christe, is not yet to her so hatefull, as for her religions sake to refuse her, yf the wyfe wyll folowe my counsell, she shal not forsake him. Likewise agayne, yf it chaūce, that the husbande beeyng a christian man haue to his wyfe suche one, as is to Christe a straunger, (synce it is vnmete, that any man be compelled to take religion vpon hym) and she vpon displeasure of her husbandes cōtrarie religiō seke not to be diuorced, by my councell the husband shall not put her awaye. For cause is there none, why the christian man or christian woman should feare, leste by familiar conuersaciō of the one had with the other that is vnchristened, eyther of both myght be defiled. For not withstanding the ones religion be vncleane, yet is the mariage whereby they, beyng elswise inequall, are coupled together, a good and a lawfull mariage. The wyckednes of the wurse infecteth not the godlines of the better, but rather that that is better and more effectuall, is of greater weight in this behalfe. The husband therfore, albeit he be heathen, is yet, touchyng the acte of matrimony, by companye of the christian woman made holy. Likewise the wife, whiche hath not yet professed Christe, is by conuersacion had with her christian husbande, touchyng the lawfull vse of matrimony, made good and holy. yf this were not so, theyr children, as borne incestuously and by vnlawfull meanes, should be coumpted prophane and vncleane. But now that they be pure and cleane, as children borne in lawfull wedlocke, it is well knowen to be true. For when the wyfe, whiche is baptised, hath with her vnchristened husband to doe, she in so doyng obeyeth her husband, and not the heathen, nor suffereth she the wycked, but beareth with hym, whom she trusteth wyll amende.

For the vnbeleuyng husband is sanctified by the wyfe &c.

And that hope maye a manne conceyue of hym, whiche although as yet professe not Christe, yet in his wyfe abhorreth he not the honouryng of God. Nor is he throughly a heathen, but rather partly a christian māne, whiche quietly lyueth with his wyfe, that professeth Christes name, and canne paciently bee contented to see the signe of the crosse ouer theyr common bedde. No parties with more a doe continewe together, than suche, as through diuersitie in religion are deuided. Upon this hope therfore ought the woman, whiche fyrste embraced Christe, abyde with her husbande. But yf the diuorce growe of his syde, whiche yet beleueth not, and thesame manne for hate of Christes name refuse his wyfe, synce there is of his chaunge no hope, no cause hathe the wyfe, why to lyue with hym any longer. Loste hathe he the ryght tytle of matrimonie, whiche despiseth God the authour therof. Nor doeth the promyse made in mariage so farfothe hynde her that is christened, that she shall for euer bee compelled to suffre her wycked husbande, brawlyng at and cursyng the name of Christe. Let her therfore vse the lybertie of diuorce geuen vnto her by God, and thencefurth serue Christe quietly. Nor are we therfore called by God to the lyfe of the ghospell to lyue in sedicion and chyding, but to lyue in peace and concorde.

But and yf the vnbeleuing departe, let hym departe.

Therfore, yf suche betwene whome there is an vnequall mariage, agree not, and the vnfaythfull require to be diuorced, let not the christian wyfe abyde with her husbande against his will: but yf they agree, in hope that the husbande will amende, let the wyfe continewe, and lykewyse let the husbande continewe with his wyfe, in hope that she will be chaunged. For howe knowest thou, that art a wyfe, whether thou shalt by familiar communicacion, by sobre and gentle behauiour, by wyuely loue, cause thy husbande to amende, that both of you be saued. Or howe canst thou know, that art a husbande, whether thou shalt by lyke wayes saue thy wyfe and wynne her to Christe? And yf eyther of bothe so doe, is it not a great gayne? But yf that come not to passe, yet wyll God approue thy good wyll, whiche intendest suche a thing. In the meane season whyles it is vncertayne, whether it wyll so be or not, let the matrimonie vpon good hope continewe and holde on, and let not the diuersitie in religion chaunge the state of your lyfe. For neyther doeth baptisme delyuer the wyfe from the ryght of her husbande, yf he vse it lawfully, nor yet the seruaunte out of the dominion of his maister, yf he vse hym, as ryght and reason would.

The texte. As the Lorde hath called euery man, so let him walke: and so ordeyne I in all congregacions. If any man be called beyng circumcised, let hym not adde vncircumcision. If any be called vncircumcised, let him not be circumcised. Circumcision is nothyng, and vncircumcyson is nothyng: but the keping of the commaundementes of God. Let euery man abyde in the same callyng, wherin he was called. Art thou called a seruaunt? care not for it. Neuertheles yf thou mayest be free, vse it rather. For he that is called in the Lorde, beyng a seruaunt, is the Lordes freman. Lykewyse, he that is called beyng free, is Christes seruaunt. Ye are dearly bought, be not ye the seruauntes of men. Brethren let euery manne wherin he is called, therin abyde with God.

As the Lorde hath geuen euery man, in the same let hym serue Christe. In what state of lyuing at the tyme of preachyng the ghospell a manne is founde, let hym in the same continewe. Our newe religion abolysheth our olde lyfe, but it destroyeth not our olde state of lyfe: because christian religion agreeth and standeth with euery condicion of lyfe, nor was geuen by God to trouble the ciuile policie of the worlde, but to the entente that in euery degree and state of lyfe, euery manne myght lyue therin godly and deuoutly. This is my councell, whiche I not onely teache you, but also all other congregacions. Nor shall it be for you paynfull to folowe that, whiche euery manne foloweth. Wherfore yf the inspiracion of Gods holy spirite when he calleth, fynde the maryed, breake not therefore thy matrimony: if it fynde the circumcised, without cause art thou, why thou shouldest loth thy condicion, and seke to bee vncircuncised. For nothyng eyther furdereth or hyndereth vncircumcision this newe religion. Againe yf the same fynde the vncircuncised, no cause haste thou to wyshe to be circumcised. For as touching this newe religion lytle force maketh it, whether thou be circumcised or vncircumcised. But to both sortes this egally belongeth, that eche lyue hencefoorth after the commaũdementes of God, whose rule they haue professed, & not as carnal desyres moue them. Sufficient is it to chaunge thy old euil maners, as for to chaunge the condicõ of thy lyfe nothyng neadeth, because it is suche a thing, as cannot be done

without

without disquietnes and trouble. And as I haue sayed, that ye shoulde doe; being called to god in the state of matrimonie, or in the state of circumcision, euen lyke wyse muste ye iudge of the state of bondage. Suche as at the preaching and receuyng of the gospell are bonde, let them bee content with theyr fortune, nor thinke themselues delyuered from theyr maisters dominion, because they are delyuered from the tyranny of syn. Agayn the free man whiche is called to christian religion, hath no cause to chaunge his state, and become bonde. But rather let euery man endeuoure, yf occasion serue, to embrace lyberty, and chaunge hys bondage. Yf the maister for displeasure borne to Christes name reiecte his seruaunt, let the same seke no newe maister, nor yet be at displeasure w him selfe, because he is maisterles, synce he hath Christe to his maister, whose free seruaunt he is become of a bonde man. On the other syde, he that is borne free, and borne agayne by baptisme, let hym for his state neither bee angrie nor pleased with hym selfe, synce that through baptisme he is become bonde seruaunt to Christ: so that after sondrye sortes, the bondman is made free, and the fremanne made bonde, to thentent that eche of them shoulde with more sobrietie beare theyr fortune. Fredome and bondage are such thinges, wherof Christe hath in maner no regarde. Embrace the better, yf thou with bondage be oppressed, thinke that albeit thy maister hath vpon thy bodie a certayne power and authority, yet thy soule being delyuered from synne, is to Christe warde free. yf thy fredom any thyng make the prowde, remember that thou were bought by Christe, and bought for no smalle price. Thou haste a maister to be had in all feare and honoure, beware thou phantasie not, that thou art free, and mayst lyue at thy pleasure. And he that is to anye man bonde, is this farfurthe by Christe made free, that yf hys maister commaunde hym to doe any vngodly seruice, he is rather bounde to gyue eare to Christe hys newe Lorde and maister, than to hys olde, whiche by reason of abuse hath loste his tytle. And yet reason it were, that suche, as Christe with the price of his bloud hath made free, shoulde not with any greuouse maister be oppressed. I fauer lybertie, yf it maye be had. For Christes seruice is perfite libertie. That a christian manne shoulde serue an heathen, semeth an vnmete thinge. And reason were it, that suche as are to a christian maister, seruauntes, shoulde of them bee fauoured as brethren and chyldren, because bothe haue one comon maister, by whome bothe were with one price redeamed. But yet leste vnder the coloure of christian religion the state of the comon weale bee disquieted, let euery manne suffer hys condicyon, and therein abyde, and so abyde in it, that in the meane season he remember, that goddes commaũdementes muste bee set before the commaundementes of menne. Obey youre maisters, but yet so, that god therwith be pleased, wherbe payed more for you, than they. Suche poyntes, as I haue taught you of freedome and bondage, haue also place in the state of matrimonie, and single lyfe. For he that is vnder the lawe of matrimonie, is after a sorte bound. But he that is single, is in a more free state of lyfe. Therfore menne muste alwaye folowe that, whiche is more commodiouse, if it maye be. yf it maye be, (I saye) for we maye not so deerye libertie, that for loue therof we fall into a greater ieopardie.

Ye are dearely boughte, be not ye the seruauntes of men.

As concernyng virgins, I haue no commaundement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lorde, to be faythfull. I suppose therfore that it is good for the present necessyte. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Art thou loosed from a wyfe? seke not a wyfe. But and yf thou marye a wyfe, thou hast not synned. Lykewise, yf a virgin marye, she hath not synned. Neuertheles such shal haue trouble in their flesshe: but I sauoure you. This saye I brethren, the tyme is shorte. It remayneth, that they which haue wiues, be as though thei had none: and they that wepe, be as though they wept not, and they that reioyce, bee as though they reioyced not: and they that bye, be as though they possessed not: & they that vse this worlde, be as though they vsed it not. For the fashyon of this worlde, goeth awaye. I would haue you without care. He that is vnmaryed, careth for the thynges that belong to the Lorde, how he may please the Lorde. But he that hath maried a wyfe careth for the thynges that are of the worlde how he maye please hys wyfe. There is difference betwene a virgin and a wyfe. The single woman careth for the thinges that are of the Lord, that she maye be holy both in body and also in spirite. Agayne: she that is maryed, careth for the thynges that pertain to the worlde, how she may please her husbande. This speake I for youre profyt, not to tangle you in a snare: but that ye may folow it which is honest, and comely, and that ye maye cleaue vnto the Lorde without separacyon. If any man thinke that it is vncomly for hys virgin, yf she passe the tyme of mariage, and yf so nede requyre, let hym do what he lysteth, he synneth not: let them be coupled in mariage. Neuertheless, he that purposeth surely in hys herte, hauyng no nede, but hathe power ouer his owne wyll: and hath so decreed in hys hert, that he wyll kepe hys virgyn, doeth well. So then, he that ioyneth hys virgin in mariage doeth well. But he that ioyneth not hys virgyn in mariage, doeth better. The wyfe is bounde to the mariage, as longe as her husbande lyueth. If her husbande dye, she is at libertie to marye with whome she wyll, onely in the Lorde. But she is happyer, yf she so abyde, after my iudgement. And I thynke verely, that I haue the spirite of God.

Therfore as touching the question that ye aske, whether christian men ought to marie their daughters beyng virgins, or kepe them at home in perpetuall virginitie, as halowed vnto Christe, that the same maye in more fredome doe hym seruice: albeit herin I haue no commaundement of god certainly to aunswere you with, yet haue I counselle to gyue you, suche as I thinke best. For thinke I, that ye should disdayne my counsell, synce I haue an apostles authoritie, to whome also god of his goodnes hath gyuen, albeit vnworthy, euen as his wyll and pleasure is, to gyue holsome and faithfull coũsel, not regarding what is for my self profitable, but what is nedeful and expedient for you. For liberties sake then I iudge it a thing to bee wyshed, that a virgyn bynde her selfe to none, but to Christ: not because I thinke not matrimonie an honeste and a holy kinde of lyfe, but because partly through alyance, and partlie through care of bryngyng vp chyldren, it is a state full of trouble and carefulnes. This necessitie and as it were, bondage, he escapeth, that abstayneth from mariage. Better is it therfore to embrace thys libertie, yf it be eyther in thy power, or ieopardles. For suche as are already vnder the bonde of matrimonye, it is not in their power: and for suche as can not lyue chaste, it is not without daungier. And therfore, yf thow be alreadie bounde to a wife, seeke not vnder the pretence of Christe to bee diuorced. Yf thou bee free, seke not the yoke of matrimonye. yf thou haue maried vpon mistruste of thy strengthe, repent the not therof, for thou haste not by so doinge synned.

Thou haste in dede taken vpon the a carefull enterprise, but yet suche, as is lawfull. Nor shalt thou therfore to Christewarde be the worse, because thou haste a wyfe, but thou shalt be in more trouble, and in more worldly cares. Lykewyse yf a virgine haue rather to mary, and gouerne a housholde, there is none offence, yf she doe so. Damage is there none to her, but that by reason of housholde busines she is in lesse fredome to studie the scripture, to pray and exercise other godly matters. Whiles therfore I geue you to both wayes free lybertie, I sauer you two maner of wayes, both prouidyng for his lybertie, whiche can lyue without wedlocke, and remedie also for his ieopardie, that cannot lyue without. I commende single lyfe, as a state more commodiouse, and approue matrimonie also, as hauyng lesse ieopardie. What therfore herein euery manne doeth, lette eche for hymselfe take hede. Neyther constrayne I, nor forbydde any manne, namely in suche poyntes, as God neyther required, nor yet forbade. This require I brethren generally of you all, synce the tyme is shorte, forasmuche as the laste daye draweth nygh, that ye to the vttermoste of your power make haste to obtayne suche thynges, as prepare you agaynste that daye, castyng awaye suche impedimentes, as myght lette our hastie iourney thytherwarde. Uncertayne is it when that daye shall be, but certayne it is, that it is not farre of. Of this daye whoso hath a continuall remembraunce, that it draweth nere, shall with frayle and transitorie thynges be lytle delyghted, whether there chaunce vnto hym eyther payne or pleasure. For that laste daye shall from vs take awaye bothe. Ye and death also shall dispatche bothe, if it come before that daye.

Lykewyse if a virgine marrye she hathe not synned.

To what ende is it than to bee with suche thynges much troubled, or reioyce, as shall within a shorte space perysshe, when heauenly matters are in hande? Let such haue wyues, as will, but let them be had without regarde, as though they had none, so shal the bondage of matrimonie lesse trouble, and the pleasures of wedlocke lesse delyght.

Let suche, as are with aduersities oppressed, wepe, as though they wepte not. And suche as haue this worldely welthe, reioyce, as though thei reioyced not. Let them, that bye, so bye as thoughe thei possessed not the thing bought, beyng suche as shall shortly be taken awaye, and whether thou wylt or not, goe to an other. And such as are eyther by chaunce, or by necessitie entangled wyth worldely busynesse, let them vse thesame, as though they vsed them not. Yf heauenly matters cannot onely bee regarded, yet let them be regarded chiefly and fyrst of al, and then next these worldly affaires. Nothing hath this world, but euen shadowes of good thynges and badde, wherein nothyng is there, that is eyther sounde or stable, whereunto to bee to muche geuen, is not the purpose of suche as laboure to lyfe immortall. These thynges speake I therefore, because I would haue you troubled, as lytle as might be, with worldly matters, & to folowe such a kinde of life, wherin ye are like to be in leaste worldly busynesse. And in this behalfe better is the state of the single, than is his, that is maried. For he that is single, is not troubled, with diuerse cares, nether how to please his father in law, nor how to please his

I would haue you without care.

mother in lawe, and other aliaunce, nor howe to contente his wyfe and
childzen, howe to prouide necessaries for his housholde dayly encreasing
more and more, nor yet howe to be more worthe, than his wyues dowrye
was: but holy geueth himselfe to Christe, thinkyng that he hath al his
desyre, yf he onely please hym. On the otherside, albeit that he, whiche is
maried, partly serue God, yet some seruice oweth he to his wyfe, and to
suche thinges as apertayne to matrimonie. And lykewyse is it in the wo-
man, forasmuche as she is not wholy at her owne libertie, she cannot who-
ly serue Christe, but by reason that she is diuersly troubled, partely ser-
ueth Christe, and partely her housbande. But the virgin or single woman
hath no care els, but to please Christe her spouse, whom she canne none o-
therwyse please, but by chaste lyuyng without corrupcion, not in bodye
onely, but also in mynde. But the maried woman muste nedes bet wixte
Christe and her husbande deuyde herselfe, in suche sorte endeuouringe
to please Christe, that she yet displease not her husbande, to whome she o-
weth obedience. Nowe this is the ende of all that I haue sayd, wherin I
somuche prayse single life, (leste any man mistake it) not to take from you
the libertie to marie, or not marye, or by necessitie to compelle you to anye
kinde of lyfe which ye cannot phantasie, but with frendly counsell to ten-
der your weale, that when ye knowe that ye maye frely do ether of both,
ye incline thytherwarde and chose that rather, whiche hath not onlye ho-
nestie in it, but also therwith libertie annexed, wherby it shall be lawfull
for the single person in suche sorte wholy with all obedience and loue to
gyue hym selfe to the Lorde Jesus Christ, that no worldly trouble or care
shalbe able at any time to withdraw him from thesame. But this let eue-
ry man bryghtly weigh with himselfe, whether that waye, whiche he se-
eth honorable & free, he thinke the same leopardles, & such as he is dispo-
sed vnto. For he that feareth leste he fall into any reproch or infamie, yf he
ouer long kepe his daughter a virgine at home being already mariage a-
ble, & mynded to thesame, & the matter selfe requireth no lesse, good leaue
geue I him to doe, as he shal thinke expedient to be done. For albeit, as I
sayed, matrimony haue bondage & care adioyned, yet is it without sinne,
both honest and lawfull, & also for some necessary. Let therfore the father
in syght of the worlde & in season prouyde for his daughter a husbande,
leste she by stelth doe that shamfully, which done in matrimonie standeth
with honestie. But yf the father seeyng hymselfe to stande in full freedom
to mary his daughter or not mary, and not to be compelled to eyther of
both partes of necessitie, purposed and surely in his harte decreed to kepe
her a virgin styll, in asmuche as she is not desyrouse to be maried, he doth
well. For as it is not leopardles to stay and lette one that is of mari-
age desyrous, so is it not godly to discourage a maydens mynde from
her loue and godly desyre of chastitie. He therfore whiche for feare of pe-
ryll marieth his daughter beyng desyrouse of mariage, doeth well. But
he that moueth not a maydens minde to mariage, whiche is desyrouse to
lyue continually chaste, but is glad to please the godly desyre of the may-
den, doeth better. For beside the honestie of the profession, this also shall
the virgine gayne, that she shall haue leysure wholy and without inter-

This speake I for your profite, not to tangle you in a snare.

He that ioyneth his virgine in mariage doeth well.

mission

mission to serue her spouse Christe. For other intent and purpose is there none, why any should seke for the libertie of single life. In the sight of God a more cõmendable thyng is it, in the state of matrimony to bestowe in Gods seruice as muche tyme as is lefte after necessarie busynesse done, than to abuse the pretence of virginitie, to ryote, idlenes, or licentious liuyng. So farre therfore am I from restrayning virgines from theyr first mariage, that whereas the worlde lytle estemeth the seconde mariage, I let not euen wydowes to marry again. What is for euery mã profitable, it belongeth not to me particularly to prescribe and apoynte. Herein let euery man with hymselfe take aduise. What may be doen without offence, that declare I. A virgine may lawfully marry, because she is free. A maryed woman is not in lyke freedome, nor may so doe, but hath bounde her selfe vnto her husbande, with the bonde of matrimonie, duryng the tyme of his lyfe. This bonde is by nothyng broken, but by onely death. For whosoeuer maryeth, for this purpose maryeth, that the knotte made in mariage should not be broken. But yf the husbande dye, then is the wyfe free agayne, so that yf she mynde to marry agayne, she may marry whom she wyll, so that it be a christian maryage, that is to saye, neyther desyred for filthy pleasures sake, nor contracte with one that is of an other religion. And yet as I graunt, that she synneth not, whiche maryeth agayne: so iudge I her muche more happy, whiche for desyre of godly life standeth and abydeth in the libertie, that to her is restored. But this commaunde I not them, as necessarie to be followed, but councell it, as a thyng more commodiouse. And this nowe heare you the councell of a man, but yet such, as is well agreing wyth the wyll of Christe, whiche by his owne mouthe teacheth many thynges, and muche also by his seruauntes. And synce I am both his Apostle, and haue (as I verely thinke) receyued his spirite, as other Apostles haue, my councell with you should not be of small weyght and authoritie.

¶ The. viii. Chapter.

The texte.

As touchynge thynges offred vnto ymages, we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifyeth. If any man thynke that he knoweth any thynge, he knoweth nothynge yet as he ought to knowe. But yf any man loue God, the same is knowen of hym. As concernyng the eatyng of those thinges that are offred vnto idols, we are sure, that the image is nothing in the worlde, and that there is none other God, but one. And though there be that are called Gods, whether in heauen other in erath (as there be Goddes many, and Lordes many) yet vnto vs is there but on God, which is the father, of whom are all thynges, and we for hym: and one Lorde Iesus Christe, by whome are all thynges, and we by hym.

Touchyng

IMonchyng the queſtions concernyng matrimonie, I thynke ye are ſufficiently aunſwered vnto, becauſe ye ſhall hencefurthe vpon ſuche matters, with ſoundry opinions, eche one of you nomore ſtriue with other. Now becauſe I know, that ye doubt, whether it be lawfull for a chriſtian manne to eate the fleſh of any beaſt offered vnto idolles, whiche fleſhe the painyms take for holy, in this queſtion alſo this is my mynde. Some there be among you, which becauſe they know, that an idole is nothyng, but eyther tymber, or braſſe, or ſtone, and that therfore the fleſhe, that vnto them is offered, in very dede nothyng differeth from other fleſhe, and that a mannes conſcience canne with no kynde of meate bee defiled, abuſyng this theyr knowledge, in euery place, and without conſideracion, engorge and pamper vppe themſelues with fleſh offered to idolles: iudgyng not a myſſe of the matter in dede, but yet forgettyng the lawe of charitie, whiche geueth no mannne occaſion of myſſe thynkyng and ſlaundre, but conſourmeth herſelfe to ſuche as are weake, vntyll that by lytle and lytle they growe vppe to more knowledge.

What greate matter is it, yf they vnderſtande, that an image hath in it no godly power? What chriſtian manne is there, that vnderſtandeth not that, whiche euen the very painyms vnderſtande, yf they bee any thyng wyſer, than the commen ſorte? But yet better is it oftetymes to folowe the rule of charitie, than the rule of knowledge. Knowledge doeth oftetymes hurte, beyng ſuche a thyng, as maketh a manne to ſwell, and to bee diſdaynfull: but the endeuer of charitie in all tyme and place is to doe good, and hurte no manne. Albeit in very dede, ſuche ſeme to lacke a great parte of knowledge alſo, whiche knowe not, howe to vſe theyr knowledge. That poynte teacheth charitie, whiche meaſureth and iudgeth all thinges by the weale of his neyghbour. He therfore, that in ſuch thinges as he doeth, will ſeme perfitly learned, muſt call charitie to councell. For he, that without charitie ſwelleth with a vayne perſuaſion that he is learned, is ſo far from knowledge, that he is not come ſo far as to knowe howe he ſhould vſe his knowledge. He that to Godwarde is wyſe, the ſame man is the very wyſe man in dede. But he that pleaſeth hymſelfe, and ſeketh his owne glory, without regarde of his brothers ieopardie, his learning God alloweth not. But he that vnfaynedly loueth God, muſt alſo loue his neighbour. Such one therfore God acknowledgeth, as his owne diſciple, becauſe that as God humbled his hygh Godhead, to ſaue mankynde: ſo doeth ſuche one ſubmitte his knowledge, and compell it to ſerue the commoditie of his neyghbour. To returne therfore to our purpoſed matter: we knowe in maner all, that albeit the Gentyles wurſhyp idoles, as though in them there were ſome diuine power, and Godhead, yet is an idole in dede nothing els, but either a piece of tymber, or a ſtone, and hathe nomore Godhead in it, than an other vnſquared piece of tymber, or an vnwrought ſtone, and therfore in the fleſhe that to them is offered, there is nomore goodnes or hurte, than is in ſuche, as is ſolde in the ſhambles. For where as ye ſee a ſtone wrought vnto ỹ image of a man or ſome other beaſt, ſince there is but one God, which hath none image, (for he cannot be cõterfaited) what els repreſent idols, but deuils, to whom miſerable

Knowledge maketh a man ſwell: but loue edifieth.

We are ſure that an image is nothyng.

miserable people offer vnto in stede of god. These men therfore are defiled with suche meates, whiche receyue them as holy, whereas they bee vnholye and prophane. As for christians suche flesshe defileth not, whiche eate them not as holye, but vse them, as creatures made by god, to apease hunger. And vse them for sustenaunce, and not for deuocion, with hymself laughyng at the folysshe table of heathen goddes, beeyng fullye perswaded, that there is no god, but one, to whome all thynges are holye. For albeit some there be, whiche are called goddes, whether they bee in heauen, whome they call heauenlye, or els in earth, whome they call goddes earthlye, of whiche sorte there be manye goddes and many lordes, yet are these, by name onely, gods and lordes, and are to them onely suche, as erroniously beleue them so to be, and haue taken them for theyr goddes and lordes. But to vs christians there is but onely one god, that is to saye, the father of Iesus, the creatoure and gouernour of the worlde, of whome we receyue all goodnes, to whome onely beyng addicte, we oughte to serue with al honour and reuerence. We haue also one lorde Iesus Christe, by whome onely the father hath geuen vs all thynges, throughe whose onelye benefite we confesse the true god, so that with the false and cursed heathen goddes we now haue nothyng to do at all, whiche shoulde nomore be estemed, than yf there were none suche in dede. Wholsoeuer therfore through christian strength nothyng passeth vpon an ydole, nor vpon that, whiche is to them offered, surely iudgeth well, and mighte without gilte eate the flesshe offered vnto them, aswell as any other meate, were it so, that euery manne were so perswaded, and knewe this for trueth, as it is true in dede, for then woulde no man be offended.

The texte. But euery man hath not knowledge. Some hauyng conscience because of the ymage, vntyll this houre, eate as a thyng offered vnto ymages: & so theyr conscience beyng weake is defiled. But meate maketh not acceptable to god. Neither yf we eate, are we the better. Neyther yf we eate not, are we the worse. But take heede, leste by any meanes this libertie of yours be an occasion of fallyng, to them that are weake. For yf some man se the whiche haste knowledge, syt and eate of meate offred vnto ymages, shal not the conscience of him whiche is weake, be boldened to eate those thynges, whiche are offered to ymages? And so throughe thy knowledge shall the weake brother perysshe, for whom Christ dyed. When ye synne so agaynst the brethren, and wounde theyr weake conscience, ye synne agaynste Christ. Wherfore yf meate hurte my brother I wyll neuer eate flesshe, leste I shoulde offende my brother.

But nowe some sytte at the feaste, whiche by the lawes of theyr elders euen from theyr chyldehode are in this perswaded, and throughlye grounded, that an ydoll is an holy thyng, and thynke, that as many as sitte at one feaste, are all of lyke superstition, nor can be brought in mynde, that suche thynges shoulde so greatly be delyted whiche they haue in suche great awe and reuerence. And wyll take the thyng, that thou doest vpon a right iudgement and conscience, this wyse, reasonyng with themselues: synce christian menne do not somuche abhorre our sacrifices, lykely it is, that the worshippyng of ydolles is not so deuilishe a thing, as they make it. There sitteth or standeth by also paraduenture some christian man, whiche albeit he hath professed Christ, is not yet in strength of fayth become perfite, but is by reason of the infeccion of his olde lyfe receyued of his elders, by long and common custome, weake and feble, nor can without grudge of mynde eate flesshe offered to ydolles, some thyng trustyng or fearyng, leste that deuyll, whatsoeuer

soeuer he bee, maye by some meane either do hym good or harme. For what maruayle is it, yf this chaunce to some of the Grecians, synce we se manye christened Iewes herewith to be entangled? A matter of great difficultie is it, vtterly and by the roote to plucke that out of mennes myndes, whiche is therein euen from youthe, by common vse, and long custome, bredde and engendred. No man is there, that sodenlye becommeth a perfite christian. For as in nature there is a processe, so are there in religion certayne degrees. As therfore we that are by age stronger, euen by the course of nature suffer and nourysshe the weaker, accordyng as Christe gaue example: so ought suche, as are in faythe stronger, sometymes please and beare with the weaker, vntyll that by continuaunce of tyme they growe more strong. But as in this daye among the Iewes christened some there bee, whiche by reason of theyr olde and long continued religion, cannot dessyse suche thynges, notwithstandyng the holye prophetes playnely prophecied, that it shoulde so bee, and Christe hymselfe commaunded the same: so were there some at the fyrste publishyng of the ghospell, yea and in this daye to some there bee, whiche albeit they confesse Christe, are not yet quite oute of feare of theyr auncetours religion, but eate flesshe offered in sacrifice to ydolles, not as foode necessarie to satisfie the hungrie stomacke, but as holy thinges vowed to this deuyll or that deuill. When suche one seeth thee, whome he thinketh in learnyng and iudgemente to passe the common sorte, sytte at table with Paynims at suche offered meates, supposyng that thou eatest euen with lyke mynde and conscience as he doeth, the same manne is throughe thyne example hurte, and followeth thy dede amisse, whose mynde and conscience he knoweth not. And thus he, whiche before staggered but a litle, and was but somewhat superstitious, is throughe this occasion become more superstitious.

I speake not this, because I allowe either his superstition, or suspicyon. For christian charitie teacheth not, that suche infirmities shoulde bee praysed or nourysshed, but that it shoulde rather in some tyme and place, bee borne with & suffered. Nor thinke I it conuenient, alwayes to geue place to the desyres of suche as are weake. For so to do, what els were it but styl without ende to nourishe superstition, and in suche sorte to please the weake, that thou forsake thyne owne strength. Suche one as is weake, muste be taught, warned, and reproued, whiche, when by reason that he is weaker, shoulde gyue eare vnto and folowe the stronger, yet in his conscience iudgeth he and condemneth hym, that is his better: and where it beseemed him by folowing the others example to encrease in the strengthe of faythe, rather strengtheneth he the disease of his mynde: and where it behoued hym to laboure for lyke perfection, he constrayneth the stronge to gyue place to his weakenes. But in case the manne bee not yet able to take instructions and counsell, christian charitie wylleth, that the stronger for a whyle beare with the weaker, beeyng yet suche one, as wyl amende, chiefelye in suche a matter wherein two poyntes are specially to bee weyghed: fyrste, that the superstitious mynde conceyued in our childehoode, and by long custome and tyme established, is suche a thyng, as cannot scarcely bee shaken of, and also that there is no ieopardie more to bee feared, than the ieopardye of ydolatrie.

But

But the mater of the weaker wil we in another place intreate of. In the meane season because among you I see men more often offende in the other side, endeuoure muste we rather to suppresse thys arrogante and proude knowledge without charitie. I allow this thy saying, meate maketh vs not acceptable to God. For since God for mannes vse made all thinges, and of vs requireth nothig but godly life, what matier is it to hym, whether we eate fishe, or beastes, or wyldefoule? None of all these eyther encreaseth or abateth godlines. In these a difference obserued, may make a manne superstitious, but godly it maketh none, since Christ himselfe taughte men to obserue among them no suche differēce. A light poynt is it therfore and a rashe, if a miserable man will goe about to charge vs with suche constitucions. But let rather euery man accordyng to the state of hys body, eate what hym lyste, so that it be doone sparelye and soberlye, for all thynges geuyng thankes to God, neyther condemnynge an other manne, because he eateth not of the same, nor in thyne hearte proude, because for preseruyng thy bodylye healthe thou forbearest these meates or these. In some other thynges there is not paraduenture soe greate a ieopardie, but herein where presēte ieopardie is, regarde muste be had, of some suche, as are weaker. Whether thou eate suche meates, as are offered vp to Idoles, nothing shall thou be the better, or yf thou eate them not, shalte thou be anye poynte the worse. But of this yet in the meane season must euery man be ware, leste by vsing suche libertie to eate all meates, ye geue the weake an occasion of ruine and stoumblyng. And muste it not nedes bee so, if one that is as yet somewhat superstitious, see the, whiche arte coumpted in learning and iudgemente to passe other, to eate like meates, as they dooe, which haue sacrificed to an idole, albeit with an other conscience, than they dooe, yet in apparence with lyke? Shall not this mannes conscience (I saye) beeyng somethyng ready to fall to his olde superstition, by thyne exaumple be mayntayned and prouoked to idolatrie, and moued with an euyll conscience to eate suche meates, as thy selfe vsest with a good and a strong faithe ioyned with an vpright conscience? What matter maketh it, though it so be, thou wilt saye? Certaynely herein thys ieoperdie is there, leste by the occasyon of thy strength, thy weake brother perysshe, whiche although he bee neuer so weake, yet is he thy brother, that is to say, a christian man, whom Christe hymselfe so farforth despised not, that for hys deliueraunce he vouchsalued to dye. Christ for the weake vsed his lyfe, as a thyng litle worth: & regardest thou thy brothers weale so litle, that for a litle sorye meates sake, thou wilte despyse hys peryll and ieoperdie, namely when thou lackest not, wherwith without danger of thy brother thou maist prouide for thy bealies nede. But that ye should not thinke it a smal offence to trespace against a man, whē as often as after this sorte ye offend the weake persons, by such a suspicious exaumple woundyng theyr weake consciences: ye must vnderstand also that ye offend & displease Christ. Be they neuer so muche younglynges, be they neuer so weake, yet doeth Christ acknowledge them for his members, and as in them he thinketh himselfe offended, so what soeuer is done for them, he taketh as done vnto hymselfe. Nor is it causeleste, that he so often tymes bade vs beware of offendyng of the weake. No manne better knoweth than I, that in meates there is no parte of goodlynes or vngodlinesse: and yet, if I perceyue thys ieopardye nygh, that by occasion therof my brother as yet somewhat geuen to superstition, myght be prouoked to

meate maketh vs not acceptable to god.

Wherfore if meate hurte my brother, &c.

eate ſuch thinges as he eateth with a grudging conſcience: I would rather all my life wholly abſtayn from eating of fleſhe, than through me Chriſtes owne mẽber ſhould be in ieoperdy. Meate offered vnto an idol defileth not ỹ cõſcience of the ſtrong ỹ eateth of it, I graunte. But the deſpyſyng of any brothers ieoperdie defileth him ỹ eateth, whõ we are bounde aſwel to loue as oure ſelues.

¶ The .ix. Chapter.

The texte. Am I not an Apoſtle? am I not free? haue I not ſeene Jeſus Chriſt our lorde? Are ye not my worcke in the Lorde? If I bee not an Apoſtle vnto other, yet am I vnto you. For the ſeale of myne Apoſtleſhip are ye in the lorde. Myne aunſwere to them that aſke me, is this. Haue we not power to eate and to drinke? Haue we not power to leade about a ſiſter to wife, as well as other Apoſtles, and as the brethren of the Lorde and Cephas? Either onely I and Barnabas haue not power this to do? Who goeth a warrefare any tyme at hys own coſte? Who planteth a vineyarde, and eateth not of the fruicte thereof? Or who feedeth a flocke and eateth not of the milke of the flocke?

CAuſe therfore hath no man to complayne and ſay that he is reſtrained of his libertie. But we may not alway onely conſider, what may be lawfully done, but alſo what is profitable, nor ſtraight doe al that may be defended, but rather doe as Chriſtian charitie requireth, whiche ſeketh not ſo much her own pleaſures and commodities, as other mens. How many thinges haue there bene, wherein I mighte haue vſed myne autoritie, had not charitie otherwiſe moued me. I ſtaied not for lacke of knowlege, and well vnderſtode what I might doe, but more regarded I that which was for you profitable. Many thinges did I, which I wel wiſt, made litle to godly life, and al was to apeace ſuch as I would not haue from Chriſt withdrawen. And many thynges dyd I not, whiche I myght haue done, had not your profite moued me other wyſe. And why ſhoulde I not? Am I not an Apoſtle as wel as they be, that of this title auaunce themſelf? Was not I by Chriſtes commaundement ſent to preache vnto the gentiles? And if I bee an apoſtle as well as other, why haue I leſſe apoſtolique autoritie and power? Was it not geuen to me to ſee our Lorde Jeſus Chriſte, if any man thinke it a great matier, as it is to ſe him as ſome did after his reſurrection? And if apoſtles be eſtemed by theyr famous actes, what lacke find they herein in me? Is it not an apoſtolique act to bring Corinthe, once wholy geuẽ to worldly deſires, to Chriſtes goſpell and hys dominyon? And thys acte haue I by gods helpe brought to paſſe. Whether I be an apoſtle to the Jewes or not, let them iudge which labour to mingle Moſes & Chriſte together, if I be not, at the leaſt wiſe yet am I vnto you an apoſtle, which through my preaching beleued in Chriſt, which ſawe the mightie power of god to aſſiſt and ſtrengthen my woorde. Yf men therfore loke for actes, ye (I ſay) are my worckemanſhip, albeit in dede all the prayſe of this act, ought to be geuen vnto Chriſt, and not to me. Are ye not my teſtimoniall and ſeale, whereby if nede were, I am able to declare that to me, for the glory of Chriſt, is committed an apoſtles office? For ſo aunſwere I them, that aſke how I can proue that I am an apoſtle. Yf I haue among you done aſmuch as hath by the chiefe apoſtles bene done in any place amõg other, why am I not as well an apoſtle, as they be? Nowe & if mine authoritie be as greate, as other apoſtles is, and yf I haue doone aſmuche good, as they haue, what ſhould let me to be of lyke eſtate and auctoritye with them? and ſynce I haue laboured aſmuche as they haue, or paraduenture more, whye ſhoulde I not in rewarde bee equalle with theim? Were wee onlye amonge other

Haue I not ſeene Jeſus Chriſt our lorde.

reſtrayned

restrained of that libertie to eate and drinke at their costes, to whome we preached the gospel? Is it for vs onely vnlawfull to leade about with vs christian matrones to helpe vs with such necessaries of theirs, as it is for thys our life expedient, as other apostles do not such, I say, as are of the meane sort, but euen the chiefe apostles, the brethren of the lorde, I say, James, and John, yea and Cephas also, whiche among the apostles is of principall estimacyon. Am I and Barnabas therfore onely without lyke autoritie to liue at reste, and to preache the gospel at other mens costes, because we doe not as they doe? So farre are we from hunting for any riches by preachyng the gospel, that we of gift take not so muche as a simple and a course liuing, as we might haue done lawfully. For who is there, that at any time goeth on warfare at his owne costes? who planteth a vineyard, to eate no parte of the fruite of the same vineyarde? who feedeth a flocke, and in the meane season eateth nothing of the milke of the flocke? In euery labor the charge is borne by him, for whō the worke is done.

Say I these thinges after the maner of men? Saieth not the lawe the same also? For it is writen in the law of Moses. Thou shalt not muscl the mouth of the oxe that treadeth out the corne. Doeth God take thought for oxen? Saith he it not altogether for our sakes? For our sakes no doubt this is writen, that he which eareth, should eare in hope, and that he which threshcth in hope, should be partaker of hys hope. If we sowe vnto you spirituall thinges, is it a great thing if we reape your bodely thinges? If other be partakers of this power ouer you, wherfore are not we rather? The texte.

But what, haue I nothing to proue this by, but onely natural reason? Confirmeth not the wholy law of god euen the same thing, that the law of nature speaketh? Yes surely, for Moses lawe forbiddeth, saying: Thou shalt not muscl the oxes mouth, when he is lead about to treade out the corne, and al because it is vniust thence not to haue foode, wherin any creature laboreth. But what maketh this for the apostles, some will say? Thinke ye it likely, that god by this lawe onely made prouision for oxen, or is there rather in this some other meaning, which belongeth to vs? So farre is god from defrauding the labourer of his liuing, that he would not that asmuch as oxen should be defrauded therof. Wherfore this sentence is not so much writen for oxens sake, as for ours, to teache, that whosoeuer laboureth in the painful & laborious tillage of the field of the lord, should not be depriued of the hope of rewarde: & whoso in the floore of the lord treadeth out corne, beside the hope of rewarde euerlastyng, shoulde also with the reward of worldly nede ease his labour. And thinke it not a great mater if when we geue you such thinges, as make to life euerlasting, we again receiue of you such giftes, as appartcine to the bodely nede of this transitorye life: nor if when we sow vpon you spirituall giftes, that we at your handes receiue carnal cōmodities. Nor cause is there any why such one should vpbraide a man with his benefites, which for moste precious treasour geueth but vyle trifles. Neither are we endebted vnto you, if we receiue such necessaries, as ye offer vs, but vnthanke full were you to denie vnto them a liuing, which labor and trauil for your weal. But now and if some haue among you vsed this autoritie, and if apostles, such as they be (for of the for a while pronounce I nothing) vse it stil, how much more lawfully might we doe the same, which both first among al other, and most of all other, haue for your weale taken paines.

Neuertheles we haue not vsed this power: but suffer all thinges lest we should hinder the gospel of Christ. Doe ye not know, how they which minister about holy thinges, liue The texte.

of the sacrifices? They whiche waite of the temple are partakers of the temple. Euen so also did the lorde ordain: that they whiche preache the gospell, should liue of the gospell. But I haue vsed none of these thinges. Neuertheles I wrote not these, that it should be so done vnto me. For it were better for me to die, then that any man should take this reioysing from me. For if I preache the gospell, I haue nothyng to reioyce of. For necessitye is put vnto me. But woe is it vnto me, if I preache not the gospel. If I do it with a good will, I haue a rewarde. But if I doe it against my will, an office is committed vnto me. What is my reward then? Verely that when I preache the gospel, I make the gospell of Christe free, that I muse not mine authoritie in the Gospell.

And yet wittingly and well aduised vsed we not among you our right, not because it was vnlawful so to doe, or because we had sufficiente other wyse, but rather in our great lacke of necessaries we suffered great hardnes, leste otherwise some such thing might happen, whereby the increase of Christes doctrine myght be hindred. For had it not bene, that we more regarded your weale, than our own profite, we well knew, that ye were certainly assured, that as among the grecians they whiche minister about holy thinges, haue a liuing of the sacrifices: euen so among the Iewes suche as wayte vpon the aulter, are partakers of the aulter. And euen so hath the lorde Iesus ordayned it, that suche as preache and teache the gospell, should by the gospel haue a liuyng geuen them. And with a meane and a conuenient liuyng, euen he that faythfully laboreth in Christes seruice, ought to be content. For god forbid, that any man shoulde by that grow eyche, whereby we are taughte to despise riches. And thys ye see, for how many causes and considerations I myght lawfully haue done, as other doe, and yet none of them moued me to take anye thyng of you. Nor purpose I at any tyme hereafter to take ought of you, lest any man suspect, that I for this brought so many reasons, because I woulde with more excuse dooe that hereafter, whiche I heretofore neuer dyd. Of wiche mynde I not onelye not repent my selfe, but would also rather die for hũger, than any man should take this glory from me: whiche since I haue once embraced, I intende steadfastly to kepe. Nor sustayne we suche lackes with sorowfull cheare, but take them for a pleasure rather, countyng it my glorye, freely to preache the gospell, synce so to doe, I see it for your weale expedient, that ye also may by myne exaumple learne sumtyme to abstayne from that, whiche is lawfull, if it be for other mens weale profitable. For if I preache the gospell as other doe, cause haue I none to glorye of. The Lorde hath geuen me thys office, whome whether I will or not, I muste obey. Prayse then deserue I none, if I execute and doe that office, whiche is geuen vnto me in commission, but on the other syde assured am I of punishement, if I in preachyng the gospell be slacke. Yf I willingly and without byddyng haue preached the gospell, god shall for that my readye good will rewarde me, and if I doe it against my wil, yet must I nedes doe that whiche I am put in trust with. The gospell is deliuered vnto me, not to hyde and kepe it to my selfe, but to preache it to the Gentiles. Nowe if I bestowe it, I bestowe the treasure of the lorde, and not myne owne, if I bestowe it not, wrong doe I to the Lorde, whiche with my selfe kepe that talent without fruite and darayn, whiche he would haue encreased with vsury. But here ye wil say, if such one as doth not his duetie be sure to be punished, & he that doeth his duetie haue no rewarde, what hast thou thē Paule to glory vpon? Certainly therby shal euery mā haue praise, if he do more then he was cōmaūded.

But woe is it vnto me, if I preache not the gospell.

The

The lorde gaue vs in commaundement to preache the gospel, but he bade vs not so to doe for nothyng, and at our owne fyndyng, but rather gaue vs autoritie to eate and drynke of such thynges, as those people offered, to whome we preached the gospell. That therefore whiche his pleasure was should for vs be lawfull, I would not take and vse as lawfull: and for thys vsed I not the autoritie geuen vnto me, because I knew, that so to doe was both more, for your profite, and for the auauncement of gods worde frely to preache vnto you the doctrine of the gospell, to thintent I myghte with more libertie warne you of your duetie: and also because it should now more clerely appere, that I teache not for aduauntage, as some doe, whiche seke theyr owne profite, and not the honour of Jesus Christe.

For though I be free from all menne, yet haue I made my selfe seruaunt vnto all menne, that I myghte win the moe. Vnto the Jewes I became as a Jewe, to win the Jewes. To them that were vnder the lawe, was I made as though I had bene vnder the law (when I was not vnder the law) to win them that were vnder the lawe. To them that were without lawe, became I as though I had bene without lawe (when I was not without law as pertenyng to God, but vnder the lawe of Christ) to win them that were without law. To the weake became I as weake to win the weake. In all thynges I fashioned my selfe to all menne to saue at the leastway some. And this I doe for the gospels sake, that I might haue part therof. The texte.

And as in this point I vsed not my power & autoritie, so in some other pointes submitted I my selfe, as though I had to such thinges bene bounde, where I was in dede free, and might haue chosē. For where as I am not vnder the gentiles lawes, and am by the grace of the gospel made free from the law of Moses, yet of myne owne accorde, euen as one bounde therto, I please all men, to the ende I may wynne more vnto my lorde. To the Jewes therfore fashioned I my selfe, sometime making a bowe, and shauing my head, and causing also Timothie to be circumcised, as though I had bene a very Jewe, when in dede I well wist, that Moses lawe was abrogate: and this did I, to thintent that such as could not be drawen from the superstition of their auncesters lawes, I might, folowing their mindes, allure thē either vnto Christ, or at the leaste not make them therunto wurse willing by displeasing theyr myndes. Among such therefore, as thoughte themselues vnder the lawe, I so behaued my selfe, as though I had bene also vnder it. Agayn among suche, as were free and deliuered from Moses lawe, sometymes I so vsed my selfe, as thoughe I had bene vnder no lawe, when yet beefore god I am not vtterly lawles, but am vnder the lawe of Christe, whiche I muche more esteme, then Moses lawe. And yet in apparence tempered I my selfe to theyr capacities and myndes, as amonge the people of the Athens I dyd, not straighte crying out vpon theyr goddes, whome they superstitiously honored, but of a writing, that was vpon an aulter toke an occasion secretly to bring in Christ, wherein I of him in such sorte tempered my tale, that I taughte them, that he was an excellente manne, and as one that for his great actes was made a god, and taughte not, that he was both god and man, because I well wist that they were not then able to receiue that mystery. Yea and out of their owne writers broughte witnes, by all the meanes I could laboring to allure them vnto Christ. And all this dyd I, not for myne owne pleasure, nor yet of any lightenesse or inconstauncie, but to enlarge the gospel. I might haue vsed mine own strength, and haue bene like my selfe, but that thyng mynded I rather, whiche in dede was to me not so profitable. But for the gospel more expediēt was it to temper my self to the weake-

nes of other, as though I had bene lykewiſe weake my ſelfe, all whyche was to win them vnto Chriſte. And to be briefe, among euery ſorte of men, altered I my ſelfe into euery faſhion, and in euery place laboured to ſaue ſome, by diligent ſeruice winning their good willes. Such diligẽce and readines to pleaſe, is not flattery, wherwith ſome ſeke your fauour: but call it ſo hardely, if I either toke any reward of you, or deſired any. The goſpels preferment is it, that I labor about & not mine owne, & ſeke thadauntage of the lord, & not myne. Of him and none elſe loke I for rewarde, if I doe as his will is. Now are not ſingular rewardes geuen, but for ſingular vertues. In the grace of the goſpel we muſt not onely ſo labor, that it ſeme we haue done our parte, but that alſo we carie away the pryce and chiefe game.

The texte. ¶ Perceiue ye not, how that they whiche runne in a courſe, runne all, but one receiueth the reward? So runne, that ye may obtain. Euery man that prouyth maſteries, abſtayneth from all thinges. And they doe it to obteine a croune that ſhall periſhe, but we to obteyne an euerlaſting croune. I therefore ſo runne, not as at an vncertain thing. So fight I, not as one that beateth the ayre: but I tame my bodye, and bryng it into ſubiection, leſte by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhoulde be a caſteaway.

Perceiue ye not that ſuch as run in theſe comen runnyng plaines, wherin men ſtriue for a game, that many runne, but to him onely is the pryce geuen, which firſt cummeth to the marke. Thinke it not therefore ſufficiente, after a ſorte to haue done your dueties, and therby to eſcape punyſhment, but ye muſte with all your might labor for the beſt: ſo running in the courſe of the goſpell, that ye obtain & win prayſe at gods hand the chiefe maiſter of the game. For his ſake muſt we both doe and ſuffer al labor. Diuerſe thinges, albeit they be paynful, muſt be abiden, ſo that the ſame helpe to this rewarde: and abſtayne muſt we from many thinges, though they be elſewiſe lawfull, if they lette our victory. Generally whatſoeuer ſtãdeth in his way, that hasteth toward the price, muſt be auoyded. Shame it is that we for ſo hygh a rewarde ſhould more ſlowely labor, than the common ſorte of men doe for a vile. He that runneth in theſe cõmon runnyng places, refrayneth hymſelfe from meates, from pleaſures, and from many ſuche other thinges, as of them ſelues are delectable, becauſe they be to victory a hinderaunce, & alſo ſuffereth many thynges, albeit vnpleaſaunt, paſſing vpon no grieuous labor, ſo that he winne the chiefe game, whiche he only ſeketh for. Now if ſuch let paſſe nothing vndone and vnſuffered, and al to be rowſed and commended of the lewde people, to haue a vain praiſe of men, & to carie away with them but a ſory reward, how much more ſhould we doe this, to be commended of angels, praiſed of god, and to haue the rewarde of life euerlaſting? Whẽ ſuch a high & weighty matter is in hand, ſhal there in the midway therto a litle meate of no price, or any ſuch like point let you from your purpoſed courſe? In thys goodlye game take ye hede, after what ſorte ye behaue your ſelfes. As for I runne not lyke a flougarde, as they are wonte to doe which haſten to no certayn marke at al. Nor play I the champion as ſome do, which for their paſtime with their handes do beate the ayre, but by al meanes chaſtice & with ſharpe correccions ſubdue my bodie, ſo ſuppreſſing & taming it, that it may therby be made obediẽt to the ſpirite, that it may, if the honour of ỹ goſpel ſo require, both eaſily abſtayn from that, which is lawful, & pacientlye ſuffer aduerſitie: leſt it happen with me as it doth with ſome, that when by my

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preachyng some are called furth to the game, my selfe therein geat no prayse. And finally lest when I haue encouraged other to the desire of this praise, my self departe thence with shame, and vnpraysed. But I labour with a very sure hope of rewarde, and teache no man any thing with worde, which in liuing I exercise not.

¶ The. x. Chapter.

¶ Brethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloude, and all passed through the sea, and were all baptised vnder Moses in the cloude, and in the sea, and did all eate of one spiritual meate, and did al drinke of one maner of spiritual drinke. And they dranke of that spiritual rocke that folowed them, which rocke was Christ. But in many of them had god no delight. For they were ouerthrowen in the wildernes. The texte.

NOwe draweth all this my tale to teache, that toward that tayntyng of the price of wealth euerlasting, men shoulde not thinke it sufficient, that through baptisme they are become of Christes household: or because they through his benefite being deliuered from the tirannie of sin, are restored agayn to fredome, onles they hencefurth kepe themselfe cleare and innocent from fylthie desyres and lustes. Euery man generally is baptized, but euery man shal not generally receiue one rewarde. Therfore brethren I would not that ye should be ignorant of that which is written in our bokes, that our elders, what tyme they were escaped the tirannie of Pharao, Moses being their capitain, were all with a cloude cast ouer them by the mightie power of god, defended from the heate of the sunne, and that al equally went on fote through ỳ sea deuided: so that what gift soeuer is through Christ geuen vnto vs, the same in maner was among them done before. Baptisme, through Christ as chiefe doer, deliuereth vs from the tirannie of sin: and they, whyles vnder the gouernaunce of Moses, beeyng couered with a cloude passed ouer the sea, which at the stryking of Moses rod stode a sunder, were after a certain sorte baptized, therein long before figuring our baptisme. Again as many of vs, as are through baptisme purged, are equally nourysshed with the foode of Christes blessed body and drinke al of his misticall cup. Likewise dyd all they eate of manna sente downe vnto them from heauen, and al dranke indifferently of the water, which Moses with the stroke of hys rod caused to spring out of a rocke. Nor it is to be supposed, that such thinges were done after ỳ common sort or by chaūce, but Christ among them at that time darkely began the same matier, which he hath in vs now plainly & truely perfourmed. From Christ rained downe that manna, and by the mightie power of Christe, whiche is with his alway present, was the drie and barain rocke made to geue out water plentiously. Briefly Christ it was, which vouchsalued to endue his children, with such great & honorable benefites. This honor and benefite was commenly geuen to them all, but yet all came not to that place whither their purposed iourney was. Nothyng aduauntaged them to escape out of Egipte, if they caried furthe Egipte with them: nothyng auauntaged it them to shake of and to bee rydde of their onlie bondage, yf they afterwarde beecame more slauishelye bonde to fylthye desyres, than they beefore were subiecte

to

to Pharao. Yea with them was god ſo much the more diſpleaſed, becauſe they were not onely noughtie, as they were beefore, but alſo vnthankefull. For the whiche offences by the iuſte vengeaunce of God diuerſly punyſhed were they, and deſtroied in wildernes, ſome time with fier, ſometime with ſwoorde, ſometime with peſtilence, and ſome time with ſerpentes.

The texte. Theſe are enſaumples to vs that we ſhould not luſt after euil thinges, as they luſted. And that ye ſhould not be worſhippers of images, as were ſome of them accordyng, as it is written. The people ſate doune to eate and drinke, and roſe vp to play. Neither let vs be defyled with fornication, as ſome of them were defyled with fornicacion, and fell in one day three and twentie thouſand. Neyther let vs tempte Chriſte, as ſome of them tempted, and were deſtroyed of ſerpentes. Neither murmure ye, as ſome of them murmured & were deſtroied of the deſtroier.

But as theyr departure thence in a ſhadowe repreſenteth oure baptiſme, ſo is theyr punyſhment to vs an exaumple, that vpon boldenes of our baptiſme we leade not a lyfe vnſemely for ſuche as are baptized: and that we neyther wantonly through deſyre of hurtful fleſhe, returne agayn in mynde into Egipte, as they did to theyr great deſtruceyō, lothyng māna: nor fooliſchely or through intēperaunce fall agayne to idolatrie, or aſmuch as ſeme to fall thereto, as they dyd whiche deſpyſing the true god, worſhipped a calfe, that was caſt in a moulde euē as ẏ curſed painims did. For in the boke of Exodus thus is it written: whē they had offered theyr ſacrifices, the people ſate downe to eate and drinke, and when they were ful, they roſe vp to play. And euen anon after by the vengeaūce of god there were of them ſlayne three and twentie thouſande. And it is alſo an example, that we be not with wicked harlottes defiled, as ſome of them were defyled, with the hoores of the Moabites. But by the diſpleaſure of god therwith enkiendled, there were in one day deſtroyed foure and twentye thouſande men. Nor let vs diſtruſting Chriſte, through impacience tempte hym, as ſome of them did, with wicked grudging prouoking his diſpleaſure, al which were with fyrye ſerpentes deſtroyed: nor grudge agaynſte Chriſt and hys miniſters as ſome of them murmured agaynſte god and Moſes, makyng a conſpiracie, whereof Chore was chiefe capitayne and begynner, what tyme beſyde ſuche as were ſwalowed quicke into the earth, there were deſtroyed fourtene thowſande.

The texte. All theſe thinges happened vnto them for enſaumples, but are written to put vs in remembraunce, whome the endes of the world are come vpon. Wherfore let him, that thinketh he ſtādeth, take hede, leſt he fall. There hath none other temptacion taken you, but ſuch as foloweth the nature of manne. But god is faythfull which ſhall not ſuffer you to be tempted aboue your ſtrengthe: but ſhall in the myddes of the temptacion make a way, that ye may be able to beare it. Wherefore my dere beloued, flye from worſhipping of images.

All which thinges in olde time chaunced vnto them, and are in auncient cronacles left in remembraūce: but what ſoeuer befel them, was not without cauſe, but rather to geue vs exaumple, what we whiche are nowe in thys laſte age, ought both to folow and flye. The Hebrues becauſe they fell agayne to wantonnes, to idolatrie, to foule playes, to hooredome, and to other vices, whiche they by reaſon of theyr conuerſacyon with the Egipcians had conceyued, fell from the fauor of god, nor gote they any good, by that they were deliuered, becauſe they in trade of life aūſwered not vnto the benefites of god. But are now rather ſo farre forſaken, that in this day no nacion is there, that is more out of gods fauour, than are the Jewes.

And

And likewise the greater benefites we receyue of god, prouokyng vs to godly lyfe, so much the more ought we to feare, lest we of Christ be more grieuously punished, if we being through baptisme deliuered once out of Egipt, haue vnder the title of Christe, maners not beseemyng Christ, but Egipt. Let no man therfore eyther vpon pryde of his strength despise the weake, or vpon boldnes of his baptisme thynke he shall be saued, onles he thertto adioyne maners beseemyng suche as are baptized. The Hebrues also thoughte themselues holy fellowes, because they being delyuered out of so many ieopardyes, semed of god specially regarded, and yet were they of god more earnestly punished, because they beeing deuyded from the wicked paynyms fel yet agayne to their maners. No man without ieopardie trusteth to hymselfe. Let rather him that standeth take hede that he fall not. The surest way is for men stil to walke forward from better to better, trusting to noe one standyng, for by the deuils wyles many thinges may chaunce, where by if we be slouthfull, we may be brought out of Christes fauor. Nor haue I now vsed these terrible examples, because I feare toward you like ieopardie. And hitherto ye haue offended, & are swarued from the pureues of christian lyfe, but yet see I, that youre wounde is curable, and growen through frayltie. ye rather surely trust I, that god wil not suffer you to be tempted aboue your strength, but that he wil in such sort temper the matier and make such a way, that if to you any euill chaunce, ye shall bee hable to beare it. Among you some peraduenture there be, whiche for our symplenesse despise vs, more fauouring other Apostles, by reason of theyr gayer estate and fayre speche, but yet are ye not comen vnto the sedicion of Core. Some of you there be, that to licentiously haunt vnto the feastes of the wicked paynims, but yet are they not so farre gone, as to offer vnto idolles, but that ieoperdie is not farre of. Wherefore my deately beloued children, alwayes flye from idolatrie. For whosoeuer eateth with them, bee his conscience neuer so strong, yet sheweth he an apparaunce, as one that fauoureth theyr superstition.

Let rather him that thinketh he standeth &c.

I speake as vnto them which haue discression: iudge ye what I say. Is not the cup of blessing whiche we blesse, partaking of the bloud of Christe? Is not the breade whiche we breake, partaking of the body of Christ? Because that we (though we be many) yet are one bread and one body, in asmuche as we all are partakers of one breade (and of one cup.) Beholde Israell after the flesshe. Are not they which eate of the sacrifice, partakers of the temple? What say I then? that the image is any thing? Or that it which is offered to images, is any thing? Nay but this I say: that the thinges whiche the gentiles offer, they offer to deuils, and not to God.

It nedeth not in this to vse many wordes in perswadyng you, forasmuch as of your own wisedome ye sufficiently vnderstand it. Iudge your selfe, whether I say trueth or not: What likenes (I pray you) is there betwixt our reuerend and wholy feastes, and theyr heathen banketynges? Whosoeuer eateth lyke meate with an other, semeth to professe & fauour the same religion. Doeth not that holye cuppe, whiche we with thankes geuing consecrate and receiue in remembraunce of Christes death, declare a felowshippe that al we are deliuered through the bloude of Christe? Doeth not agayne lykewise that holye breade, whiche we as Christe both gaue example and commaunded, breake among vs, shewe a speciall league and felowshyppe, betwixte vs, and that all wee are vnder one religyon of Christe? And as breade is in suche sorte made of an infinite noumber of graynes, sothat the same by reason of the myxture can not bee discerned, and the bodye made of diuerse partes, in suche condycion yet, that there is amonge them a felowshyppe, that can not bee broken:

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so when we become all partakers of one bread, we in that act declare, that albeit we be in number neuer so many, yet are we in consent of mindes one bread and one body. And so likewise such as are partakers of the heathē feastes, seme also to allow and fauer the felowship of their superstition. Now marke & consider you, whether it be not like among them also, which after the custome of Moses lawe euen vntil this day sacrifice beastes. None among thē, but suche as are of the Iewish religion, are receiued to the eating of the sacrificed beast, and such also as eate of their holy meates, seme to fauer & to consent vnto their sacrifices. But whereto maketh all this, some one will say: denieste thou Paule that which thou before saidst, that is to wit, that an idol is nothyng, and that which is offered to an idol is nothing? No not so, but this I say: that the sacrifices which the gentiles offer, they offer to deuils and not to god: so that in the thynge it selfe there is no differēce, but yet theyr intentes cause a diuersitie. The gentiles worship deuils in stede of goddes, and beleue that in theyr images their godly power is. Whoso therefore with them eateth sacrificed flesshe, semeth to be a felow in their wicked errour.

The texte. ¶ I would not that ye should haue felowship with the deuilles. Ye can not drinke of the cuppe of the lorde, and of the cuppe of deuilles. Ye can not bee the partakers of the lordes table, and of the table of deuils. Either doo we prouoke the lorde? Are we stronger then he? I may doe all thinges but all thinges are not expedient. I may doe all thinges but all thinges edifye not. Let no man seke that whiche is his owne: but let euery manne seke that which belongeth to an other.

And since ye haue once wholy geuen youre selues to god, I woulde ye shoulde with deuils haue nothing to do, for whoso professeth godly religion, hath with idolaters no conuersacion, forasmuch as it besemeth not one man to be vnder diuers religions, nor can ye at one time, drinke of the blessed cup of Christ, and the cursed cup of deuils, nor yet be partakers of the lordes table, and also of the deuils table, if ye this do either with consent of your mindes, or with the great slaunder of suche as are weaker. There is betwixt Christ and wicked deuils none agrement, nor can both at one time be serued without the great reproche and dishonour of Christ. What, prouoke we him to vengeaunce for the nonce, keping company with his enemies? Ye can doe him no greater vilannie. Be we stronger, than he, so that we feare not the punishement of the lord being prouoked through such meanes? God forbid that any of you should so thinke. And idolatrie is suche a detestable vice, that we muste not onely be free of the crime selfe, but also from al suspicion therof. For this perswasion is in maner euen planted in mennes hartes: that all suche are of one religion, as eate together sacrificed meates. I graunt that the thing selfe is without offence, but the slaunder ryseth of mens opinions and mistaking, whiche thing in this poynt, a manne muste diligently beware of. Touching meates I maye dooe all thinges, but all thynges are not for my neighboure expedient, for whose sake I muste sometyme abstayne euen from lawefull thinges. I may doe all thynges, but all thynges edifye not godlye life. Nowe are we by christian charitie commaunded rather to doe that whiche is for the weale of other, than to please ourselues. I geue menne leaue to vse their freedome, but if the same bee with the ieopardye of oure brother, moze oughte we regarde,

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what is for him expedient, than what our selues may lawfully doo.

Whatsoeuer is solde in the fleshe market, that eate, and aske no questiō for conscience sake. For the earthe is the Lordes, and all that therein is. If any of them whiche beleue not, byd you to a feast, and ye be disposed to goe, whatsoeuer is sette before you, eate, asking no question for conscience sake. But and if any manne say vnto you: this is offered vnto images, eate not of it for his sake that shewed it, and for conscience sake. The earth is the lordes and all that therein is. Conscience I say, not thine, but of the other. For why is my libertie iudged of an other mans conscience? For if I take my parte with thankes, why am I euill spoken of, for that thynge wherefore I geue thankes? Whether therfore ye eate or drynke, or whatsoeuer ye doo, doe all to the prayse of God. Be that ye geue none occasion of euill, neither to the Iewes, nor yet to the gentiles, neither to the congregation of god: euen as I please all men in al thinges, not seking myne owne profite, but the profite of many, that they might be saued. The texte.

Elsewise, whatsoeuer is solde in the fleshe market, that eate, nothing asking whether it were offered to idols or not, and that for consciences sake, for occasion of slaunder muste be auoyded, and not geuen, if anye suche matter chaunce. No such thing is of itself vncleane, since al thinges are the lordes. Nor can that be vncleane, which by him was made for mans vse, as the psalme writer recorded saying: the earth is the lordes, and all that therein is. If any vncleanes be, that groweth of mens myndes, and not of meates. If therfore any that is to Christ a straunger bid you to supper, and ye also be disposed to goe, whatsoeuer is set before you at table, that eate, neyther putting any difference nor asking anye question whether suche meates as are set at table were sacrificed or not, and so doe for consciences sake. But if some one of his owne motion tel you that this was offered to an idoll, eate not of it, not for your owne sake, but for his which gaue you that warning, not for feare of hurting thy conscience which is vpright and strong inough, but for ỹ others sake, which by his warning semeth to thinke it vnlawful for a christiā man to eate flesh offered to idols. And it is to be feared, lest the same man either thinke vs the deuils frēdes, or deuourers, & this wise thinke with himselfe: howe muche soeuer christian men, with wordes abhorre our goddes, yet abhorre they not the fleshe, which to them is offered, which they would not do, if they with theyr hart so much despised our religion, as they doe with wordes. For this mans conscience therfore a waye must be founde. as there may be without any great trouble. The man is in an errour, but thou must for a time beare therewith, since it is such as thou canste not take away. In such thynges Christe woulde haue vs to vse all libertie, as which neither commaunded, nor forbad any kynde of meate. Why is then my libertie iudged of an other mans conscience? Why is that which may be well done, taken suspiciously? If I eate such meates, as the goodnes of god hath geuen vs for the preseruacion of our life, why am I for that of any man euill spoken of, since for the vse therof I geue god thankes, and not deuils? With thys condicion therfore ye shal eate, or not eate, ỹ whether ye drinke or eate, or whatsoeuer ye do, that ye direct al to the glory of god, so ordring al your life according to ỹ times & condicions of mē, that in you there be nothing found, wherwith any mā may iustly be offended, be he either Iew, gētile, or christian: therin folowing mine exaumple, which in al pointes fashion my self to euery man, eating, not eating, taking, not taking, vsyng Iewishnes, not vsyng, tempering all suche thynges, as for the tyme may eyther bee well doone, or well omytted, not for myne owne weale, but to the profite of manye, whome I with my diligence, labour to winne, not to haue by them anye aduauntage, but to allure them to euerlasting saluacion. For why is my libertie iudged, &c.

The

¶ The.xi. Chapter.

The texte. ¶ Be ye the folowers of me, as I am the folower of Chriſt. I commend you brethren, that ye remember me in all thinges, and kepe the ordinaunces, euen as I deliuered them to you. But I woulde haue you to knowe that Chriſte is the head of euery man. And the man is the womans head: And God is Chriſtes head: Euery man praying or prophecying hauing any thing on hys head, chameth his head. Euery woman that prayeth or prophecieth bare headed, dyſhoneſteth her heade. For that is euen all one, as if ſhe were ſhauen. Yf the woman be not couered let her alſo be ſhorne. Yf it be ſhame for a woman to be ſhorne or ſhauen, let her couer her head.

MOr be ye aſhamed to folow your Apoſtles exaumple, ſynce it is not ſo muche myne, as the very exaumple of Jeſus Chriſt. Who to the entent he might win vs to his father, in al pointes applyed hymſelfe to our infirmities. Him folow I, as my lord and maiſter: ye children folow me your father, ye diſciples folow your Apoſtle. And thys hitherto thinke I the maters of eatyng of fleſhe, and of auoydyng the paynims ſacrifices ſufficiently ſpoken of. Hence furth will I nowe touche certayn pointes what I would haue in your commen aſſemblies obſerued and kepte, and what I woulde were auoyded, that in them nothing be done eyther vnorderly, or contenciouſly, or ryottouſly. And firſt of al I commend you brethren, that in al other thinges ye remember ſuche poyntes, as I gaue you in commaundement, and mayntayn ſuch ordinaunces as in your ſolemne metinges, I appoynted you to kepe. One thing more muſt I tell you, which is yet of no great importaunce nor much weightie, but ſuche as may, if the tyme and place ſo require, bee chaunged. But yeat this would I haue you to knowe, that as Chriſt is the head of euery man, and the head of euery wyfe is the huſband, ſo is god the head of Chriſt. Albeit the huſbande be the wiues gouernour, yet is he vnderlyng and ſubiect to Chriſte his lorde and maiſter: and Chriſte hymſelfe in all poyntes acknowlegeth the autoritie of god his father, to whome whoſoeuer be ſubiect, muſt nedes dooe all thyng for hys glory. In ſecrete places a man may doe, as he ſhall thinke expedient, but what man ſoeuer in the commen aſſembly eyther prayeth or prophecieth hauyng any thyng on hys head, chameth hys head, ſhewing himſelfe by couerynge the ſame to be bonde, when beſyde Chriſt he hath no maiſter: for whoſe glory it were conuenient that he vncouered his head, not onely by puttyng of his cap but alſo by ſhauyng of hys heere. For the heere is rather a couerynge of the body, than any parte therof. On the other ſide if a woman in the cõmen aſſembly pray or prophecie bare headed, ſhe diſhonoreth her hed, which ſhould in ſecret places peraduenture for her huſbandes pleaſure, be open headed, and not in the congregacion, where Chriſt is honoured, and not their huſbandes. For as it is in a man to bee ſhorne or ſhauen: the lyke is it in a woman to caſt of her bayle. And then if it bee comely for a woman to caſte of the bayle from her head as men dooe, let her lykewiſe, as menne doe, either be ſhorne or rounded, and in open places preache and prophecie bare headed. But if thys wiſe to doe by all mens conſent be in a woman a koolyſhe, and an euill fauered ſight, let her by couering her head ſhew her ſelfe ſubiect to her huſbande.

Themã is ꝑ wowans head. &c.

The texte. A man ought not to couer his head, for aſmuche as he is the image and glory of God. But the woman is the glory of the man. For the manne is not of the woman but the woman of the man. Neither was the man created for the womans ſake, but the womã for the mans ſake. For this cauſe ought the woman to haue power on her head, for the angels ſake. Neuertheles, neyther is the man without the woman, neither the woman without the man in the lord. For as the woman is of the man, euen ſo is the man by ꝑ woman: but al of god.

But

But yet so to do beseemeth not the manne, whiche beareth the ymage of God, whiche is in suche sorte heade and gouernoure to the womanne, as Christe is to his churche, and muche more synce that by hym is sette forthe goddes glorye, whiche shoulde not be couered. On the other syde, as the womanne is subiecte vnto her husbande, so is she apparayled to his honoure, agaynste whom, well maye she be coumpted reprochefull, yf she by vncouerynge her heade in open places, shewe her owne vnshamefastenesse, and as though she were free, refuse obedience to her husbande. And as Christ is honoured, yf the manne do hym seruice, and preache his glorie bare headed: so is the husbande honoured, yf his wife with reuerence, silence, and comelye apparel, shewe in her a sober obedience. But some one will saye: by what lawe is the womanne compelled to be subiecte to her husbande, and not contrarye the husbande to his wyfe? Because what tyme god fyrste made mankynde, the manne came not of the womanne, but contrarye the womanne of the manne. First was Adam made of earthe and by the spirite of god a soule was geuen him, and then shortely after was Eue taken furth of hys syde, as she were a certayne portion of the manne. And euen contrary to the common course of nature, first was made that, whiche was more perfite, and than afterwarde was made the imperfiter. For that, that reason is in manne, the same in matrimonie is the husbād: and that, which is affeccio in the man, the same in matrimoni. is the woman. Beside this, the man was not made for the womans sake, but the woman was made and geuen to the manne for his comforte, and for a helpe to bring furth issue by generacion: in whiche act, as the man is principall doer and fashioner, so is the womanne but the matter and sufferer. Nowe good reason is it, that to hym the preeminence shoulde be geuen, whiche was both first made, and onely made of God, and not to the womanne. And for asmuche as at the firste begynnyng of nature the husbande hath geuen vnto hym the title of preeminence, surelye the womanne ought to acknowledge her condicio, and not onely with a readynes to please, shewe her subiection towarde hym, but also in reuerente behaueour to hym. But as the shauen head declareth altherte, so is the couerynge of the head a token of subiection. But and yf any womanne bee so farre paste shame, that she regarde not the syght of menne, yet for Aungels sakes and theyr testimonie beyng also presente at your solemne meetynges, lette her heade be couered, and in so doyng, she acknowledgeth what doeth beseme her. And yet speake I not this either to encourage the husbande to vse his wife as a vile drouell, because she is commaunded to obeye, or to discountenance the wyfe, because she is subiecte to her husbande, synce bothe are in christian religion equall, beesydes that oftetymes the husbande also needeth aswell his wyues healpe, as the wyfe her husbandes.

Neither was the man created for the womans sake.

And albeit at the begynnyng womanne was made of manne, yet nowe neyther the wyfe bryngeth forth chylde without the manne, nor the manne canne become a father without a womanne. And yet there is no cause, why anye person shoulde for this with hymselfe be eyther to muche pleased or grieued, synce it is the ordinaunce of god, whiche after suche sorte setteth all thinges in an order.

The texte. Iudge in your ſelues, whether it be comely that a woman praye vnto God, bare headed. Doeth not nature it ſelfe teache you, that it is a ſhame for a manne, yf he haue long heare? and a prayſe to a womanne, yf ſhe haue long heare? For her heare is geuen to her to couer her withall. Yf any manne luſte to ſtriue, we haue no ſuche cuſtome, neither the congregacions of God.

But to returne agayne to the mattier, wherwith I beganne, yf yet with ſo manye argumentes I ſufficientlye proue not, howe vncomelye a thyng it is for a womanne openlye to praye bare headed, let euen euerie manne after his owne iudgemente and reaſon weyghe the mattier. For I thynke no manne is ſo vnlye a blockeheade that hathe loſte the iudgemente of nature. Doeth not nature her ſelfe teache you that it is ſhame for a manne, to haue long heare lyke a womanne? And contrarie, that it is to a womanne a furniture to haue long heare? to whome of nature is gyuen a more thicke and more large growyng of heare, than to the manne, that ſhe, whiche is ſubiecte to her huſbande, might not at any tyme lacke a vayle. And this haue I ſhewed you, what I thynke more ſeemely. If anye in this mattier luſte contenciouſlye to defende his opinion, lette hym take his pleaſure, ſo that he knowe, that neither haue we any ſuche cuſtome, nor other congregacions of god. Whether it for you be meete to ſwarue bothe from your Apoſtles rules and exaumples, and from the cuſtome of other congregacions, bee ye iudges. Leſſe hurte were it, yf ye in ſuche poyntes agreed, ſynce they bee but externe mattiers, nor make ſomuche to the furtheraunce of Goſpellike godlyneſſe. But this I earneſtlye require of you, and am offended, that ye kepe it not, beyng a thyng whiche I taught you.

The texte. This I warne you of, and commende not, that ye come not together after a better maner: but after a worſe. For fyrſt of all when ye come together in the congregacion, I heare that there is diſcencion among you: and I partely beleue it. For there muſte be ſectes among you that they whiche are perfect among you, myght be knowen.

Whereas in other thinges ye remember myne ordinaunces, I muche commende you, but wheras in this poynte ye remember me not, wherin it were moſte mete ye dyd, that commende I not: I taught you, that ye ſhould quietly & orderly come together, without excelle, without ſtrife, and with al equalitie, which ſpecyally nourtheth concorde, to bynd your ſelues together, that euery man might returne to his houſe amended. But now are ye come to ſuch vnrulynes, that better were it not to come together at all, than after ſuche ſorte to aſſemble, and that for many cauſes, for ye offende many wayes. Fyrſte when ye come ſolemlye together, I heare ſaye, that there is diſſencion among you, whiche truely is a thyng more ſhamefull, than I am glad to beleue, but yet vpon knowledge, that I haue of your condicions, I partelye beleue the reporte. Yet coulde not be auoyded, but that there would ſuche ſectes ryſe among you. Of whiche euill thyng yet this good groweth, that by the ſame it more playnly appeareth, whiche are thoroughly perfite, which, whyles other are in a confuſion, and fyll theyr paunches, myldly and ſoberlye accordyng vnto the Apoſtles ordinaunces, and the olde cuſtome of the churche, kepe this holy feaſte, wherein we repreſent the laſte ſouper of Chriſt with his diſciples, remembryng the league, whiche he made with vs, and for an exaumple of mutuall concorde of eche one of vs towarde another.

When ye come together therfore into one place, the Lordes supper cannot be eaten. For euery man begynneth afore to eate his owne supper. And one is hongry, and an other is dronken. Haue ye not houses to eate and drynke in? Despyse ye the congregacion of God, and shame them that haue not? What shall I saye vnto you? shall I prayse you? In this prayse I you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus the same nyght, in whiche he was betrayed, toke breade: and whan he had geuen thankes, he brake it and sayed: Take ye and eate: this is my body, which is broken for you. This doe ye in the remembraunce of me. The texte.

But now is there creapt in amõg you a very vnsemely vsage, that as oft as ye come together, the Lordes souper semeth not to bee the great matter, that is in hand, suche as he made with his disciples, but rather some troublous clamorous feast, without equalitie, because eche mã riotously and gloutonously, not lokyng for other, begynneth afore to eate his owne souper. Wherupon it foloweth, that the poore man is hongry, either because he hath nothing to eate, or because he cummeth not in season, and the ryche man that hath begunne his souper, is full and dronken, by meanes whereof that spirituall feast is two maner of wayes dishonoured, both because through pryde of the ryche men the poore are disdayned, whom Christ disdaineth not, & also because the Lordes souper is with surfetting and excesse defiled. At this souper is represented the misterie of christian concorde, no dealy, nor gut matter, for whom prouision should haue been made priuately in mennes owne housen, and not in the open assembly. Yf ye delyted to fyll your paunches, haue ye not housen, wherin ye maye so doe out of syght? Despise ye so farforth the open congregacion of christians, that in presence therof ye be not ashamed lyke glotons to vse your selfes, euen of purpose in the meane seasõ goyng about to make the poore ones ashamed, whiche haue nothing to set at table, whyles ye openly setforth your riottouse and costly fare? What shall I herein saye vnto you, ye Corinthians? Shall I prayse you? Certenly I would wyshe I had good cause so to doe, & for other thinges I much prayse you, but in this I cãnot prayse you. These maners far square frõ that souper of the lord, after whose example ye should among you kepe this holy feast. I maruayle, who they be that haue brought this euill custome amõg you: for I as an Apostle receyued of the Lord, that, which I also haue taught you, which is, ỹ our Lord Iesus the same nyght, in which he was betrayed by his disciple, and taken, toke bread, & when he had geuẽ thankes to God, he brake the bread, and sayed: take, eate, this is my body, whiche is broken for you to be deuided among all. The thyng, whiche ye see me to doe, the same doe ye herafter in the remembraunce of me. Note and marke here, all the disciples syt together at table with theyr maister: marke howe the table and meate was comon to all, not somuche as the traytour Judas excluded from the same, and one bread equally deuided among all. This dyd the Lorde with his disciples: and despise ye your brethren, and suche as are your felowes in religion.

After the same maner also, he toke the cup, when supper was doen, saying: This cup is the newe testamente in my bloud. This doe as oft as ye drinke it in remembraunce of me. For as often as ye shall eate this bread, and drinke this cup, ye shall shew the Lordes death, tyll he come. Wherfore, whosoeuer shall eate of this breade, or drinke of the cup The texte.

of the Lorde vnworthely, shalbe gyltie of the body and bloud of the Lord. But let a man eramen himselfe, and so let him eate of the bread, and drink of the cup. For he that eateth or drinketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe.

After the same maner, when he had distribute the bread, he toke the cup also into his handes, when the supper was already done, saying: this cup is the newe testamente, through my bloud, as often as ye drinke hereof, doe it in remembraunce of me. In this supper they all dranke of one cup, and among you the ryche menne are dronke, and the poore are athyrste. Christ would haue this feast to be kept among you in remembraunce of his death, and as a token of his euerlasting testamente, yet is it nowe kepte among you with ryot and dissencion. It is a misticall bread, wherof al men should in lyke sorte be partakers. As the cup also is holy indifferently apertayning to all, not prepared to apease mennes bodyly thyrste, but to represente a secrete matter, leste ye myght forgette, with what pryce ye were from the synnes of your former lyfe redemed. As often therfore, as ye resorte together to eate of this bread, and to drinke of this cup, ye goe about no bealy matter, but mistically represent the death of the Lord Jesu, whose continuall remembraunce shall cause you to doe your duties, but yll the tyme he returne to iudge all the worlde. Therfore whosoeuer eateth of this bread, or drinketh of the Lordes cup otherwise than is worthy of Christ, haynously offendeth, as which hath otherwise vsed the body & bloud of the Lorde, than he commaunded it should be vsed: for as muche as a thing, whiche is moste full of misteries, ought with all pureneſſe and reuerence to be vsed, for auoydyng of whiche inconuenience, let euery man first trye and eramen his conscience before. And vpon a through eramination had, let hym then eate of that bread, and drinke of the cup. And let hym that vpon examinacion of hymselfe fyndeth an vnmeteneſſe, abstayne rather, and make sacrifice to his bealy at home. For albeit the body and bloud of the Lord be a healthfull thing, yet whosoeuer therof doeth eate or drinke vnworthily, the same turneth to his poyson and destruccion, because he without reuerence, and with an vncleansed conscience presumed to come vnto so great a misterie, without due consideracion had, with howe great reuerence the body of the Lorde ought to be receyued. When Christe shall come, then shall suche be punyshed for violating this misterie, albeit in the meane season some also for the same offence are presently punyshed, for of this cumeth it, that among you so many sycke ly persons are founde, vexed with sondrye feuers and diseases, yea and many dye before theyr tyme, all which punyshmentes are certayne begynnynges and threatnynges of the iudgemente to come.

Let a man eramen hymselfe, & so let him eate of the bread, and drinke of the cup.

The texte. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherfore my brethren, when ye come together to eate, tarry one for an other. If any man honger, let hym eate at home, that ye come not together vnto condemnacion. Other thynges wyll I sette in order, when I come.

For yf before receyuing we had tryed and iudged our selfes, we should not so haue been iudged of the Lorde.

But

But yet better is it in the meane tyme to be iudged here, than in that dredfull daye to bee damned. For when we by goodes indgement are here with temporall and lyght meanes punyshed, we are not vtterly destroyed, but with punyshment chastysed, leste we nyght with synners hereafter bee damned for euer. Which thing I saye, because no manne shoulde flater hymselfe, yf vpon vnworthy abusyng of thys mistery, he neuertheless bee whole and sounde in bodye. Therfore my brethren, when you resorte to thys feaste, to thentent the same maye (as Christ gaue example) bee equall, tary one of you for another. That and yf among you any be so hungrye, that he can not for a tyme abstayne, let hym eate at home, and not at the mistticall and common feast, lest that, whiche was for your weale ordayned, be an occasion of your damnacion. And this haue I nowe herof sufficiently spoken. As for other thinges to this belonging, I wyll sette in order, when I come.

The. xii. Chapter.

Concernyng spiritual thynges (brethren) I would not haue you ignorant: ye know that ye were Gentyles, and went your wayes vnto dome ymages, euen as ye were led. Wherfore I declare vnto you, that no man speakyng by the spirite of God, defyeth Jesus. Also no man can saye that Jesus is the Lord, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of adminystratyons, and yet but one Lorde. And there are diuers maners of operacyons, & yet but one God whiche worketh all in all. The gyfte of the spirite is geuen to euery man, to edefye withall. For to one is geuen thorowe the spirite, the vtterannce of wysdom. To another is geuen the vtterannce of knowledge, by the same spirite. To another is geuen fayth by the same spirite. To another the gyftes of healyng by the same spirite. To another power to do myracles. To another prophecy. To another iudgemente to discerne spirites. To another dyuers tonges. To another the interpretacyon of tonges. But these al worketh euen the selfe same spirite, diuiding to euery man a seueral gyfte, euen as he will.



But now to speake some thyng concernyng the gyftes of the holy goste, (forasmuch as herein ye agre not wel neither) brethern, I would haue you remember, how that ye once were gentiles, at whiche tyme, according vnto the superstition of your elders, as ye were lead to deade and dome images, so went ye furth and followed. Then were ye lead with errour, but now are ye gouerned by the spirite of Christ. Now your former errour is not imputed vnto you, so that this remaineth, that as at that tyme your custome and vsage of lyfe was euen as badde as your deuylysh religion, so muste now the same bee vpryght and godly, as your newe religion is trewe and holy, so that it appeare, that whatsoeuer is doen among you, the same seme to be doen by the motion of the holy goste. Whatsoeuer is sayed or soung to the glorye of Christe, that same cometh of his spirite. Wherfore I declare vnto you, that no manne inspired with the spirite of god the father, defieth Jesus hys sonne. Nor can any manne with a true heart saye, that Jesus is the Lorde, but by the inspiracion of the holy ghoste. For all the goodnes therfore, that is in you, his free beneuolēce ought ye to thanke, and to his glory it shoulde bee bestowed. And though all men haue one spirit in dede, yet are his giftes diuers, which he, as his pleasure is, diuersly gyueth to diuers menne. The vse also and administracion of suche gyftes are in sondrye wyse bestowed, wheras the Lorde, whose gyftes they are, is but one.

yea and ỹ effect and operacion of the spirite in diuerse men diuersly worketh and gyueth lyke, whereas yet there is of al men but one god, of whome the power and actiuitie of al thinges, howsoeuer they be wrought in men, haue theyr begynnynges. Al gyftes therfore are to be ascribed to god onely, whether they be high or lowe, and there is no cause why any man of them, should be proude. Another mannes gyfte is it, that he hathe, and whatsoeuer a man hath by the inspiracion of the holy gooste, that same is for the comon profite gyuen hym, to edifie with all, and not to be proude of it hymselfe only. For to some one is giuen through the spirite of god, wisdome, to gyue therewith sage and trustie counsell. Agayne another hath by the goodnes of the same spirite gyuen vnto hym, by vtteraunce of knowledge, and rules of good order, to helpe the comon weale. Another hath by the same spirite gyuen vnto hym a stronge confidence, whiche according to the Lordes promyse moueth, yea mountaines out of theyr places. Another hath by the same, the gyfte to cure diseases. Some there bee also, that haue a singular power to worke miracles. Some hath the gyfte of prophecie, therwith either to open thinges to come, or els other hydden mysteries. Another hathe gyuen vnto hym through wyttie iudgement to put difference betwirte the spirites in menne, whether they bee of god or not. Some haue the gyfte to speake diuerse languages, whiche is a meane, that greatly serueth towarde the knowledge of holy scriptures. Another hath geuen vnto hym, either by inspiracion, or by knowledge of secret learnyng, to expounde and declare that, which the other spoke. For it is not to be supposed, that whosoeuer knoweth a language, alwaye vnderstandeth the secrete meanynge therof. But for hauyng suche gyftes let no man either stande in his owne conceyte, synce that he hathe is gyuen hym by another, nor yet for lacke of them bee greued, forasmuche as the gyfte is by the holye gooste frelye gyuen hym, whiche beyng but one workemanne bestoweth all these gyftes, as diuerse and soundrie as they be, in soundrye persons, gyuynge euery manne, as his pleasure is: wyllyng that through mutuall charitie eche mannes gyftes shoulde be comon to other, to thentente, that thys varietie myght make a pleasaunt consent and comlynes, and not dissencion. And why shoulde it not so bee in the misticall bodie of Christe, as we se it is in a naturall bodye:

The texte. For as the body is one, and hath many membres, and all the membres of one bodye though they be many, yet are but one body, euen so is Christ. For by one spirite are we all baptysed, to make one bodye whether we be Iewes or Gentyles, whether we be bond or free, and haue all droncke of one spirite. For the body, is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the eare saye: I am not the eye, I am not of the body: is he therfore not of the body? If al the body wer an eye, where wer thē the eare? If al were hearing, where wer the smelling? But now hath God set the membres euery one seuerally in the bodye as it hathe pleased hym. If they were al one member, where were the body? Now are there many membres, yet but one body: and the eye cannot saye vnto the hand: I haue no nede of the. Agayne, the heade cannot saye to the feete: I haue no nede of you.

For as, albeit euery mannes bodye bee one whole thinge, yet is it made of diuerse members framed together, but so yet, that one spirite geueth lyfe to all the members, of whome notwithstandinge euery one by hymselfe consydered are many and diuers, yet is there of all made but one bodye: euen so woulde Christe haue it to bee in hys bodye the churche, whereof we bee, because all we hauyng equallye receyued baptisme are through the selfe same

one

one spirite framed into one bodye, whether we be Jewes or Grecians, bonde or fre, men or women, maried or single, hygh or lowe. And the same spirite haue we all receyued, not withstanding it haue in diuerse of vs diuerse operacions. Nor is our body made of one parte onely, but of manye and diuerse. Nowe and yf the foote abasyng it selfe saye, I am not the hande, I haue with the reste of the body nothyng to doe, is it therfore no parte of the body? Or yf the eare bewayling her condicion saye: I am not the iye, I haue with the reste of the body nothing to doe, is it therfore not of the body? The diuers placyng and vse is not to the member reprochful, but this varietie rather apertayneth to the welth of the whole body. And what office soeuer is geuen to any part, the same is geuen vnto it to helpe the whole body. The iye is a goodly parte of the body, but yf the whole body were an iye, where were the eares? Again if the whole body were an eare, where were the nose? God foreseing this, made ỹ body of dyuerse members, & gaue euery mẽber his proper place and office, not as they deserued, but as his pleasure was. Now yf thys multitude and diuersitie of mẽbers were al brought to one, for example, to a nose, or an iye, where were the harmonie and comlynes of the bodye become? But nowe so is it not, but whereas euery member seuerally differeth from other, yet by reasõ they haue but one soule, the same make but one body, so that one member cannot lothe an other, be it neuer so vile. For neither can the iye as a more excellent parte of the body, or as a more familiar instrument of the soule, say vnto the hande, as a more vile parte: I haue no nede of thy helpe. Nor yet can the head, albeit it be the palace of our soules, saye vnto the fete, as lowest partes: I care not for your seruice.

Yea, rather a great deale, those membres of the body, whiche seme to be more feble, are necessary. And vpon those membres of the body, whiche we thynke leaste honeste, put we more honestie on. And our vngoodly partes haue more bewtie on. For our honeste membres nede it not. But God hath so disposed the bodye, and hath geuen the more honour to that parte whiche lacked, leste there should be any stryfe in the body: but that the membres should indifferently care one for an other. And yf one membre suffre, all suffer with hym: if one membre be had in honour, all membres be gladde also. The texte.

So farre vnsemyng is it, that any membre of the body should be despised, that rather contrarie wyse, suche as seme imperfiter partes of the body, vpon them, as necessarie, haue we a speciall care: and suche, as in comon estimacion are thought partes of lesse honestie, to them outwardly we geue great honour: and suche as seme vngoodly, to them ioyne we some comly vesture, with our diligence recompensyng that, whiche elswyse semeth vnperfite, knowyng well, that by the vncomlynesse of any parte, the whole body is dishurthypped. For suche partes, as of themselfe are beautiful, nede none outward ornament, for example, neither our faces nor handes, when that yet our priuey partes must be couered with honest apparel. And for this cause hath God the creatour of all, so wonderfully tempered and disposed the whole body in a meruayloose consent & agrement of so sondry partes, that to suche as semed to lacke some semelynes (albeit by nature no parte of the body is there vnsemely) by our diligence more honour should be adioyned, leste among the mẽbres selfe there myght dissencõ rise, among whom none is there, whose vse is not necessarie, but rather that eche one should indifferently care for and

defende

defende other, leste yf whyles through dissencion eche of them priuately fauoureth it selfe, the whole bodye and hys membres decaye and perysche. But muche rather, yf to any membre anye commoditie or discommoditie chaunce, the reste thynke thesame to belong to themselfe: or if any membre bee greued, with thesame the rest also are greued: or if anye one certayne membre bee honoured, also the other be gladde and reioyce therof. Wyll ye not at leastwise by this example leaue your stryuing one with an other, you I say, whiche are by the spirite of Christe more surely ioyned in one, than the membres of one bodye are by the naturall spirite coupled to gether.

The texte. Ye are the body of Christ, & membres one of an other. And God hath also ordeyned in the congregacion, first Apostles, secondarily Prophetes, thyrdly teachers, then, them that doe myracles: after that, the gyftes of healyng, helpers, gouerners, diuersitie of tonges. Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of myracles? Haue al the gyftes of healyng? Doe all speake with tonges? Doe all interprete? Couete after the beste gyftes. And yet shewe I vnto you a more excellente waye.

Howe is it that nature can doe more, than grace? Are ye not the bodye of Christ, or at the leaste some parte of his members? whom he hath after suche sorte placed in his bodye, whiche is the churche, that he hath geuen euery of them a conuenient degree and office. And in the firste and chiefe place hath he ordayned Apostles, whiche beyng as stuardes of the grace of the gospell execute here Christes office. Secondarely Prophetes, eyther to shewe thinges to come, or els to declare secret thinges. Thyrdly teachers, whiche beeing indued wyth learnyng and rules of good order, maye bestowe that they haue, for the common profite. Fourthly such as worke miracles to kepe vnder and subdue the power of deuyls, and to auaunce with them the name and glory of Christe. Fyftly suche as can heale diseases. And after them suche as can with theyr authoritie and counsel help other, that are in trouble, & through a singuler discreacion kepe the multitude in obedience. And laste of al such as by knowledge of the tōgues may be to other profitable. This varietie doth not only encourage, but also cōpell you to mutual loue & concord, forasmuch as eche one of you hath nede of others helpe. Are al Apostles? are al Prophetes? are al teachers? are all workers of myracles? haue all men the gyft of healing? doe all men speake diuerse languages? haue all men the gyft to expounde? No not so, but euery mā hath his owne proper gyft. No man must be disdayned, but yet must euery man endeuour to be endewed with such gyftes as among these are chiefe, and so styll encrease to such, as are better. For it is not to be supposed, that euery man hath his gyfte so geuen vnto him, that he is without hope to receiue better. And leste ye growe to arrogant of thē, I say vnto you, they are the gyftes of the spirite, but yet is the holy spirite of God wont with our endeuour & prayers to be prouoked both to geue his gyftes, and to encrease & mayntaine thē. Excellent gyftes are these, which I haue nowe rehearsed, but suche, as may be in vngodly men. But I will shewe you a more excellent waie, than al these, whereunto euery man must spicially endeuour, synce that without it nothyng auayle these gyftes, whiche we haue spoken of, and whiche ye yet in suche sorte folowe, as though there were none other.

¶ The. xiii. Chapter.

Though I speake with the tongues of men and of Angels, and haue no loue, I am euen as sounding brasse: or as a tynkling cymball. And though I could prophecy, and vnderstode all secretes, and all knowledge: ye, yf I haue all fayth, so that I can moue mountaynes out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothyng. The texte



Hygh gyft is it to speake with tonges, for whiche ye specially please your selfe. But though I speake with all tonges, not of mẽ only, (but to encrease the matter) also with the tonge of Angels, and haue not a feruent desyre to doe for my neyghbour, & to bestowe the gyft of God to the profite of all men: as vnprofitable shall I bee, as brasse, that with his bayne sounde breaketh the ayer, or as a cymball, that with his vnprofitable tinklyng troubleth the eares. Yea & if I haue also a more excellent gyft than this, for example, the gyft of prophecie, whereby I know all the secrete senses of the scriptures of God, (if so much haue chaunced to any one man to vnderstand al) yea if therwith be ioyned a perfite knowledge of all learnynges, & haue finally so strong a fayth, that I could with the same moue euen mountaynes out of their places, & lacke charitie, in bayne haue I all the other, for asmuch as they profite no body. Yf I haue so great a gyft to helpe other, ỹ what substance soeuer I haue, I would be content to bestow it al together for the relefe of the poore, yea if for ỹ ayde of such as are oppressed I would put my body in al ieopardy, yea eueu to be burned, & yet (yf it may possybly be) lacke charitie, ỹ is to say, a mynde desirouse euen freely to doe wel to other, of all my other gyftes haue I none aduauntage. By charitie only are we taught, how we should vse other giftes, which to haue is for a mã but bayne, if he cannot vse them. Other gyftes are sometime defaced with ambicion, sometime wt malyce, & sometime with dissencion, from al which infeccions farre is charitie. Euche other gyft hath his owne peculiar cõmodytie, but charitie can neither be corrupted, and her vse is moste common.

Loue suffereth long, and is courteous. Loue enuyeth not. Loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thinketh no euill, reioyseth not in iniquitie: but reioyseth in the trueth, suffereth al thinges, beleueth all thinges, hopeth all thinges, endureth all thinges. Though that prophecyinges fayle, either tonges cease, or knowledge vanyshe awaye, yet loue falleth neuer awaye. The texte

Charitie is mylde to suffer wronges, and also for this present lyfe commodiouse & courteouse. Charitie enuieth no man, but asmuch as she hath, bestoweth vpon other: Not euill tounged, but pleasing euery mane: not swelling, but lowly humblyng herselfe to other, nor thinketh any thing vnsemely for her, so that she maye doe good: nor seketh her owne priuate lucre, nor is thorough iniurye prouoked to reuenge: and so farre from doyng wrong for wrong, that she not so much as myndeth to be reuenged: so farre from doyng wrong herselfe, that she cannot in other abyde it: but rather reioyseth she in pure and godly maners, and of a readie desyre to doe good suffereth all thynges, be they neuer so paynfull:

so farre

so farre from conceyuing any euyll suspicion in any other, that he beleueth all thynges, and despaireth lyghtly of no man, but through a sure trust of amendemente stedfastly continueth in hope. And to be briefe, charitie neuer fayleth, so farre that after this life, when one manne shal haue no nede of an others seruice, yet shall charitable loue of myndes abyde styll, and neuer cease. And in what gyft soeuer for this time a manne encreaseth, charitie is neuer awaye, but is a perpetuall gyft, spread generally through the whole lyfe and state of christian menne: though it chaunce prophecying to fayle, or tounges to cease, or knowledge to be abolished by excesse of more ample knowledge.

The texte

For our knowledge is vnperfecte, and our prophecying is vnperfecte. But whan that whiche is perfecte, is come, then that whiche is vnperfecte, shalbe doen awaye. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde. But assone as I was a manne, I putte awaye chyldyshnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the chiefe of these is loue.

For that, whiche we of these thynges as yet possesse, is vnperfite, so that neyther our knowledge, neyther vnderstanding of misteries through prophecie, is yet ful and perfite. But when that is come, which is perfite, that which is nowe but halfe perfite, shall after a sorte be abolyshed. Euen as it is in nature, so hath christian religion her degrees, ages, and increase of ages. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, and imagined as a chylde: but assone as I became a manne, I cast awaye chyldishnes, then wholy applying my minde to such thinges, as are better, vntill that by lytle and lytle I attayne to the beste: wherto though I in this present lyfe come not, yet must I here doe my endeuour that I may haue it in the lyfe to come. A smal portiō is it of God, which we now by these gyftes vnderstande, and that not very clerely neyther, but as it were in the glasse of fayth we see but euen shadowes of heuenly thinges, and by scriptures, as it were in a darke speakyng, we haue of the will of God, a coniecture. But when the hygh perfeccion shall come, then shall we behold the trueth selfe openly. Now for this time know I God, but euen vnperfectly: then shall I being present know him presently, euen as I am knowē of him. For to be knowen of him, is to be beloued of him, and the more beloued any man is of God, somuch more fully & throughly shal he enioy the pleasure of that vnspeakable knowledge. And albeit for this present time other giftes cease as vnprofitable & not necessary, by reason that the doctrine of fayth is sufficiently establyshed, for whose enlarging & settling they serued, yet in the meane time abide the giftes of faith, hope, and charitie. Fayth wherwith we see a farre of the immortall lyfe to come: hope, by the which we trust to be partakers therof: and charitie, whereby we both loue God agayne, who hath so muche doen for vs, and our neighbour also for Gods sake. These thre gyftes excell al other, but yet among these is charitie chiefe, whom we ought eyther to thanke for our hope and faith, or at least wise without whom these are not to saluacion effectuall.

The. xiiii. Chapter.

The texte.

I aboute for loue, and couete fuithuall gyftes: but moste chiefely that ye maye pro-
phecye. For he that speaketh with the tongue, speaketh not vnto menne: but vnto God.
For no manne heareth hym. Howbeit in the spirite he speaketh mysteries. But he that
prophecyeth, speaketh vnto menne, for their edifying, for their exhortacion, and for their
comforte. He that speaketh with the tongue, profiteth hymselfe: he that prophecyeth, edi-
fieth the congregacion. I wolde that ye all spake with tongues: but rather that ye pro-
phecyed.

Be these thynges, which we have honourably rehear-
sed of the excellencie of charitie, make not to this pur-
pose, either to shewe that other gyftes are to be despi-
sed or vnlayned: but rather to teache, that ye shoulde
in suche sorte labour for charitie, that ye yet neuertheles
have in reuerence and beare a fauour vnto the
gyfte of diuersitie in languages, and the gyfte also of
interpretacion of the woorde, moste of al yet endeuou-
ryng to that of bothe, whiche is more profitable: that
is to wete, to prophecie, declaryng the spirituall sense to the wealthe of the
hearers. For he that dayly but speake with a tongue, speaketh not to men
to whome with his voyce he dooth no good, but speaketh to god, whome
he prayseth with woordes not vnderstande. For as touchyng the edifying
of other, yf he be not vnderstande, what maketh it matter, whether he holde
his peace or speake? The same manne as inspired with the spirite of god ut-
tereth mysteries, whiche, put case hymselfe vnderstande, yet he helpeth with
the same vpon no bodye: and put the case he doe good, yet he dooeth good,
but to hymselfe onelye. In vayne therfore speaketh he in the congrega-
cion, whome no manne heareth, and hym heareth not a manne whome he
vnderstandeth not: and belyde this, the spirituall woorde of god is not vn-
derstanden, vnlesse a manne perceyue the pitueye and mistical sence, which
the heauenly spirite of God meneth by the same woordes, whiche thyng no
manne canne doe, but by the speciall gyfte of the spirite. Contrarie, he
that dooth the office of a prophete speaketh not onelye to God, but also to
menne, by moueth and fourdeth wayes profityng them, whiles he bothe pro-
uoketh them well ipured to diligence, and suche as are slouthful to diligence,
and stirreth by and comforteth them, that are fayntе hearted. Marke, howe
great difference there is betwixte one gift and another. He that speaketh but
with tongues, profiteth onelye hymselfe. But he that by the gifte of prophe-
cie expounded the mysteries of scripture, edifyeth the whole congregacion.

He that prophecieth speaketh vn to men for their edifying.

Nowe then eueryne good thyng the more common it is the better it is.
To rehearse again therfore that, whiche I before sayed, leste ye myghte
paraduenture vnlayne the gifte of tongues, I tell you, that it is of it
selfe a great thyng, and a gyfte of the holye ghoste, and woulde wyshe, that

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all ye spake with tongues, yf it so seeme good, but yet woulde I rather wishe that ye excelled in the other, whiche is more perfite.

The texte. For greater is he that prophecyeth, then he that speaketh with tongues, excepte he expounde it: that the congregacion maye haue edifying. Nowe brethren, yf I come vnto you speaking with tongues: what shall I profite you, excepte I speake to you, other by reuelacion or by knowledge, or by prophecying, or by doctrine? Moreouer, when thynges without lyfe geue sounde (whether it be a pype or an harpe) excepte they make a distinction in the sounde, howe shall it be knowen what is pyped or harped? For yf the trompe geue an vncertayne voyce, who shall prepare hymselfe to the warre? Euen so lykewyse when ye speake with tongues, excepte ye speake wordes that haue signification, howe shall it be vnderstande what is spoken? For ye shall but speake in the aier: so many kindes of voyces are in the worlde, and none of them are without signification. If I knowe not what the voyce meaneth, I shalbe vnto hym that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. Euen so ye (for asmuche as ye coueite spirituall giftes) seke that ye maye excell, vnto the edifying of the congregacion. Wherefore, let hym that speaketh with tonges praye, that he maye interprete also. For yf I praye with tonges, my spyrite prayeth: but my vnderstanding worth no good. What is it then? I will praye with the spirite, and will praye with the vnderstanding. I will syng with the spirite, and will syng with the vnderstanding. For els, when thou blessest with the spirite, howe shall he that occupyeth the roume of the vnlearned, saye Amen, at thy geuyng of thankes, seyng he vnderstandeth not what thou sayest? Thou verely geuest thankes well, but the other is not edifyed. I thanke my god that I speake with tongues more then ye all, yet had I leuer in the congregacion to speake fyue wordes with my vnderstanding to the information of other, rather then ten thousande wordes with the tongue.

More excellent is he that prophecieth, than is he, which with a language vttereth holye wordes, but suche as no man vnderstandeth, excepte peraduenture he that fyrste spake with tongues, straight expounde, what he sayd, that the people maye yet thereby take some profite, and be edified. For in deede some there be, whiche not somuche as throughly vnderstande themselfe, what they sounded with theyr tongue. Of wordes vnderstanden soure fruite maye be taken, yf ye other wyse thynke, conceyue and imagyne, that I nowe fyrste came to you, and coulde do nothyng, but speake with languages: what good shall I do you, onles I so speake, that after I declare vnto you the mistery that I spake, by the gyfte of reuelacion, or els by the gyfte of knowledge eloquently intreat of such thinges, as apertayne to the knowledge of fayth, or by the gyfte of prophecie open vnto you by vnderstandinges, or by the gyfte of learnyng, teach you some such preceptes, as belong to good maners. Moreouer, euen thynges, that haue no lyfe, as a pype or a harpe, whiche are made and prepared for nothyng els, but to make a sounde, excepte they same make a certayne distinction in theyr soundes, and be wonderfull measures and harmony eyther in the argument or matter of the songe, or els the purpose, whereunto the songe moueth: that is to saye, yf these instrumentes doe nothyng, but geue a sounde, what profite or pleasure shall the hearer take, synce he can not discerne, what is played with the pype or harpe, whether it be merye or sadde? Or yf the trumpet make an vncertayne voyce, not puttyng difference in the heray soundes, whether it woulde haue men to begynne battayle, or to retreate backe, what auaileth it with a trumpet to make suche a noyse, synce the souldiar knoweth not, whereunto he is called? And euen lyke wyse, onles ye speakyng with tongues vtter such wordes, as represente some certayne and knowen matter to the hearers, ye shall speake in vayne, synce that, whiche is sayed of you, cannot be vnderstande, by meane wherof the speakers wordes shall not enter into the hertes

of

of the hearers, but shall with their bayne noyse onely fyll the ayer. Many and diuerse kyndes of tongues are there in the worlde, of whiche euerye one hathe his signification and power. The voyce maye of al men be hearde, but yf there be to the voyce nothing els adioyned, in vayne shal one of vs speake to another. For albeit eche of vs pronounce our languages well, yet because neither vnderstandeth other, it chaunceth, that bothe I, whiche speake Greke, seme an aliante to hym that is of Afrike, and he agayne an aliante to me, being ignorant of the Afrike language. Wherfore synce ye people of Corinthe of youre owne accorde folowe, and muche esteeme the gifte of the tongues, by mine aduise ye shall applye your selues to the obtayning of hygher matiers that ye to the whole congregacion maye become profitable. Whoso therfore hathe the gifte of languages, let suche one with prayer desyre of god, that he maye also receyue the gyfte of interpretacion. Elswyse, yf I praye with a tongue vnknowen to the people, for an exaumple, among the Grecians with the language of the Persias, or yf I speake a language, aswell vnknowen vnto my selfe, as to other, (as some are wont to do, which delyghte to sing a song in a straunge tongue, learned by them without booke, whiche they vnderstande not themselues) in suche case in deede my spirite and breathe vttereth wordes of prayer, but my soule is without frute, synce I lytle or nothyng profite my selfe thereby, and am also paynefull to other, and not onely vnprofitable, but also to be laughed at. What muste I do then? I wyll, when tyme and place require, praye with my voyce, but not therewith onely contented, I will praye with hearte and mynde, and with the instrumentes of my voyce syng oute the prayses of God, but not so contented neyther, I wyll syng with myne hearte and vnderstandyng, adioyning therto the knowledge of the tongue. For if thou exprelle and syng furth the prayses of God with a language, whiche no manne knoweth, howe shall the vnlearned, whiche aunswereth in steade of the people, make aunswere with the vsed woorde, Amen, when thou haste ended thy prayer of thankes? For by puttyng therto this woorde at the ende, that is confirmed, whiche was spoken before in prayers or Hymnes. For as ye knowe, this pageante, (as a manne maye call it) hathe diuers partes, so that the learned begynne, the vnlearned and confuse multitude applouyng that, whiche was sayed, with one voyce aunswere Amen. And howe shall any manne make suche aunswere, yf he knowe not, what thou sayest. For notwithstandyng that thou sayest, bee a holy thyng, and for thy selfe paraduenture good, yet in the meane season the people become nothing better, whiche is for that purpose resorted together, that by the hearyng of suche as are learned, they maye be the better, learnyng in the open place, how they shoulde lyue at home. But leste anye thinke me, as one ignorante of the tongues, not to fauour that gifte, as the common sorte of men vseth muche to auaunce and prayse suche poyntes, wherein themselues are skylfull, and to despise and dispraise suche thinges, as they knowe not, I geue thankes to God, that in the gifte of tongues I go beyonde all you, whiche for this knowledge moste stande in your owne conceites. For no kynde of language is there vsed among you, whiche I cannot bothe speake and vnderstande. And therfore whereas I more highly esteme the gifte of interpretacion, thā

Let hym that speaketh with tōgue, pray that he may interprete also.

the gifte of tongues, it is a proofe that I do it not of malice, but of an vpright iudgement, coumptyng the gifte of tongues a gyfte rather to be vsed in priuate places, than in open assemblies. For in the churche and assemblye of sayntes, rather had I speake foure or fyue wordes, that I fyrste vnderstandyng what I saye my selfe, maye afterwarde cause, that other lykewise vnderstande me, than in suche sorte to speake ten thousande wordes, as no man els vnderstandeth, nor parauenture my selfe neyther.

The texte. Brethren, be not ye thy ldren in wytte. Howbeit, as concerninge malicioulnes be chyldren: but in wytte be perfecte. In the lawe it is wrytten: with soundry tongues and with soundry lyppes will I speake vnto thys people, and yet for all that, wyll they not heare me, sayth the Lorde. Wherfore tonges are for a sygne, not to them that beleue, but to them that beleue not. Contrarywyse, prophecying serueth not for them that beleue not: but for them which beleue. If therfore when all the congregacion is come together and al speake with tonges, there come in they that are vnlearned, or they which beleue not: wyll they not say, that ye are out of your wyttes? But and yf all prophecye, and there come in one that beleueth not, or one vnlearned, he is rebuked of al men, and is iudged of euery man, and so are the secretes of his hert opened, and so fallyth he downe on his face, and worshyppeth God, and sayeth, that God is in you of a trueth.

Therfore brethren, synce (as I before sayed) godly lyke hath, as it were, certayne ages and increases, endeuour your selues to growe vp from lower to higher giftes, that ye seme not alwayes chyldren. Certayne gyftes are there, meete for suche, as haue lately begunne to profesle Christe: and certayne other are there, meete for them, whiche are in this religion more growen vp. Touching simple and hurtles manners, brethren I would ye continued chyldren styll, but in spirituall gyftes, I woulde ye wente alwayes forwarde, vntyll ye come to the highest. Nor thinke it nowe sufficiente for you to hurte no man, but labour muste ye beyng nowe ful rype, to be able to do good and to helpe all menne. It is the manner of chyldren to wonder at small thynges, and for trifles muche to please themselfe, but yet in procesle of tyme they despise suche toyes, as they before were proude of, and labour to obtayne greater thynges. And so lykewise hath christian fayth her beginnynges, wherein it is vnsemely for a manne to spende all his lyfe. That this is so, long synce testified god hymselfe, this wyse speakyng by the mouthe of his prophete Esai: with sundrye tongues and sundrye lyppes wyll I speake vnto this people, and yet for all that, they wyll not heare me. The gyfte of tongues therfore was geuen by god for the auauncyng and furtheraunce of the primatiue churche, that by this myracle vnbeleuers mighte be prouoked to beleue, whereas to suche, as beleue already, it is vnprofitable. But contrarywise the gifte of prophecie not onely serueth for vnbeleuers to make the amende they? lyues, but profiteth also the faythful, that they maye daylye in they? fayth become more stronge, and euery daye better in lyuyng. Besyde this, howe lytle profite the vse of languages hathe, euerye manne maye well see, by that the same dothe somtyme hurte and offende. For conceyue nowe, that the whole congregacion were comen together, and that euery manne spoke with diuerse tongues, being suche as are vnknowen: for example, yf one speake Hebrue, another Latin, and the third Greke, and yf in the meane season some such enter into your congregacion, as are christiā menne, or els vnbeleuers, ignorannte yet of the tongues, will not these, when they shall heare suche a confuse sounde of diuerse languages,

Prophecy serueth not for them that beleue not, but for them which beleue.

and

and vnderstande none, saye, that ye lyke mad and frantike men so fondely behaue your selues? Contrarywyse yf by the gyft of prophecie one teache, another gene counsell, one exhorte, and another comforte, and in the meane season some vnlearned straunger enter into your companye, or els an vnbeleuer, whiche both vnderstandeth, what ye saye, and is lykewise vnderstanden, doeth not suche one, whyles he knowledgeth in you perfite christianitie, both in himselfe condemne his owne superstition, and abhorre his owne diuelishe maners in comparison of your godlynes, and playnly seeth his owne conscience, whyles he by you heareth the vyght rule of true religion, from which he seeth himselfe vntyll that tyme farre swarued, fynding himselfe in suche faultes gyltie, as ye in woorde reproue and detest. By meane wherof this will finally ensue, that he beyng chaunged into a newe man, and repenting himselfe, will fall downe flat vpon the grounde, acknowledging & openly testifying, that ye are vndoubtedly inspired with the holy goost, nor speake lyke madde men whiche beyng with a diuelishe furie possessed powre out woordes, whiche neyther themselfes vnderstand nor other, betring a sounde, no man woteth what.

The texte. Howe is it then brethren? As ofte as ye come together, euery one of you hath a song, hath a doctryne, hath a tonge, hath a reuelacion, hath an interpretacio. Let all thinges be done vnto edifying. If any man speake with tonge, let it be by two or at the moste by thre, and that by course, and let an other interprete it. But if there be no interpreter, let hym kepe silence in the congregacio, and let him speake to himselfe and to God. Let the prophetes speake two or thre, and let the other iudge. If any reuelacion be made to an other that sitteth by, let the first hold his peace. For ye may al prophecie one by one, that al may learne, and that all maye haue comforte. And the spyrites of the prophetes are in the power of the prophetes. For God is not cauler of stryfe, but of peace: as (I teache) in all congregacions of the sainctes. Let youre wemen kepe silence in the congregacions: For it is not permitted vnto them to speake: but to be vnder obedience, as sayeth the lawe. If they wil learne any thyng, let them aske theyr husbandes at home. For it is a shame for wemen to speake in the congregacion.

What then must ye doe brethren? As ofte as ye resorte to the comen assembly, ethe of you bringeth his gyft with him: one hath a spirituall song to prayse God with all, an other hath doctrine to instructe mennes lyues with, one hath the gyft of reuelacion, to declare the hydden & darke secretes in holy scriptures, an other hath and is indued with the gyfte of tonges. Disdayne none of these gyftes, but let all in the congregacions be bestowed for the comon weale of the whole numbre, but yet so, that it be done without disturbaunce and confusion. And let them also, which are endued with the gyftes of tonges, haue theyr time & place, but so yet, that at one time nomore but only two speake, or at the moste thre, and yet not they together neither, but by course, nor let them speake only, but se, that there be one present, to declare to the people what they sayed. One interpreter is sufficient for two or thre of them, that haue the gyft of tonges, because it is not necessarie, that many woordes be spoken in languages. yf there lacke a kunnyng interpreter of the tonges, it is not nedefull, that he should speake in the cõgregacio: if he haue nothing, but the knowledge of the tonges, let him vse his gift, but in priuate places, and there prayse God, and edifie hymselfe, because that in the congregacion the comon busyneße is in hande. Lykewise let not all the Prophetes speake, but only two or thre, and that by course, but some suche would I to be present,

whiche haue the gyft to discerne the spirite of Prophetes, whether it be true or not, whiche can disproue thesame, yf ought be sayed, that is vnmete and vnbesemyng the spirite of Christ. But now if whyles one speaketh, he that sytteth by, begynneas one inspired by God in the meane time to speake, leste there myght be a confusion of voyces, let the first hold his peace. For then it appeareth, that the doubte is opened to the one, whiche the other sought for, synce that by inspiracio and mouing of the holy gost he letted the first to speake. And if ye this doe, none impediment is there, but all may prophecie, so that it be doen by course, and eche one in speaking geue place to other, that euery man may haue more fruite of knowledge, whyles euery Prophete sheweth, wherewith God hath inspired hym, that all may enioy and receyue more plentifull comforte, whyles euery one vpon the common weale bestoweth that, which by the spirite of Christe is geuen vnto him. Nor lay for your excuse, that suche as are inspired with the holy gost are not theyr owne men, no more then we see vnlished men to be. But thinke it muche otherwyse in madde men, than in suche as haue receyued the spirite of Christe, whiche in suche sorte ranysheth the minde, that a man is nethelesse his owne man, whether the matter require a man to speake or to holde his peace. Sober is this inspiration, and nothing els, but an enforcemente of a mannes godly mynde to suche thinges, as make to Gods glory. This spirite should somuche the more serue vnto the common quietnes, and so muche be further from contencion, becaule thesame commeth of God, whiche is the author of peace, and not of confusion and sedicion. And synce this is in all congregations of christian men obserued and kept, mete is it also, that it be kept in your metynges, yf ye wyll haue men to thinke them good, leste ye be thought to swarue from other in customes, from whom ye dissente not in religion.

For God is no causer of strife, but of peace.

And for this cause lette your wemen in solemne assemblyes holde theyr peace, leste yf, (as that kynde is to muche geuen to babling) there aryse vncomly confusion. For wemen are not authorized, to preache abrode, as chiefe doers of matters, but commaunded to be obedient vnto theyr husbandes. For in Genesis this speaketh God vnto the woman: thou shalt attend vpon thy husbandes will and he shall beare rule ouer the. Let wemen knowledge this lawe, not only by couerynge theyr heades, but also with silence, wherwith womanhead is moste commended. Some wyll saye, doest thou so farforth forbid women to speake, that thou wylt not suffer them for theyr learnyng to aske a question? Vtterly I forbid them in open places to speake, but yf there be any thing, which they vnderstand not sufficiently, and are desyrouse to knowe it, let them aske of theyr husbandes at home. So shall they neyther be defrauded of teachyng, nor doe any thing vnsemely. For surely an vnsemely syght is it to see a woman speake in the christian congregation, namely synce so to doe is coumpted a foule thing euen among the paynims. What meaneth this, ye Corinthias, that ye should be greued to kepe that custome, whiche is of al other kept-

The texte. Sprong the worde of God from you? either came it vnto you only? If any man thinke himselfe to be a Prophete, either spirituall, let him knowe what thynges I wryte vnto you. For they are the commaundementes of the Lorde. But and if any man be ignoraunt, let him be ignoraunt. Wherfore brethren, couete to prophecye, and forbydde not to speake with tonges. Let all thynges be doen honestly and in order, (among you.)

Came

Came the gospell fyrste from you, that other muste be compelled to kepe your customes: or is the gospell come only to you? yf ye neither be the fyrste, that receaued the gospel, nor the onely menne that profesſe it, why disdayne ye to frame your selfes after the customes of others? And yf anye among you be a prophete, or seme otherwyse indued with spirituall gyftes, let hym be assured, that suche thynges, as I wryte vnto you, are no commaundementes of myne, but the Lordes. But yf any manne through contencion so vse hym selfe, as though he were ignorannte, despising theſe thinges, as though they were but mannes rules, let suche one at his owne peryll be ignorannt, surely god wyll lykewyse be ignorannt of hym and refuse hym. I wyll not strive with you in this matter, but thinke this sufficient for my parte, that I haue giuē you warnyng. To finisshe therfore this matter, labour brethren, to haue the gyfte of prophecie, being a gyfte of muche more excellency, but so, that in the meane season such be not restrayned to speake with tounges, which haue no gyfte els, so that all thynges bee done comly and in an order, as I haue tolde you, leste by the contrary any dishonesty or trouble chaunce.

The. xb. Chapter.

Brethren, as pertayning to the Gospell which I preached vnto you, which ye haue also accepted, and in the which ye contynue, by the which also ye are saued: I do you to wyt, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. The texte.



But now because I heare say brethren, that some of you doubte of the ryssynge agayne of the deade, of suche I meane, as through a pryde in worldly knowledge styll remaynyng in them cannot yet herein bee perswaded, touchyng this article. I neede to teache you no newe thynge but onely call to your remembraunce, the gospell, whiche I fyrste taught you, and which ye once receaued, wherein hetherto ye continewe, and by meane wherof ye obtayne saluacion: insomuche, that it is bothe for me superfluous to teache you the same agayne, whiche I once wel taught you, & for you also lytle honestie, inconstantly to fal backe from that, whiche ye once fauoured, speacially synce ye haue experience, that my preaching of the gospel is a doctrine effectuall to saluacion. Now is this poynte, to beleue the resurrection of the dead, the chiefeste parte of the doctrine, of the gospell. Wherein ye ought so to be assured, that ye therof doubte not, onles ye haue gyuen credence thereto in vayne, as god forbid ye shoulde. For what auayled it to fauer and embrace the gospell yf ye denie the principall parte of the same, that is to wete, that the deade shall lyue agayne?

For fyrst of all I deliuered vnto you, that which I receaued: how that Christ died for our synnes, according to the scriptures: And that he was buried, & that he arose againe the thyrd day according to the scriptures: & that he was sene of Cephas, the of the twelue. After that was he sene of mo then fyue hundred brethren at once of which many remayne vnto this day, & many are fallen asleepe. After that appered he to Iames, then to al the Apostles. The texte.

We thinketh ye should chiefly remember that thing which I fyrst taught you by mouth, and nowe reherse vnto you the same by wrytinge, being such also, as ye once receaued: which is, that the Lorde Iesus Christe dyed, and by hys deathe deliuered vs from synne, makyng a mendes for our offences as the scriptures many hundred yeares before sayed shoulde bee, that he,

should lyke a lambe, bee led to the slaughter, that through hys stripes he might heale our synnes, and by his death vpō the crosse raigne and suppresse the tyranny of the deuill. Beside thys ye muste also beleue, that he not only verely dyed for you, but was also buried, and the thyrd daye rose agayne, which also was long before prophecied, in the darke sayinges of prophetes, to thentent ye should the better beleue, when that is done in dede, whiche god by holy men promised should be. For this speaketh Osee: after two dayes, and the thyrd day will we rise againe, and lyue in the syght of hym. Againe, Dauid thys wyse speaketh: thou shalt not leaue my soule in hell. And because ye should more stedfastly beleue, beside thys I taught you also, howe after that he was risen agayne, he shewed hym selfe playnly and euedentlye to many, fyrst to Cephas, then to the twelue, after that was he sene of more, than fyue hundred brethren gathered al together. And lest any might doubt of the trewth of this history, of all thys noumber many are alyue euen vntyll thys daye, and some are dede. After this was he sene of James, whiche was called brother of the Lord, and was fyrste byshope of Hierusalem. Then was he sene of all the disciples, not only of the twelue, whiche were fyrste called apostles, whiche name was after derined into many.

The texte. And laste of all he was sene of me: as of one that was borne out of due tyme. For I am the leaste of the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God, I am that I am. And hys grace whiche is in me, was not in vayne: but I laboured more abundauntly then they all: yet not I: but the grace of God which is with me. Therfore, whither it were I or they, so we preache, and so haue ye beleued.

And last of al was he sene of me, as of an vnseasonable borne apostle, which after the full tyme was at the laste, lyke an vnperfite chyld, rather caste, than wel borne. I complaine not, because I laste sawe the Lord, but coumpte it a greate matier, that I deserued to se hym. For I am the leaste of the apostles and vnworthie to be called an apostle, because I persecuted the churthe of god, whome the apostles stablysh. Unworthy therfore was I euen asmuche as at laste to be chosen into the felowshype of thapostles, but the fre goodnes of god vouchsaued to gyue me this honoure, notwithstandyng I deserued it not, so that what soeuer I am, al is of hys goodnes, and not of my deserupnge. And I suffered not hys grace in me to be either idle or baraine. For albeit in order of time I be laste, yet in preaching of the gospel am I not behynde thē, but haue laboured more, than any other of the apostles, which I saye, leste for thys any myght lesse esteme myne authoritie, because I was laste chosen to bee an apostle. Howebeit this labor of myne, I vouche not as myne, but gyue al to goddes goodnes, by whose helpe all was wrought. To retourne therfore to the matier, whether in preachyng the gospell theyr authoritie bee more, or myne, it lytle forceth, sure is it, that we with one assent preache one thinge, and that, whiche we with one assente preached, that beleued ye, as a sure and an vndoubted doctrine. We alwaye teache one thinge: this remayneth, that ye lykewyse continewe in one beliefe, not nowe doubting agayne of that, wherupon ye were once agreed.

The texte. If Christ be preached how that he rose from the dead: how saye some among you, that there is no resurrection of the dead? If there be no rysing agayne of the dead: thē is Christ not risen agayne. If Christ be not ryse agayne, then is our preachyng in vaine, and your fayth is also in vayne, ye and we are founde false witnesses of God. For we haue testifyed of God, howe that he raysed vp Christ: whom he raysed not vp, yf it bee so that the deade

rise

ryse not agayne. For yf the deade ryse not agayne, then is Christ not rysen agayne. If it be so, that Christe rose not agayne, then is your fayth in vayne, and ye are yet in your synnes. Therfore they which are fallen aslepe in Christ, are perysshed. If in this lyfe onely we beleue on Christe, then are we of all men most miserable. But nowe is Christe rysen from the dead, and become the fyrst frutes of them that slept. For by a mã came death, and by a man came the resurrection of the dead. For as by Adam all dye: euen so by Christ shall all bee made alyue: but euery manne in his owne order. The firste is Christe, then they that are Christes at hys commynge. Then cometh the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite and power.

Yf by all the apostles wytnesses it hath been, and is styll preached, that Christe the prince and author of resurrection is rysen agayne from deathe, what malapertnes is it, that among you some saye, that there is no resurrection of the deade? For yf there be none, then foloweth it, that not so muche as Christ hym selfe is rysen agayne. For to what purpose is it, that oure heade and captayne shoulde ryse, but to go before, and prepare the resurrection of vs his members, openyng the way to vs all? And yf Christ be not rysen, certaynly vayne is our preaching, vayne is also your belefe and truste. And yf we be certaynly perswaded, that Christe is rysen agayne, aswell perswaded and beleue must we, that we shall ryse agayne, for whose restoring to lyfe he rose. yf we ryse not, this foloweth, that bothe you and I haue not only loste our labors, I in preachyng, ye in beleuyng, but are also founde wrongful agaynst god, of whome we falsly reported, that he raysed Christe from death, whome he raysed not, as he in dede raysed him not, yf other dead menne ryse not againe. For either muste ye beleue bothe, or deny bothe, because that of the heade and members there is but one resurrection. yf the deade ryse not, for whose sake Christe rose, then Christe hymselfe rose not. And yf Christe rose not, vayne was your belefe, that he is rysen, and in vayne beleued ye, that through a truste and confidence in him ye were made free from synne. Wherupon it also foloweth that ye are styll subiecte to your former synnes, nor hath baptisme, wherby we in the meane season through Christ spiritually ryse agayne from syn, wrought anything in vs. They also, whiche haue dyed with this truste, and with this hope haue patiently suffered cruel martyrdome and death, are vtterly goen for euer, yf there be no hope of resurrection. And yf all oure hope conceaued of Christe reache no further, than for the terme of this present lyfe, we be not onely wretched people, but also more miserable than they, whiche to Christ are straungers. For they yet haue after a sorte the pleasures of this present lyfe, wheras we are both here in trouble for Christes name, and shall after this lyfe haue no rewarde, yf we ryse not body and soule agayne. But god forbyd, that any manne to his owne destruccion haue any suche fonde belefe. But rather yf ye beleue that Christ is rysen agayne, as euery godly manne dothe, therof foloweth necessaryly, that we shall also ryse againe. For in hym began resurrecction, whiche shall in vs bee made perfyte: and as he takyng agayne his bodye vpon hym rose from deathe, so shal we bothe bodye and soule ryse agayne, leste otherwyse the heade myght bee deuyded from his members. He as prince and capitayne fyrste rose agayne, as the fyrste frutes of all suche, as dye with hope to ryse agayne.

For yf the deade ryse not againe, then is Christ not rysen agayne.

He began resurrection, other straighte folowed, as companyōs of the lordes resurrection, and we in time to come shal folowe them. For it is not to be doubted, but that he wyll lykewise doe in all his members, as he hath done not onely in hym selfe alreadye, but also in many holy menne. For we muste by imaginacion conceaue two bodyes, one subiecte to deathe, whiche began in Adam, another apoynted to lyfe immortall, whiche had his beginnyng in Christe. Therfore as at the begynnyng through one mannes synne deathe entred, whiche being as it were from the heade derined into the membres rageth and infecteth all menne: so by one manne, whiche was vtterly free from all synne, came in resurrection of the dead. For throughe only Adames offence all we that descended of hym, are subiecte to deathe: and throughe Christes only innocencie, all suche shalbe restored to lyfe immortall, as haue deserued to bee ioyned into hys bodye. All shall ryse agayne, but yet euery manne in his order: the fyrste of all is Christe, then suche as cleaue vnto Christe, as the partes of the bodye cleaue vnto the heade, of whome, a certayne, goynge out of theyr graues, rose with Christe, and the reste shall all ryse at hys laste commyng. And when the resurrection of the whole body is done and paste, then shall nothynge remayne, but an ende of thys worldly alteracions: whiche shal not bee before the vtter abolyshment of ꝑ tyrannye of death, what tyme Christe as a victorious conquerour shall delyuer vp a quiet and a peasyble kyngdome to god his father, to whome by subduyng his enemies he restoreth his dominion: and after that he hathe dryuen awaye vtterly from hys whole bodye, and brought to nought, all the power, rule, and authoritie of his aduersaries.

The texte. For he muste raigne tyll he haue put all this enemyes vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayth all thynges are put vnder hym, it is manyfeste that he is excepted, whiche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hymselfe be subiecte vnto hym, that put all thynges vnder him: that God maye be all in al. Elles what do they, which are baptised ouer the dead, yf the dead ryse not at all? Why are they then baptised ouer them, yea, and why stande we allwaye then in ieoperdye? By oure reioysyng whiche I haue in Christe Iesu oure Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auaunrageth it me, yf the dead ryse not agayne? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceaued: euell woordes corrupte good manners. Awake truely out of slepe, and synne not. For some haue not the knowledge of God. I speake this to your shame.

For so long necessary is it, that the sonne shoulde labor and trauayle about the recouery of the kyngdome to god his father, vntyl that he haue vterly subdued all hys enemies, and so treade them downe vnderneyth hys feete, that there bee no rebellion at all, nor feare of euyll. Through synne deathe raigneth, and through death, ꝑ deuyll. When synne is extinguished, then shall deathe raigne no longer. And albeit in thys lyfe we to our power labour about it, yet shal we not fully haue it, vntyll that by the laste resurrection, al the power of death shal be quite abolyshed, when our laste enemye of all, whiche moste stubbernly rebelled, shall bee banquished for euer.

For by thys waye hathe the father decreed, that all thynges shall become subiecte vnto hys sonne, as it is wrytten in the psalmes: thou haste put all thinges vnder hys feete.

But when scripture sayeth, that all thynges shalbe vnder the fete of the sonne, it is not to be vnderstanden that the sonne shall only possesse that kyng-

kingdom, the father being excluded: for the kingdom of the father and the sonne, is all one kyngdom. This new and peculiar kyngdom, wherin there shalbe no rebellion of synfull desyres against the will & pleasure of God, the father recouereth vnto himselfe by his sonne, which he in such sorte vseth with his sonne in cõmon, that nethelesse in the father the authoritie remayneth, as in him, of whom the sonne receiued thesame kingdom, which is in suche sorte fully and wholy the sonnes, that yet the father loseth nothyng, synce of both there is but one will. And then when all thinges shalbe subiecte to the sonne, then shall the sonne selfe, wholy, that is to saye, with his bodye mistical, yelde and submitte hymselfe to the father, by whom as chiefe doer, al thinges became subiecte to the sonne, that thencefurth no not in the members shall there any thing be lefte, whiche shall to Christe be contrarie: but that the whole sonne shall consente with the father, of whom as of the first begynner, al thinges shall depende, to whom as chiefe doer, all men shall geue thankes for all that euer in any tyme and place hath been well done. Nowe wheras I long synce taught you this, and ye lykewyse learned thesame, what meaneth this, that some nowe doubt afreshe, whether the dead shall liue againe? Wherof if there be no hope, vayne is their labour, which albeit more superstitiously, thã godly, in steade of the dead receyue baptisme, fearyng leste suche one, as dyed without christenyng, shall not ryse among ryghteouse people. And to auoyde thys, they prepare one, which in steade of the dead maye answere, that he beleueth, and desyreth baptisme. These mennes fayth I allowe, but their doynges I allowe not. For as it is folyshnes to thynke that another mans baptisme helpeth the dead, so beleue they truely and well, there shall a resurrection be. For yf they thought, that the dead mã should nomore ryse againe, neuer would they for his sake be so careful. yea & we our selfes do folishly, which for Christes doctrin dayly put our life in ieopardie, if after such greuous tormẽtes no reward folow. Nor are we only in ieopardie, but also in maner dye dayly, by that we oftetymes stãd in some new ieopardy, nor are dispatched with one kinde of death. And as in this my saying I lye not, so may I alwaies glory in this reioysing, which I haue through Jesus Christ our lorde, to whose glory turne al the miseries, which we suffer. Wheras amõg the Ephesiãs for Christes gospel I suffered so much trouble, ẏ I could not chose, but fyght w̃ beastes, as one most surely apointed to dye, what profite was there in, or what gayned I therby, if the dead ryse not again? What madnes is it without compulsion to sustaine so many troubles, if assone as a mã is once dead, it nothing force, howe he hath lyued? yf we after our death be paste all hope, what remaineth there, but ẏ we, as the wicked persons spake in Esai, distrusting the promises of ẏ life to come, & measuring all the whole state of blysful life by worldly commodities, say: let vs eate & drinke, for to morow we shal dye. That we take in thys lyfe, that and nothyng els is our owne, for after death we be nothing. The philosophers or false Apostles syng suche songes in your eares paraduenture, but beware leste with theyr tales they deceyue you, and bryng you into a perylouse errour, alwayes remembryng, what was truly sayd of a certaine poete of yours: euyll woordes corrupte good maners. Of idlenes and wanton lyuyng

By our reioysing whiche I haue in Christe Jesu our lorde I dye dayly

groweth

groweth this diſtruſte, whyles ſome knowing their owne enormities, deny that there ſhall any reſurreccion be: in ſuche blyndenes of ſynne are they which lyue wyth out regarde of godly lyfe. But awake ye through the ſtudy of ryghteouſnes, leauing your pleaſures, leſte ye fal with other into the greate ieopardye of diſtruſt. For albeit there be ſome amonge you, whiche ſwell and are proude of their worldely wyſedome, yet are they ignorannt of the hygheſt parte of wyſedome, in that they knowe not God, nor beleue that by his might the dead can be reſtored to lyfe againe, not with ſtanding his almyghtie power: nor yet remembre, that it is an eaſyer thing to reſtore that, whiche is decayed, than of nothing to make ſomewhat. This tell I you, not of any diſpleaſure, but to the entente ye ſhould for ſhame hēcefurth nomore geue eare to ſuch, as labour to make you beleue ſuch foliſhe and deuiliſhe poynies.

The texte.

But ſome man wyll ſaye: howe aryſe the dead: with what body ſhall they come: Thou foole, that whiche thou ſoweſt is not quyckened, excepte it dye. And what ſoweſt thou: Thou ſoweſt not that body that ſhalbe: but bare corne (as of whete, or of ſome other) but God geueth it a body at his pleaſure, to euery ſede his owne body. All fleſhe is not one maner of fleſhe: but there is one maner of fleſhe of beaſtes, another of fiſches, and another of byrdes. There is alſo celeſtiall bodyes, and there are bodyes terreſtriall. But the glory of the celeſtiall is one, & the glory of the terreſtriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the ſtarres. For one ſtarre differeth from an other in glory. So is the reſurrecciō of the dead. It is ſowen in corrupcion, it ryſeth againe in incorrupcion. It is ſowen in dishonour, it ryſeth againe in honour. It is ſowen in weakenes, it ryſeth again in power. It is ſowen a naturall body, it ryſeth again a ſpirituall body. There is a naturall body, and there is a ſpirituall body, as it is alſo wrytten: the fyrſt man Adam was made a lyuing ſoule, and the laſt Adam was made a quickenyng ſpyrite. Howbeit, that is not fyrſte whiche is ſpirituall: but that whiche is naturall, and then that whiche is ſpirituall. The fyrſte manne is of the earth, erthy: the ſeconde manne is the Lorde from heauen (heauenly.) As is the erthy, ſuche are they that are erthy. And as is the heauenly, ſuche are they that are heauenly. And as we haue borne the image of the erthy, ſo ſhal we beare the image of the heauenly. This ſay I brethren, that fleſhe & bloud cannot inherite the kyngdome of God. Neither doeth corrupcion inherite vncorrupcion. Beholde, I ſhew you a miſterie. We ſhall not all ſleepe: but we ſhall all be chaunged, and that in a momente, in the twinkling of an eye by the laſt trompe. For the trompe ſhall blowe, and the dead ſhall ryſe incorruptible, and we ſhalbe chaunged. For this corruptible muſte put on incorrupcion, and this mortall muſte put on immortalytie. When this corruptible hath put on incorrupcion, and this mortall hath put on immortalytie: then ſhalbe brought to paſſe the ſaying that is wrytten: Death is ſwalowed vp in victory: Death where is thy ſtyng: Hell where is thy victory? The ſtyng of death is ſynne, and the ſtrength of ſynne is the lawe. But thankes be vnto God whiche hath geuen vs victory, thorowe our Lorde Jeſus Chriſte. Therfore my deare brethren, be ye ſtedfaſt and vnmouable, alwayes ryche in the worke of the Lorde, for as muche as ye knowe, howe that your labour is not in vayne in the Lorde.

But nowe ſynce it is certaine, that a general reſurrecciō ſhalbe, ſome curious perſō wil aſke: after what ſort ſhal it be, & in what kind of bodies ſhal men riſe? ſynce the bodies, whiche we now haue, are tourned into aſhes, & earth, or into ſome other thing more vile. Thou foole, which maruaileſt, howe God can once doe in reuyuing bodies again, that nature dayly worketh in a ſede caſt into the grounde. Thou ſoweſt a drye dead ſede into the earth, & there agayne theſame beyng putrified ſemeth to dye, & ſo finally growyng out of the earth, as it were, lyueth agayne and groweth, nor coulde theſame in any wyſe lyue agayne, onleſſe it be fyrſte dead and buried. But nowe groweth the ſede vppe in another fourme, that it had,

when

when it was cast into the earth. Into the earth is cast a lytle, byle, blacke and drye grayne, which beeng by continaunce of tyme putrified there, in due season groweth vp, and becommeth fyrst a tender grasse, and then a stalke, and so at the laste an eare. Of all whiche three there appeared none in that small grayne, which thou before dydest cast into the earth. Euery sede hath his power, which, when it is growen vp, appeareth, so that it may now seme vtterly to be an other, where thou in dede knowest it to be the same, saue that it is chaunged into a better forme. Seest thou not, of a lyttle kernell, howe greate a tree groweth? howe myghtye a stemme there is, howe the rootes spreade, howe large boughes, what a noumbre of braunches, howe pleasaunte blossomes, and plentefulnes of fruyte there is? Of all which there was nothyng, when thou dydest cast that sealye small kernell into the grounde. And yet at that tyme all these thinges dydest thou hope for, vpon trust conceiued of ỹ workes of nature: and darest thou not vpon trust of Gods almyghtye power surely looke for the lyke to be done by God? A kernell it was, that thou sowedste, and not a tree, and yet geueth God to that kernell once quickned, a body, suche as his pleasure is, which geueth euery kynde of sede a speciall property, that wheras all growe agayne, yet haue they not in all poyntes theysame forme they had before. And after lyke sorte is it in all kyndes of beastes, whereof euery one hath his seueral sede, so that of euery seed euery beaste can not be engendred. And though this to all beastes be commen to haue a fleshy body, yet is there betwixte one flesh and an other no small difference. For the flesh of men is of one maner, and the flesh of beastes, fyshes and byrdes is of another. Lykewise also though such creatures, as lacke lyfe, be called bodies, yet is there a diuerse forme in heauenly bodies, and in earthly, as in stones, water and earth. yea and as there is of heauenly bodyes one beautie and comlynes, and of earthly an other, euen so a diuersitie is there among the heauenly bodyes them selfe. Fyrste nether is there lyke glory and bryghtnes of the Moone, with the sõne, nor of other starres with the Moone, and briefly euen the verie starres selfe in brightnesse differe one from another, for all are not as bryght as the day starre is. Lykewyse at the resurrection all men shall ryse with theyr owne bodyes, but yet in an vnlyke glory, without doubte as it shal please God to gyue them, and as they in this lyfe haue deserued. For the vngodly shall rise in one fourme & the good in an other. Among them also that are good, euerie one, as he hath in this lyfe vsed hymselfe, so shal he excell other in the gloriousnes of his new bodye. yet generally all good men shall haue a muche more actiue bodye, than was that, which they by death forsoke. And as it is in nature to couer the seed vnder the earth, the same is in the matter of resurrection, the buriall of the deade bodye. And that whiche in the seede is growyng agayne, is in the bodye rysyng agayne. And as in the one, that is muche better, which groweth vp, than was that, which was caste into the earth: euen so here, albeit it be the same bodye, that ryseth agayne, yet is it farre vnlike. There is sowen as it were a grayne into the earth, a body subiect to corruption, but the same shall ryse againe without all corruption. There is hydden in the earth a byle body & lothsome, but there shall ryse againe a body both glorious and honourable.

All flesche is not one maner of flesh.

There

There is buryed a bodye, whiche euen when it lyued was weake, but it shall ryse agayne full of power and myght. There is buryed a bodye, which albeit were alyue, yet were it grosse and heauye, and by the reason of that bourdaynouse to the soule, gouernour of the same, but there shall ryse agayne not a naturall, but a spirituall bodye, whiche shall to the soule be no let, whither soeuer it moue. For this is a difference of bodies also, one is naturall, whiche hath neede of meate and drynke, and is wearyed with labour, whiche is diseased, whiche with age weareth awaye, which with his grosse and fautie instrumentes, ofttimes letteth the intent of the soule, which by reason of frowarde desyers oftentimes prouoketh to vyce, to whome yf the soule be obedient and geue ouer, the same is as it were tourned into the body, and groweth out of his nature into flesche: another is spirituall, which being in this lyfe by lytle and lytle purged from sensual appetites and desiers, and after by resurrection renewed agayne, is in maner transfourmed into the nature of the soule, to whom it by godly desyre applyed it selfe: that as oure soule obeyng the spirite of god is rauished and in maner transformed into him: so maye our bodyes beyng obedient vnto the soule be pourged, and shakyng of his grossenes be purified into such a body, as is very lyke to the soule. This grosse and earthly body receiued we of our first father Adã, which as he was made of earth, so was he subiect to earthly desiers. But there is an other secõde Adam, not somuche the begynner of our natiuitie, as of our resurrection, which as he hath an heauenly beginning, so was he fre from al infection of earthly desyers. And so reade we in Genesis: The fyrste man Adam was made to lyue through ỹ benefite of the soule, but yet so, that the soule beyng as it were bound to the grosse body should do nothing, but by bodily instrumentes, or at the leaste by some material meane. But after him was geuen a seconde Adam, which as he was conceaued by the holy goste, so should he geue lyfe to his, not this grosse lyfe, whiche we haue in many poyntes common with beastes, but a spirituall and a heauenly lyfe. By Christ therfore are we repayred in al poyntes into a better state. For that thing, whiche is in time firste, is also in substance more grosse, and that by the order of nature. We nowe beare about with vs a naturall bodye, and in tyme to come we shall haue a spirituall bodye. As the grosse parent of our stocke went before, so folowed Christ the begynner of a newe generacion. And what sorte of one the earthly parent was, suche are his posteritie, that is to saye, men gyuen to earthly desyres. And agayne what kynde of one the heauenly Adam was, such are they, which are borne agayne in hym, that is to wete, wholy delyted with heuenly thinges.

The fyrste manne is of the earth earthly.

For we must for this state begyn that here, which we intende hereafter perfitely to enioye. As before baptisme in vngracious maners we resembled the nature of our fyrst father, so being borne agayne vnto Christ through baptisme, we muste nowe in heauenly lyfe resemble oure heauenly father. And yf we this do not, neither shall we be here partes of Christes bodye, nor in tyme to come gloriously ryse agayne. In deede admitted are we into the kyngdom of god: but this I tell you brethren, that flesh and bloud, that is to say, men of the first generacion cannot come to the enheritaunce of the kyngdome of God: nor the lyfe whiche is with syne corrupted,

shall

shall haue the inheritaunce of lyfe immortall. And because ye shall be ignorant of nothyng apertaynyng to the maner of resurrection, beholde I tell you a misterie. We shall not all dye, for the laste daye shall peraduenture fynde some of vs alyue, but yet shall all we be chaunged to the glory of immortall lyfe, whiche here after a sorte abstaynyng from the infection of synne through godly conuersation, begynne the immortal lyfe to come. This chaunge shal not be made by lytle & lytle, as we see naturall thinges chaunged, but in a minute & twynkling of an eye, at the sounde of the laste troumpe. For the troumpe shall blow, at the voyce wherof suche as then are dead shall ryse immortall. And we, whiche shall at that day be found alyue, beyng so daynly chaunged shall lyue after an other sorte, that is to say, as they doe, which are ryssen again. For necessary it is, that before we perfitly possesse the kingdom of heauen, we vtterly put of al earthlynes, and that this our corruptible body be made incorruptible, and this our mortal body become immortall. When this is so, than shal that verely be performed, which the Prophete Osee foreseing sayth, reioysing at the vtter destruccion of death: death is swalowed vp through victory. Where is now death thy stynge? o hell where is thy victory? The sting of death is synne, & the strength of synne is the lawe, which by occasion geuing prouoketh vs to synne. When the lawe is taken away, the power of synne is faynt and feble, when synne is taken awaye, the power of death ceaseth, by reason that the stynge is taken awaye, wherwith she is wonte to stryke vs. Vnable were we vtterly to fyght against such violent aduersaries, were it so, we had no strength but our owne: thankes therfore be geuen to God, which hath caused, that if we wil, we may wynne this glorious victory through Iesus Christe our Lorde, whiche for our sakes with his death ouercame death, and toke vpon hym to purge our synnes. Therfore my dearly beloued brethren, synce it is certaine, that the resurrection shalbe, and synce it is known what blysse & glory men shall enioy therby, which yet no man shal receiue, but such as here, by forsaking synne, and by godly liuing begynne it, doubte not of that ye haue once beleued, nor suffer your selfes with the talking of vngodly persons to be moued from your right receyued fayth, but rather apply continually to profite in such thynges, as may bryng you into Gods fauoure, that ye become euery day better than other, preparyng your selfes agaynst the resurrection to come. Nor thynke ye to take paynes, assuryng your selfes, that through Christes helpe for transitorie labours ye shall receyue ioyes without ende.

Death is swalowed vp in victorie. &c.

The. xvi. Chapter.

Concernyng the gatheryng for the saincts, as I haue ordeyned in the congregacions of Galacia, euen so doe ye. Vpon some Sabboth daye lette euery one of you put aside at home, and lay vp what soeuer is mete, that there be no gatheringes when I come. When I am come, whosoeuer ye shall alowe by your letters, them will I sende to bryng your liberalitie vnto Hierusalem. And yf it be mete that I goe also, they shal goe with me. I will come vnto you whan I goe ouer to Macedonia. For I wil goe thorowe out Macedonia.

The texte

Concerning



Concerning the gathering for the relieke, through your liberalitie, of the sainctes whiche are at Hierusalem, as I apointed vnto the Galathians, that money should be gathered for that purpose, yf any of his owne free will were disposed to bestow any, euen so would I haue the same done among you, that in this poynte also ye agree with other congregations. Vpon the fyrste daye of the weke, that is to say in the sonday, let euery one of you set aside at home, and lay vp asmuche as he for this purpose thinketh mete. And for this cause I warnyng herof, because that which euery man hath purposed to geue may be in a more readines, leste when I come, there be then a gathering of money to be made. But whē I come vnto you thither, whom soeuer ye shall chuse as messangers, them will I with my letters send to Hierusalem to carie thither your liberalitie. Yf ye thinke it nedefull, that I also goe my selfe thither, they shall goe with me, leste any man myght suspecte, that I in any wise goe about my owne busynesse. I will see you, after that I haue gonne through Macedonia, for them myndе I only to see by the waye.

The texte. With you peraduenture I will abyde a whyle: or els tarye all wynter, that ye maye bring me on my waye, whyther soeuer I goe. I will not see you nowe in my passage: but I trust to abyde a whyle with you, yf God shall suffer me. I wyll tarye at Ephesus, vnto the fyftieth daye. For a great dooze and a frutefull is opened vnto me, and there are many aduersaries. Yf Timotheus come, see that he be without feare with you. For he worketh the worke of the Lorde, as I doe: let no manne therfore despise him: but conuay hym forth in peace, that he may come vnto me. For I loke for him with the brethren.

With you peraduenture will I abyde for a whyle, and am not sure whether I shal tarie with you al the wynter, that at the beginning of the nexte spring, ye may bring me furth, that I may goe whyther soeuer the busynes of the gospell calleth me: had not this been, I would haue commen to you now, but I would not see you now houerly, & in my passage. For I trust, I shall at another tyme haue opportunitie to tarie with you certayne dayes, if the Lorde Iesus suffer me. In the meane season I will tarie at Ephesus vntil ỹ fyftyeth day. The matter requireth some leysure because that albeit in that place there be a great dooze opened vnto me, and a great hope of auancing the gospel, yet many aduersaries are there. Yf in the meane season Timothie come vnto you, see that he be put in no leopardie by any high hearted & proude persons. He is a young man, but yet he is my felow, and in preaching the gospel laboureth purely and freely, as I doe. Let no man therfore despise hym, because he is young, but rather let hym goe without harme and displeasure, as an Apostle and my felowe, and of loue bring him furth, that he maye come to me. For hym looke I for with other brethren of his company.

The texte. To speake of brother Apollo (I certifie you, that) I greatly desyred him, to come vnto you with the brethren, but his mynde was not at all to come at this time. Howbeit, he wil come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth: quyte you lyke men, be strong. Let all your busynesse be doen with loue.

And whereas ye rather desyred, that Apollos should haue been sente vnto you, surely it came not of me, that he wēt not. For I vehemently exhorted

horted hym to go to you with certayne brethren, but all was in vayne. For certayne considerations in no wyse mynded he nowe to come to you, and yet come wyll he, assone as conuenient leysure shall serue. Watche agaynst the deceptes of suche, as geue you euill counsell. Stande faste in the faythe, whiche ye haue once receyued: quite you lyke men, agaynst suche thinges, as resiste the gospell, be stronge and valiaunt. Whatsoeuer be doen among you, let it be doen with loue, and not with contencion.

The texte. Brethren, ye knowe the house of Stephana (and of Fortunatus and Achaicus) how that they are the fyrste fruites of Achaia and that they haue appoynted themselues to ministre vnto the sayntes: I beseche you that ye be obedient vnto suche, and to all that helpe and laboure. I am glad of the commyng of Stephana and Fortunatus and Achaicus: for that whiche was lackyng vnto me on youre parte they haue supplyed. For they haue comforted my spirite and yours. Loke therfore that ye knowe them that are suche.

I beseche you brethren, but what nede we besechynges? Ye knowe the householde of Sthephana, well worthie of you to be made muche of, bothe because thesame as first fruites of Achaia I gotte firste vnto Christe, and because they are geuē to helpe the poore. Meete is it therfore, that ye againe make muche of them, and not only of them, but of as many as wyth vs promote the gospell, and are partakers of our labours. It pleased me well, that ye sente hyther Stephana, Fortunatus, and Achaicus. For theyr cummyng hyther in all your names, supplyed wyth theyr gentilnes, that whiche was lacking vnto me on youre parte. For thei comforted my spirite, yea I might saye your spirite, as whiche regardeth nothyng, but youre weale, nor is with any thyng more delighted, than with your furtheraunce. Suche then knowe ye, beatyng towarde them your spectall fauour.

The texte. The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lorde, and so doth the congregacion that is in theyr house (with whō also I am lodged.) All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paule with myne owne hande. If any man loue not the Lorde Jesus Christ, thesame bee Anathema Maranatha. The grace of the lord Jesus Christ be with you: My loue be with you all in Christ Jesu. Amen.

The congregacions of Asia salute you. Aquila and Priscilla with all the companie of christians, which are in theyr house, salute you with all their hartes. All suche as here professe the name of Christe, salute you. Beare ye also good wil eche one of you to another, and salute one another of you with an holy and a chaste kisse, the token of trewe concorde. And I Paule salute you, and that subscribed I with mine owne hande, thereby bothe declaring my loue towarde you, and that this epistle is not counterfayte. If any man loue not the Lord Jesu, thesame be Anathema Maranatha, forasmuche as he refuseth hym, by whome onely he might obtayne saluacion: and denyeth, that he is come, whom euery man knoweth to be come, to the great bliss and commoditie of suche as beleue in hym, and to the damnacion of suche as beleue not. The grace and mercie of the Lorde Jesus Christe be with you. And I desyre, that as I beare a christian loue towarde you, that ye lykewyse vnfaynedlye loue eche one another, wt that charitie, wherwith Jesus Christe hath ioyned and knytte you together.

Amen.

The Argument vpon the second Epistle of the Apostle Saint Paule to the Corinthians, by Des. Erasmus of Roterodame.



After that Saint Paule hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions whiche he had suffered for Christes gospelles sake, declaryng that in al them god was his coumfort, firste he sheweth the causes why he came not agayne to the Corinthians, as he had in his other epistle promysed. And straight after that, bringeth agayne in fauour with ỹ Corinthians the haynouse fornicatour, whom he by his former epistle had commaunded to bee geuen ouer to Satan, desyring them louyngly to receiue hym vpon hys amendement, whome they had banished for his offence. And this in maner is all that he doth in the firste and seconde chapter. Then rehersseth he his greate laboure in preachyng the Gospell, by the waye checkyng and reprouyng other false Apostles whiche seekyng for theyr owne aduauntage and glorie in all tymes and places, allured men to Moses lawe, whiche they in such sort laboured to myngle with the law of Christe, as though without it, there were no hope of saluation. And therefore preferreth he the lyght of the gospell before the shadowes of Moses lawe, exhortyng them, not to the ceremonies of the lawe, but to be vpryght of conscience, and to leade a christian lyfe, shewyng in the meane season, how without corruption he had preached Christes gospell, and what miseries he had suffered for the gospels sake in hope of heauenly reward. And beside this declareth, in what poyntes christianitie specially standeth. Of all whiche matters Paule entreateth in the latter ende of the seconde chapter, and in the thirde, the fourth, fyfte, and in the beggynnyng of the syxte. For in the reste of this chapter, and in the beggynnyng of the nexte, he exhorteth them to knowe theyr owne dignitie, and the holines of theyr profession, willyng them to abstayne wyth all diligence from the corruption and vicious life of paynyms, as men with whom they had nothyng to doone. Fourthly he mollifieth the sharpenes vsed in his former epistle, prayeng theyr obedience, for that they in all poyntes obeyed his epistle, notwithstandyng the sharpe earnestnes thereof: reioysing, that the short heauines, wherein he had caste them by his letters, had made both, that is to wete, the Corinthians and hym meerye, euen as men are wont to be when they by bitter medicines are restored to health. Fyftlye he prouoketh euerye one of them, aswell by the exaumple of the Macedonians, as by dyuers argumentes and recordes of scriptures, to bestow according to theyr abilities, and as their good wyll was, some thyng toward the releefe of the sayntes, that were at Hierusalem, remembryng that he by Peter was commaunded so to doe, for ỹ same purpose sending thither Tytus with a coumpanion, whiche was (as the more parte doth suppose) Luke, whome he commendeth vnto them: and thys dothe Paule in the .viii. and in the .ix. chapter. Sixtely the false apostles, whom in his other epistle he but priuely checked and taunted, he in this playnly & openly

reproueth, which with proud & high lokes stode vpon the the honour and dignitee of apostles, bringing Paule into disdeine, saiyng ꝓ he was but a base persone, as whiche vsed shomakers crafte, and that he was rude, and vnlearned: & besyde this oftymes wronged, and beaten. Againste them Paule defendeth his authoritie, declaryng that at all tymes he had an apostles power and autority, which yet he woulde not vse to other mens payne, as some did, but only to the cõmoditie of his hearers, & the glory of Christ. Then because he was compelled somwhat to boast of himself, he deliuereth them first to beare with his foolishnes, & then first he maketh himself equal with the chief apostles, and by an hyperbole hymself before them al, & that for many causes, eyther because he more enlarged the doctrine of ꝓ gospel, or els because he only taught the same freely, as which was nether by him self, nor by any of his chargeable to the Achaians: or finally because he had for the gospels sake suffered more persecution than anye of them al, coumpting such miseries and troubles as matter to glorie vpon, for ꝓ which other thought him more to be despised. After which of an humble & lowe mind he confesseth his rudenes and barbarousnes in language, but yet knowlage and learning taketh he vpon him, leste they myghte in hym for this finde any lacke. Finally because the false apostles among the simple people made greate crakes of fayned visions of angels, Paule sheweth them a verye notable and a trewe vision, as who was taken vp into the third heaue, and was there taught such thynges, as passed all mennes capacities: and of these thynges intreateth he, in the, x, xi, & xii, chapter. Seuenthly, lest through false apostles they myght fall agayne into theyr old vice, he saieth that he purposed to se them agayn: ertsones with threatenings warnyng them, not to be founde suche in theyr order of lyfe, as therby he myghte be compelled, by vsyng extremitie, to be vnlike hymselfe: or els, leste, as he was compelled vehemently by letters to wryte vnto them, so myght he beyng present, be compelled to vse his autoritie, otherwyse than he had done in tymes past, when he myght haue lawfully done so. And this doth Paule in the latter ende of the xii. chapter, and in the xiii. The greke titles declare, ꝓ this epistle was sent from Philippos by Titus and Lucas. But the brefe argumentes whiche are found in latine bokes, without any autours name, record and testifie that it was by the same messangers sent from Troas, for of this place Paule maketh mencion in the seconde chapter of this present epistle.

The ende of the Argument.

The

The pharaphrase of Erasmus vpon the seconde Epistle of Saint Paule to the Corinthyans.

¶ The fyrste Chapter.

Paule an Apostle of Jesu Christe by the wyll of god and brother Timothye. Vnto the congregacion of god, whiche is at Corinthe wyth all the Sayntes whiche are in all Achaia: Grace be wyth you, and peace from god our father and from the Lorde Jesus Christe. The firste.

PAule an ambassadoure in Jesus Christes behalfe, authorized by god the father: and Timothy, in religion my brother, and felowe in office: vnto the christian compayne, not of them onelye, whiche are at Corinthe, but also to all the sayntes, that throwe the whole countreye of Achaia (wherof Corinthe is the heade citie) dooe professhe fearuye to Christe: Grace wyshe wee vnto you, peace, and concorde, by the free gyfte of our Lorde Jesus Christe, and God his father, whiche is also father to vs all.

Blessed be God (the father of our Lorde Jesus Christe) whiche is the father of mercye and the God of all comforte, whiche comforteth vs in all oure tribulacion, that we are able to comforte the which are in any maner of trouble, by the same comforte wherewith we our selues are comforted of God. For as the afflictions of Christe are plenteous in vs, euen so is oure consolacion plenteous by Christe. The xiiii.

Wyth all good and luckye wordes, blessed, magnified, and prayed be God, the father of oure Lorde Jesus Christe, for bery fountayne and autoure of all goodnes, no fearefull God to the righteous and gooddy, our one of whom all our comforte commeth, whiche ceaseth not to aide and comforte vs, vs wretched sangers in all suche troubles, as make any wayes vnto vs, nowise by vnworthe not onely for our sakes, lest we myght happely throughe impacyent perseuerance fall from hym, but for your sakes also whiche as throughe oure troubles for ye loue ye beare to warde vs, are in greate beadroll, so are ye for oure sakes, and truste, stedfast and joyfull: and by our example to hope of goddes heauye mansion fully continue in suffrynge persecucion and troubles, standyng in a sure truste & confidence, that as god, whiche as ye se, aided and strengthened vs beyng oppressed wyth miseries, and well nygh dead, so wyll he in your troubles healpe and succour you, whole goodnes is suche, as wyll accordyng to oure temptacions measure his mercifull comforte. For yet we suche afflictions, as we suffre and endure for Christes sake and as Christe gaue example, and bydyng vs, that by more grieuous tormentes he suffered, the more comforte and honoure is he in. And the greater tormentynges he lyke wyse for his glory suffered and abode, by his meane so muche more plenteously hath god restored vs, being delyuered out of trouble, so the greater ye should lyke wyse stande in hope and loke for, that wherein ye be already boode in vs.

The texte. Whether wee bee troubled for your conſolacion and health, (or whether wee bee conſoled, it is for your comforte and ſaluacion) whiche ſaluacion ſheweth her power in that ye ſuffre the ſame afflictions, whiche we alſo ſuffre: or whether wee bee comforted for your conſolacion and ſaluacion, our hope alſo is ſtedfaſt for you: in aſmuch as we know how that as ye are partakers of the afflictions, ſo ſhall ye be partakers alſo of the conſolacion.

Therefore whether wee bee troubled with aduerſities, that doeth god to encourage you, and for vs ſo to be, is to your wealthe an expediente meane, that ye beeyng thrughe our exaumple ſtrengthned, may ſtoutly abyde euen the moſte extreme violence, that maye bee laied vpon you, whoſe ſufferaunce albeit be paynfull, yet is it verye holſome: for els yf we be refreaſhed, ſo that the ſtorme of perſecution be paſte and alayed, euen this doth god alſo, intendyng by releeuyng vs to refreaſhe youre courages, leſte ye myghte wyth ſorow we and payne faynt and deſpayre, but rather vpon a remembraunce, how there is a chaunge from ſorow we to pleaſure, ye myght likewyſe bee hable to ſuffre ſuche troubles as wee doe. And trewlye in greate hope are wee that ye woyll ſurelye doone ſo, that ye maye bee alſo of our ioyes partakers hereafter, as ye are alreadye partakers of our afflictions: and as ye were herefore ſorye for our afflictions, ſo ſhoulde ye nowe reioyce of our deliueraunce, ſynce it is meete and conuenient that frendes and louers ſhoulde bee in lyke condicion of paynes and pleaſures.

The texte. Brethren I woulde not haue you ignorante of our trouble, whiche happened vnto vs in Aſia. For wee were greued ouer of meaſure paſſing ſtrengthe, ſo greatlye that we deſpayred euen of life. Alſo we receaued an anſwere of death in our ſelues, that we ſhould not put our truſte in our ſelues: but in god, whiche rayſed the dead to lyfe agayne, and which deliuered vs from ſo great a death, and doth deliuer. On whome wee truſte that yet hereafter he wil deliuer by the helpe of your prayer for vs, that by the meanes of manye perſons, thankes maye bee geuen of manye on our behalfe, for the grace geuen vnto vs.

And perfectly thus we I, ye woulde muche more reioyce, yf ye thrughlye wiſte, how vehement a blaſte of perſecucion happened vnto vs in Aſia. For there ſuffered wee afflictions aboue al meaſure, as which were more behement than our ſtrength was hable to beare, by reaſon whereof we were brought to that poynt, that we deſpayred of our life, as vtterly vnable to ſuffre ſo manye and ſuch extreme troubles. Yea and of ſuch violence was that perſecucion, that not onely of vter deſpayred, how we ſhoulde bee hable to indure them, but euen myne owne mynde vpon diſtruſte conceaued of my ſtrength, had euer death preſente, ſo that my hearte gaue me to looke for nothyng, but for my laſt daye. To which extremitie it pleaſed god we ſhoulde be brought, becauſe we ſhoulde in our owne ſtrength put none affiaunce, but truſt to his healpe, which is comonly moſt wont, there to be at hand a to ſuccour, whe al worldly aides moſt diſappoint vs and fayle, whiche when his pleaſure is, not onely deliuereth y oppreſſed frō the ieopardies of death, but reſtoreth alſo ſuche as are dead to life agayne. As for any thyng then that in me was, euen than dead was I, and deſtroyed, from whiche death yet god than deliuered, and dothe euen nowe ſtyll deliuer me, of whome alſo I ſtande in ſuche a confidence, that he woyll hereafter deliuer vs: ſpecially yf ye healpe me with your prayer to procure and obteyne the fauoure of god, to the intente, that as we were ſaued by the wiſhes of many, and for the weale of many, there may diuerſly by many men, for our deliueraunce, thankes be geuen to god, that it maye appeare, that this benefite of god in my deliueraunce is not onely beſtowed vpon me, but vpon al ſuche as haue good therby.

Were

For oure reioycyng is this, euen the testimonie of oure conscience, that in singlenes (of heart) and godlye puritie, and not in fleshly wisedome, but by the grace of God, we haue had our conuersation in the worlde, and moste of all to youwardes. We write none other thynges vnto you, then that ye reade, and also knowe. Ye and I truste ye shall fynde vs vnto the ende, euen as ye haue founde vs partelye: for we are youre reioycyng, euen as ye are ours in the daye of the Lorde Iesus. The text.

Were not this, as touchyng my selfe, I haue in my owne breste, wherewyth to comforte me sufficientlye in the middes of my troubles: yea and to make me reioyce and to glorye: that is to wete, my conscience, whiche is witnesse, and priuy to this poynte, that we neuer laboured in the ministerie of Christes gospell, seking for any gaynes by auauncing our selfes in worldlye wisedome, as among you some doe, but taught it with all simplicitie and godly puritie bothe in all Greece, and specially among you, for whose sake albeit wee haue suffered suche greate thynges, yet neuer loked wee for, or tooke any rewarde at your handes, lest some myght take occasion to thynke, that wee for oure aduauntage so muche sought vpon you. And this muche haue I sayed, not arrogantly, but as ye trueth is. Nor boast we this otherwise of our self, than ye haue hadde experience of, for neuer founde ye vs other, than suche as wee saye we are by these letters, which ye reade, nor make wee ourselues other in worckes by writyng, than wee among you shewed oure selues in dooyng. yea and I truste more ouer, that of what sorte ye haue hytherto partely founde vs: suche shall ye alwayes fynde vs hereafter: that eche of vs maye glorie of other, if ye lyke thankfull and apte children on youre sydes in godly lyfe and deedes, bee lyke vnto your father & teacher, as I haue in al poinctes bene vnto you goddes true messenger. Lette them in the meane season boste themselues neuer so muche among menne, that disdeine at me, as an outcaste, and one in afflictions, yet certaynelye, when the Lorde shall come, before whome paynted coulours shall nothyng serue, then wyl I reioyce of you, whom I haue wonne vnto Christ, then shall ye also glorie of me, whome I nothyng taughte but Christes trewe doctrine.

And in this confidence was I minded ferste to haue come vntō you, that I might haue had one pleasure more with you, and to passe by you into Macedonia, and to haue come againe out of Macedonia vnto you, and to bee led forth of you towarde Iewrye. When I thus wise was minded did I vse lightenes? Or thynke I carnally those thynges which I thynke? that with me shulde bee yea, yea, and nay, nay. God is faythfull. For our preachyng to you was not yea and nay. For Goddes sonne Iesus Christe whiche was preached among you by vs (euen by me and Siluanus and Timotheus) was not yea and nay: but by hym it was yea. For all the promises of God, by him are yea: and are in hym Amen: vnto the laude of God thorow vs. For it is God, whiche stablisheth vs with you in Christe, and hath anointed vs, whiche hath also sealed vs, and hath geuen the earnest of the spirite in our hertes. I call God for a recorde vpon my soule, that for to fauour you with al I came not any more vnto Corinthum. Not that we be lordes ouer your fayth, but are helpers of your ioye. For by faith ye stand. The text.

And vpon confidence of this my vpright conscience, and hope conceiued of your encrease and further auauncement, occasion had I, and minded before this time to visite you, therby purposyng to do you double pleasure, both in mine epistle fyrste, and also by the waye after wyth my presence. For my purpose was to see you as I went into Macedonia, and agayne in my returnyng from Macedonia, to come vnto you, as I promised in my other epistle, and thence to be ledde and brought further by you into Iewrye.

But in the meane season some will thynke, synce I this wyse myn-ded to doe, whether it came of lightnesse, that I chaunged myne intente: or whether I perfourme not that of any worldly policie, whiche I onte purposed to doe, in this alteryng my minde, as occasion serueth. No not so, but for good consideracions and aduisedly folowed I not mine owne desire, because I wel vnderstode that it was for your weale more expedient to doe other wise, that by defferryng my retourne, some of your congregacion myght bee amended, whome I would not see in theyr vncleanesse: in this poynte alwayes constaunte and lyke my selfe, that I at all tymes seeke youre weale, so that in this behalfe I neuer wauer, but alwayes doe that, whiche shall bee for your profite, and alwayes shonne that, whiche I thynke vnprofitable for you, not because I thynke it lyeth in vs to perfourme almuch as we purposed, but because we know, that god deceaueth not, by whose healpe our woorde, wherewith wee preached vnto you his gospell, wauered not, but was at all times like it selfe. For wee preached not vnto you worldlye and carnall matters, but taught you a weightye, effectuall, and an vnchaungeable doctryne constauntly, and after one forte, bothe I, Syluanus, and Timothie, that is to weete, that Iesus Christe is the sonne of God, whose name was not among you vneffectuall, but mightye and full of power, not by oure strengthe, but by his free gyfte. Until this time haue ye receaued the giftes of the holye ghoste, possessing them, as an earnest peny, and as sure that ye bee of suche thynges, as are in time to come promised. For al thynges, that are promised, are throughe hym sure, and out of all doubte in hym, to whome this glorye is due. Neyther are these oure promisses, whiche wee layed before you, and shewed you of, but god is the chiefe geuer of the, we are only ministers and messangers. So that to his glorie maketh it, yf that whiche wee preache in his name bee founde trewe and effectuall. Beside this, where as wee haue constauntelye preached Christe, and ye haue constauntelye continewed in Christes religion once receaued, that is goddes gifte also, whiche because wee should in hys promisses haue more cõfidence, hath also anointed vs with his secreate gyftes, and printed a certaine marke in oure hearres, yea, and geuen into oure soules his spirite, as an earneste and pledge of the blessed state promised vnto vs hereafter. Lette no manne therefore thinke it lightenesse, because I vntill this time differred my commyng vnto you, god take I to recorde, that whereas I hitherto came not to Corinth, that was not done for any displeasure borne towarde you, but rather of a fatherlye myndе, lesse yf I hadde commen rather, I shoulde haue beene compelled to vse extremitie towarde suche, as were not yet amended, whome I trusted yet, would in the meane season cumme to amendemente. Better thoughte I it somme what the latter to cumme vnto you, so that my cummyng might bee bothe to you and me more pleasaunte, than to bee among you after an earneste behauioure and sad. Nor lette any thynke these my woordes to bee spoken proudelye and after a threatening forte, but for youre correccion. Wee beare no lordelye rule vpon anye other than suche, as haue sinned. Touchyng therefore your fayth, wherein ye continue, wee beare no rule vpon you but in the ordre of lyke some thyng is there whiche I would were amended. And so farre are wee from threatenynge suche frail liuers, to shewe their by what authoritie we haue vpon you, that

For our preachyng to you was not yea and naye. &c.

Not that we be lordes, ouer youre fayth.

that by these wayes wee prouide to kepe you in gladdenesse, whiche I woulde not, shoulde through the corrupt maners of some, and mine earnestnesse, which I could not choose but vse, bee in any wyse appayred with sorowfulnesse.

The seconde Chapter

But I determined this in my self, that I woulde not come again to you in heauines. For if I make you sory, who is it that shoulde make me glad, but the same whiche is made sory by me? And I wrote this same vnto you, lest if I came vnto you, I shoulde take heauines (vpon heauines) of them of whome I ought to reioyce. This confidence haue I towarde you all, that my ioye, is the ioye of you all. For out of greate affliction and anguish of hert, I wrote vnto you with many teares: not that ye shoulde be made sorie: but that ye might perceaue the loue, whiche I haue, moste specially vnto you. The texte.



Yet rather, forasmuche as I with my former letters, of necessitie made you heauye and pensife, by condemning the incestuouse fornicatour, I thoughte it not meete with my comming thither with anye newe heauinesse to vexe and trouble eyther you or my self. Fayne would I alwayes vnto you bee pleasaunte, and neuer painful onelesse ye prouoke me. But yf I at anye tyme bee thoroughe your outragiousnesse compelled, whyles I correcte a fewe, to make you all sorye, whom I my self am by these meanes made sorye, who came make me gladde agayne, but the same manne, whiche is by me made heauye and sadde. And surely ioyfull shall I bee yf I through suche sharpe correccion finde him healed, and fynde you like wise nowe reioysing of his recouerye, as ye tofore were of his sorowe partakers.

And euen for this cause wrote I this epistle vnto you beefore my cummyng, lest, yf when I come vnto you, I might by suche take sorow, by whome mete were it, and seaming, that I toke pleasure and comfort, specially synce I surely perswade my selfe, that ye are after suche sorte minded towardes me, that whether I mourne for the correccion and punishemente of some, that my heauinesse will bee commen to you all: or if I bee gladde for some of youre amendementes, ye will also all bee gladde with me. Nothyng is there more greuous vnto me, than if I among you see suche thynges, as beseame not your religion, and agayne no man is more gladde, than yf I see nothyng in you woorthie reproue. I therefore beyng exceadyngly astanied with suche an outragiouse offence, being such as was wel knowe amōg you, wrote vnto you yͤ same letters, not without greate heauinesse of hearte, and great affliction nor without many teares, not with them to make you sory, but that ye might perceaue my loue and good wil towarde you, which the more readie it is, and more plentiful toward you, so much ȳ more greueth it me, if there be any dishonestie amōg you.

¶ Yf any man hathe caused sorowe, the same hathe not made me sory, but partelye, lest I shoulde greue you all. It is sufficiente vnto the same man, that he was rebuked of many. So that now contrarye wyse ye ought rather to forgeue him and comfort him, lest the same persone shoulde bee swalowed vp with ouer muche heauines. Wherfore I exhort you that loue maye haue strengthe ouer him. For this cause verelye dyde I write, that I might knowe the proue of you whether ye shoulde bee obediente in all thynges. The texte.

To

To whome ye forgeue anye thyng, I forgeue also. For yf I forgaue anye thyng, to whome I forgaue it, for your sakes forgaue I it, in the syght of Christe: lest Satan shoulde preuente vs. For his thoughtes are not vnknowen vnto vs.

And yf any manne haue geuen you occasion to bee sorye, the same hathe not onely made me sorye, synce he hath with me made also all you sorye. As for the manne, (whose name I vtter not, nor yet rehearse the fault, whereof the doer is ashamed) is sufficiently punished, in that he was in suche sorte openly rebuked before all the people, and auoyded of euerye mannes companye. This muche was done vnto hym, partelye to cure his disease, and partelye to feare other from the lyke. Nowe remaineth this, that ye increase not his sorowe, but rather forgeue hym vpon his repentaunce, whom for offence ye abhorred, and comfort hym in his sorowe, lest he bee with desperacion swallowed vppe. Wherefore I beseche you, that forasmuche as ye condemned hym euen of loue, and not for displeasure, and for no purpose elles condemned hym, but to the intente he shoulde amende and bee saued, see that he in this kynde youre loue effectuall towarde him by receauyng hym hartylye and louyngly, whome ye excluded with heauinesse. For this also was another cause, why I wrote these letters vnto you, because I woulde haue a tryall, whether ye woulde in all poyntes obeye my commaundementes. In condemnyng hym, whome I commaunded to bee condemned, ye obeyed me: and likewyse wyll ye (I truste) obeye me, receauyng hym into youre fauoure, to whome I woulde haue you reconcilied, that oure wylles maie in euerye poynte agree. Whome so euer ye forgeue anye thing, him forgeue I also, countyng my selfe fullye contente, yf I see you satisfied. For if I forgaue anye thyng, for youre sakes forgaue I it, as Iesus Christe is my witnesse and approuer, lest Satan elswise myght take any of ours from vs thorowe desperacion, and vse the, as his owen. For are his sleighty thoughtes vnknowen vnto vs, whiche doth not onely lye in watche to diseaue vs by pleasures, but also by heauinesse and sorowe, by thone alluring vs to outragious offences, by thother casting vs downe headlong into the depe doungeon of desperacion.

The texte. When I was come to Troas, for Christes Gospels sake (and a greate doore was opened vnto me of the Lorde) I had no reste in my spirite, because I founde not Titus my brother: but toke my leaue of them, and wente awaye into Macedonia. Thankes bee vnto God, whiche alwayes geueth vs the victorye in Christe, and openeth the sauoure of his knowledge by vs in euery place. For we are vnto god the swete sauoure of Christe, among them that are saued, and among them whiche perishe. To the one parte are we the sauoure of death vnto death. And vnto the other parte are wee the sauoure of lyfe vnto lyfe: And who is meete vnto these thynges? For we are not as the moste parte are, whiche chop and chaunge with the worde of God: but cut oute of pureness, and by the power of God, in the sighe of God, so speake we in Christe.

But after that I came to Troas, there to preache the Gospell of Christ, where there was by the fauoure of god a plentifull hope of encrease opened vnto me, greately was my mynde disquieted, because other wyse than I loued, I found not my brother and felowe Titus there, of whome I hadde greate neede, to heare out that greate and weightie matter.

Leauynge

leauing them therefore I went into Macedonia, and that not without great
heapardye, but thankes geue I vnto god, whiche victoriously carrieth about
by vs the triumphe of christian religion, makyng it more glorious, by that the
glorye of hys Gospell dailye spreadeth more and more, whiche by our pre-
chyng enlargeth in all places about the knowledge of hymselfe, dyng vs, as
though we were swete incense. For when we preache in all places of the world
the glorye of his gospell, what elles doo wee, but spreade about the swete
sauoure of Christe, of it selfe in deede (as I saye) to all menne pleasaunte and
holsome, but yet to some throughe theyr owne faulte deadlye poyson: holsom
to suche, as throughe fayth in the gospell obteyne saluacion, vnholsome and
deathlye to suche, as refuse it, thereby doubling theyr damnacion to deathe
euerlastyng, as menne encreasyng theyr former offences wyth vnthankefulnes
and stubbernesse of myndes. But who is meete this to doo and preache?
Whoso myndeth to labour in this, muste therein nothyng regarde, but the
onely glorye of Christe. But some there bee, whiche teachyng the gospell either
for honoure, or for aduauntage, spreade not somuche about the swete sauers
of Christe, as theyr owne counterfaite deuises, profityng themselfes, and not
Christe, whose manners wee abhorre. Nor corrupte wee the woorde of God
wyth worldlye doctryne seekyng our owne commodities, but euen with a pure
hearte teache it, as a thyng, that came from god, and not of our selfes, and that
to the glorye of Jesus Christe, as god hymselfe is witnesse.

The thyrde Chapter.

We begin to praise our selues againe. Neede we as some other, of epistles, of re- commendacion vnto you or letters of recommendacion from you? Ye are our epistle writ- ten in our hearte, whiche is vnderstande and red of all men forasmuche as ye declare that ye are the epistle of Christ, ministred by vs and written not with inke, but wyth the spirite of the liuing God, not in tables of stone but in fleshely tables of the hearte. The texte.

Vt this feare I, lest anye manne thynke, that we agayne praise our selfes vnto you: to thyntente wee maye be the of- you: other be had in price and more esteemed. But what nede hath any man to seke for commendacions, when the matter selfe commendeth hym? Neede we suche letters of recommenda- cion, as false apostles carrie about with them, obteyned ei- ther of other vnto you, or of you to other? Nothyng passe we vpon suche letters. The liuely epistle, wherewyth we thinke ourselfes suffici- ently praised, are ye Corinthians, written in our heartes, which I with muche selfe payne carrye about with me, than they doo theyrs. This epistle in all places wheere I come, euerye manne readeth and vnderstandeth, so that I neede none other epistle, sence that by youre bodilye fruite, all menne perfectelye knowe, what manner of apostles wee were, and so farre forth assure wee our selfes of youre good wyll toward vs, that seeyng that oure owne diligente la- bor doth aboundantly comend vs, wee nede no mens letters of commendacion,

whyles

whiles ye in perfite fayth, and christian life, declare that ye are Christes epistle, written by hym in dede, but yet by our ministerie and labour. Written (I say) not with yncke, as theirs are, which teache humaine and carnall phantasies, but with the spirite of the liuing god: not written agayne in tables of stone, as mannes lawes are, but in the fleashye tables of the hearte. Your heartes wherin were printed the doctrine of the gospell, vsed we in steade of parchmente, my tongue was in steade and serued for a penne, but Christe himselfe with his holye spirite, indited that thing whiche we wrote.

The texte

Suche truste haue we thorowe Christe to Godwarde, not that we are sufficient of ourselues to thynke any thyng, as of ourselues, but if we be hable vnto any thyng thesame commethe of God, whiche hathe made vs hable to minister the newe Testamente, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministracion of death thorowe the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses, for the glorie of his countenaunce (whiche glorye is done awaye) why shall not the ministracion of the spirite bee muche more glorious? For if the ministryng of condemnacion bee glorious, muche more dooth the ministracion of righteousnesse exceede in glorye. For no doubt that which was there glorified, is not once glorified in respecte of this exceadyng glorie. For if that whiche is destroyed, was glorious, muche more that whiche remaineth is glorious. Seeyng then that we haue suche truste, we vse greate boldenesse, and doo not as Moses, whiche putte a vayle ouer his face, that the children of Israell shoulde not see for what purpose that serued whiche is putte awaye. But theyr myndes were blinded. For vntill thys daye remaineth thesame couerynge vntaken awaye in the lesture of the olde testament, which vayle shalbee putte awaye in Christe. But euen vnto this daye when Moses is read, the vaile hangeth before theyr heartes. Neuertheleselle when they tourne to the Lorde, the vayle shall be taken awaye. The Lorde no doubte is a spirite. And where the spirite of the Lorde is, there is libertie. But we all beholde in a mirroure the glorye of the Lorde with his face open, and are chaunged vnto thesame similitude from glorye to glorye, euen as of the spyryte of the Lorde.

But asmuche as the doctrine of the gospell passeth and is better, than Moses lawe: somuche more fruitfull and better is our labour, than his. And yet take we thus muche vpon vs arrogancye, but speake the trueth, as God is my recorde: whiche by our seruice thorough Christe perfourmed it, that wee speake of. For had not his healpe bene, certainly farre were we euen from thinkyng vpon any suche thyng of our owne powet, and muche farther from doyng it. But yf we be eyther hable, or haue bene hable to doe anye thynge, all that came of the free bountefousnesse of God, whyche as he hathe healped vs in ourre labours, so hath he committed vnto vs this ministerye and dispensacion of the newe testamente, to thentente wee should bestowe among you, not the grosse olde testament, as the false Apostles teache it, and standeth in the knowlege of the letter, the administracion whereof was committed to Moses, but the newe testamente, whiche is heauenly and spirituall, and standeth in affectyons of mynde and not in ceremonies. The lawe and gospel haue both one maker, but the ministerye of boothe is soondrye, and of the two the apostles is of muche more excellencie. For the letter committed vnto Moses, by reason of certain rules & lawes driueth men to death, forasmuch as it by occasion both prouoketh to sin and also condemneth the sinner to death: whereas contrarie, the spirite, whiche is geuen by preachyng the gholpel, both forgeueth the offences of our former lyfe, and to suche as haue deserued deathe, offereth lyfe. Nowe and yt

the

the fyrste lawe, whyche beeyng grauen in stone wrought deathe to the transgressour, and gaue no grace, was of such great maiestie and glorye, that when Moses the seconde tyme brought downe the tables, the Hebrues coulde not beholde his face by reason of the glorie and maiestie of that, whiche was sure once yet to bee abolished: why shoulde not muche rather the ministerye of the Gospell haue his honoure and maiestie, whereby throughe faythe and the free gifte of the spirite euerlastyng saluacion is geuen, yf the lawe, whiche coulde condemne and was not hable to saue, hadde suche honoure, certainlye muche more honoure deserueth the Gospel, by preachyng whereof synne is not onely forgeuen, but also righteousnesse is geuen. In whiche two thinges suche difference is there, that if a manne more narowelye compare eche one of theym with other, that whiche by it selfe is glorious, wyll appeare but base, beyng as it were darkened with the bryght and excellente glorie of the Gospel. For if the lawe, whiche was geuen but for a season, and shoulde wythin a while after bee abrogate, was among menne in suche honoure, of muche more dignitie is the lawe of the Gospell, whiche is bothe generallye geuen to all menne and shall neuer bee abolished. For the newe testament, whereby the olde is abrogate, Christe hymselfe calleth an euerlastyng testamente, as I in my other epistle taught you. Of whiche thyng wee beeyng masse certainlye perswaded and assured, in oure teachynges vse no darke riddles, but freelye and openlye settefurth the lyghte of the Gospell, surelye beleuyng, that bothe the glorye of this lawe is suche, that it shoulde not bee hidden, and ye of that streyngthe and clearnesse of conscience, that ye are hable to looke thereupon. And therefore wee doe not, as it is read that Moses didde, whiche when he brought downe the seconde tables, after that the fyrste were broken, couered hys face with a vayle, that the children of Israell shoulde not looke thereupon, nor cleaue thereto for euer, synce that euen this was a prouke and signification to them, that the glorie of Moses lawe shoulde bee abolished, whiche euen at that time, when it was made, was not verye glorious, for in vayne is that thyng glorious, whiche a manne canne not see. In this figure was represented the grossenesse of that nation, whiche seeyng lawe not, and hearyng heede not, insomuche that, whiche was doone in Moses face, the same was moste vereiye done in theyr hearres, whiche in them were blynded, beeyng as it were ouercaste, wyth the vayle of dulnesse. yea and in this daye the blyndenesse remayneth in that nation stille, so that when they reade the bookes of the lawe they vnderstande theym not: and with stubberne myndes of a zeale towarde the lawe refuse hym, at whose commyng the lawe selfe graunteth that she shall bee abolished. Therefore when they in suche sorte reade the olde testament, that they wyll not embrace the newe promysed therein, holde they not faste Moses vayle, nor see by faythe the taking of the same, that thorowghe Christe all the darkenesse of the lawe is abrogate? Stubbernelye yet sticke they to theyr Moses, when he is cumme, to whome Moses bade them geue eare. Hym reade they in theyr synagoges, but they reade hym carnallye, seking for nothyng but corporall thynges, whereas the lawe, if menne well loke thereupon, is in deede spirituall. Letted are thei doubteleslie euen vntyll this day, wyth a vayle cast ouer theyr hearres, which is remoued throughe fayth in the gospell.

But

But when the tyme ſhall come, that they ſhall leaue theyr groſſe myndes, and receauyng the vniuerſall fayth tourne vnto the Lorde, then ſhall theyr vayle be taken away, ſo that they ſhall ſee ſuche thynges, as without the bryght eyes of fayth cannot be ſeen. Moſes was groſſe and carnall, but the Lorde Jeſus is a ſpirite, not teachyng ſuche thynges, as maye bee ſeene with oure bodyly eyes, but thynges inuiſible, whiche are by fayth beleued. Moſes lawe, becauſe it with feare of punyſhemente kepte menne in ordre, was a lawe of thraldome, and the vayle alſo is a token of bondage. But where the ſpirite of the Lorde Jeſus is, whiche ſecretelye moueth a manne without byddyng and compulſion to leade a Godlye lyfe, there is libertie. No manne is compelled to beleue: but he that beleueth, as he ſhoulde, of his owne accorde auoydeth filthines, and vncleanes of lyfe, and followeth al goodneſſe, doyng more wyllingelye by the motion of charitie, than coulde euer begotten of the Jewes wyth feare of punyſhemente. Blinde are they therefore, that lacke the eyes of fayth: when we through pure fayth without vayle beholde the glorye of the Lorde, whoſe brightnes whyles we receyue, as a glaſſe, altered are we after a ſorte into the ſame glorye, plentifully powring vpon other that brightnes which we receyued of God. And as then Moſes face, by that he talked with god, ſhyned euen as glaſſe doothe layed againſte the ſonne, ſo is oure ſoule euerye daye more and more ſecretelye enamoured, encreaſing from glorye to glorye by reaſon of the continual conuerſacion of the ſpirite of God, who inuiſiblye nowe worketh in vs that whiche hereafter ſhal openlye bee accompliſhed.

The fourth Chapter.

The texte

Therefore, ſeeyng that we haue ſuche an office, euen as God hath hadde mercye on vs, wee goe not out of kynde: but haue caſte from vs the clokes of vnhoneſtie, and walke not in craftines, neyther handle we the woorde of God diſceatefullye, but open the trueth, and repoſe our ſelues to euerye mannes conſcience in the ſighte of GOD. If oure Goſpell bee yet hydde, it is hidde among them that are loſte, in whome the God of this worlde hath blinded the myndes of them whiche beleue not, leſte the light of the goſpell of the glorie of Chriſte (whiche is the image of God) ſhoulde ſhyne vnto them.

Synce then god of his mercy would haue vs to bee miniſters and preachers of ſuche a bliſſfull ſtate, geuyng vnto vs the authoritie of an apoſtle, we execute not oure commiſſion ſlouthfullye, but as we preache a verye glorioule matter, ſo refuſe we all clokes whiche are meete for diſhoneſtie, and not for glorye, neyther leadyng oure lyfe craftely, nor with deceitfulnes of worldely learning, corruptyng the woorde of god, but trealy and playnly, and without all deceyte, declaryng to al men the bare trouthe, without any cloud, in this office ſo vſing our ſelfes, that though no manne prayſe vs, yet oure lyfe commendeth vs to all menne, whiche knowe and are witneſſe of oure perfectnes, and not onelye to menne, whiche maye bee deceyued but alſo to God whiche ſeethe all thynges. By vs therefore in al places ſhyneth the trueth of the goſpel, ſo that euerye man may ſee it euedently. And yf there be ſome yet to whome it is not knowen, and therefore geueth not them

them saluacion, the faulte is theirs, and not ours, nor the gospels. For as I tolde you of the Israelites, so haue they likewyse a vayle caste ouer the eyes of theyr hearte, by reason wherof they see not suche thinges, as are verye bright, but are blynde in the middes of the sonne light. For they bryng with them vncleare eyen, and suche as are corrupte with worldlye desyres, whose vnfaythfull myndes, Satan the God of this worlde (for theyr God make they hym, whiche to hym geue more eare, than to the true God) hathe blynded, couering theyr eyes, that to them the brightnes of the gospell can geue no light, whereby the glory and maiestie is declared, not of Moses, but of Christe, whiche is the image of god the father, so that by the sonne, which is egall to the father, a man maye knowe the father.

The texte. For we preache not oure selues, but Christe Jesus to be the Lord, and oure selues your seruauntes, for Jesus sake. For it is God, that commaunded the lyght to shyne out of darknes, whiche hath shyned in our hertes, for to geue the lyght of the knowledge of the glory of god, in the face of Jesus Christ. But we haue this treasure in erthen vessels, that the excellency of the power myght be Gods, and not ours. We are troubled on euery syde, yet are we not without shyfte. We are in pouerty: but not vtterly without somewhat. We suffer persecution: but are not forsaken therein. We are cast downe: neuertheles we perysshe not. We all wayes beare aboute in the body, the dying of the Lorde Jesus, that the lyfe of Jesu myght also appeare in our body. For we whiche lyue, are alwayes deliuered vnto death for Jesus sake, that the lyfe also of Jesu might appeare in our mortal flesh. So then death worketh in vs, but lyfe in you.

Nor auaunce we oure selues by preachyng, as some doe, teachyng the gospell for our aduauntage or glorie, but we preache Jesus Christe oure Lorde, his doctrine teache we and not ours: for hym labour we, as for oure Lorde and mayster, what payne soeuer we take, so farre from takyng anye thyng arrogātly vpon vs, that we graunt our selues to be your seruauntes, and to ministre the ghospell vnto you, neither for feare of you, nor yet for hope of auauntage, but for Jesus sake: for whose loue, whereas we are free, we euen as seruauntes submitte our selues to all men. After lyke sorte were we once in the same blyndnes, wherewith some are now diseased stil. Nor yet gotte we this light to our selues, but god, at whose commaundement lyght was fyrste made, from whome all light procedeth, after that he had expelled the darkenes of oure vnderstandyng, commaunded, that in it the lighte of trueth shoulde appere, or rather, as he is lighte euerlastyng, lightened oure hearte ꝑ by vs the glory of his maiestie might more be spread abrode among all mē, beyng more notified by preachyng of the gospel, wherein we preache the Lorde Jesus, in whose face moste brightly shineth the image and glorie of the father. But yet is this greate matter onlye wrought in our soules secretely: for touchyng the bodye, we seme, but lyke abiectes, so that we carie aboute with vs this precious and highe treasure in earthen vessels, that is to saye, in our fealye bodies, subiecte to vilanye and punishment: as it hathe pleased god, it should be, and good cause is there, why it so pleased hym. For he prouided, ꝑ we should not be proude by great & high myracles wrought by vs, whereby we might clayme some parte therof, but know our owne infirmitie, and so vnderstande the selfe same highe power, whiche is geuen to the apostles, not to be wrought by our strengthe, but by gods power onely: for we touchyng our owne infirmitie, are dayly greatly troubled, and yet by

But we haue this treasure in earthen vessels.

gods helpe we suffer al these troubles, and continue not ouercomen, we are on euery syde ouerlayed with aduersitie, yet are we not withoute shifte, we are brought to beggery, and in oure beggerye we are not forsaken, we suffer persecucion, and yet in our persecucion we are not dismayed, we are beaten downe and trodden vnder feete, but yet so, that we perysshe not, in that behalfe folowyng the lorde Jesus, as nyghe as we maye, whome we preache and setforth. He once dyed for all men, we, in that we are daylye and continuallye in ieopardie of death, beare aboute in oure bodyes an image of his deathe, ready to bestowe this lyfe for your sakes: that as we dyeng for you folowe the death of Jesus, so maye the lyfe of Jesus whereunto he rose from deathe, in oure body be declared, whyles we are either by hym delyuered from deathe, or by despising oure temporal lyfe, playnly testifie and affirme, that the deade shall ryse agayne. For yf we beleued, that when our bodye is once dead, it woulde neuer lyue more, we woulde not so lytle regarde oure temporall lyfe. By thys straunge waye therfore ye see, howe the euerlasting lyfe of Christ, through the afflictions of our corruptible body, is to you the better knowen. The difference is, in that the violent ieoperdy of death falleth vpon oure body, but the fruite of lyfe, which groweth by our deathe, is yours, for whose sakes we put our selues in these ieopardyes.

The texte. But seyng that we haue the same spirite of fayth (according as it is wrytte: I beleued, & therfore haue I spoken:) we also beleue, and therfore speake. For we know that he which raysed vp the Lorde Jesus, shall rayse vp vs also by the meanes of Jesus, and shall set vs with you. For all thynges do I for your sakes that the plentyous grace by thanckes geuen of many, maye redounde to the prayse of God. Wherfore, we are not wery. But though our outward man perysshe, yet the inwarde man is renewed daye by daye. For our tribulacyon which is momentany & lyght, prepareth an exceadyng and an eternal waight of glorye vnto vs, whyle we loke not on the thynges whiche are sene, but on the thynges whiche are not sene. For the thynges whiche are sene, are temporall: but thynges whiche are not sene, are eternall.

And yet for all this we repente vs not of preachyng the gospel: for since we haue also euen the same gifte of fayth, that ye haue, whereby ye loke for life immortall, by my preachyng powred into your heartes, it foloweth, that as Dauid in his mistycall psalme sayeth, that he therfore spoke, because he beleued: so feare we nothyng, no not with ieopardye of oure lyfe, to preache the trueth of the gospell, vndoubtedly assuryng our selues, that he, whiche raysed the lorde Jesus from death, wyll throughe hym rayse vs agayne dyeng for his sake, and bryng vs all together to the generall glorie of resurreccion, as we are here in lyke fayth knytte together. But whether in the meane season we be troubled, or deliuered from trouble, all is done for your sakes, that the trueth of the gospel maye be more spread abrode among you, that the more amende theyr lyfe, so manye more geue thankes, not to vs, but to god, to whose glorie it appertayneth, that his fayth, which he would haue cõmen to all men, be moste plentifully enlarged. In hope and sure cõfidence that it will so be, no troubles werye vs, but through them we rather ware stronger, knowing wel, that albeit oure outwarde body be by litle and litle worne awaye, yet our inwarde and better parte in the dayely and continuall decaye of the body, becometh more quicke and lustie, as it were with miseries growyng yong agayne, and beginnyng to taste of before, the lyfe euerlastyng to come.

For

For albeit the bodely affliction whiche we for the gospelles sake abyde, be lyght and transitory, yet lyght as it is, it prepareth in vs no small, but an exceadyng and an vnspeakable weight of glory, whyles both for suche transitory tormentes suffered for Christes sake we are made worthy of blysse euerlastyng, and for tempozall deathe sustayned for hym we receaue the reward of euerlastyng lyfe, in hope wherof we lytle esteme oure bodyly lyfe, not somuche passing vpon suche thynges as are seene with owze bodyly eyes, as vpon suche, as are not seene, but only with the eyes of faythe. For suche thinges, as are sene here in this worlde, beside that they are thinges neither throughly good, nor throughly bad, of whiche sorte are lucre, honoure, pleasure, lyfe, losse of godes, reproche, tormentes and deathe, are also not continuallye abydyng, whereas suche thinges, as are sene with the eyes of faythe, are bothe trewe ryches, and suche as wyll endure for euer.

The. v. Chapiter.

For we knowe that yf oure earthly mansyon of thys dwellyng were destroyed, we haue a bylding of God, an habitacyon not made with handes, but eternall in heauen. For therefore sygh we, desyryng to bee clothed with oure mansyon whiche is from heauen: so yet, yf that we be founde clothed, and not naked. For we that are in thys tabernacle, sygh and are greued because we would not be vnclothed, but would be clothed vpon, that mortalitie myght be swalowed vp of lyfe. He that hath ordered vs for thys thynge, is God: whiche very same hathe geuen vnto vs the earnest of the spirite. The texte.



And vpon thys sure truste, certaynly lytle regarde we euen oure lyfe, knowinge well, that yf it chaunce our soules in this worlde to be chased out of the mansion of oure bodye, (whiche I myght more properly call a tent, than a mansion, being suche as a manne maye not long tary in, though nomanne dryue hym thence) that we haue prepared for vs another howse in heauen, from whence we shall neuer be excluded. As for this howse of oures, because it is made of claye, and buylded by manne, whether we wyll or not, decayeth dayly, albeit no man pull it downe, euen as we see other buyldynges in continuaunce of tyme to be destroyed. Mennes worke manshyp can not be of longe continuaunce, but that, whiche is repayred by god, and once becomen heauenly, is out of all suche ieoperdies, as chaunce by reason of tyme. And so lytle feare we to departe out of this wretched body, that vntyl that be, we sygh here desyring to be discharged of the burdayne of our mortal carkas, wherewith our soule is here in earth much burdened and kept downe, desyrouse to flye hence to another place, and to be clothed with the mansion of a glorified body, whiche shall from heauen be gyuen vnto vs: so that when we bee vnclothed of this bodye, we bee not founde vtterlye naked, but through a confidence of our good lyfe clothed with the hope of lyfe immortall. For we grone in thys meane season for the heuynes of oure bodye thrall and subiecte to so manye miseries, not because it is a thyng of it selfe to bee desyred of any man to departe hence, but because we desyre to haue this bodye restored into a better fourme, and for mortalitie, by rysyng againe to receaue immortalitie, so that we seme not vtterly spoyled of the bodye, whiche we for a tyme forsoke, but better clothed with the same, as who for a corruptible bodye shall receaue an incorruptible.

And albeit this seme neuer so vnlikely, that there shall for a mortall body ryse an immortall, fre from all miseries, yet muste we not mistruste the sonne. It is god, whiche hathe prepared vs to receaue the glory of lyke immortall, who hathe also in the meane season gyuen vs, as a pledge or an earneste peny, his holy spirite, to confirme and establyshe vs with his present inspiracion, in hope of that, whiche is to come.

The texte. Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent from God. For we walke in fayth, not after the outwarde appearaunce. Neuertheles, we are of good comforte, and had leuer to be absent from the body, and to be present with God. Wherfore, whether we be at home or from home, we endeuour our selues, to please hym. For we muste al appeare before the iudgement seate of Christ, that euery man may receaue the workes of his body, accordyng to that he hath doue, whether it be good or bad. Seyng then that we knowe, how the Lorde is to be feared, we fare fayre with men. For we are knowen wel inough vnto god. I trust also that we are knowen in your consciences. For we praise not our selues agayne vnto you, but geue you an occasyon to reioyce of vs, that ye maye haue somewhat agaynst them, which reioyce in the face, and not in the hearte. For yf we bee to feruente, to God are we to feruent. Or yf we kepe measure, for your cause kepe we measure. For the loue of Christ constrayneth vs, because we thus iudge, that yf one dyed for al, then were all dead & he dyed for al: that they which lyue, should not hence furth lyue vnto themselues, but vnto him which dyed for them, and rose agayne. Wherfore, henceforth knowe we no man after the flesshe. In somuche though we haue knowen Christ after the flesh, now yet hence forth know we him so nomore. Therfore yf eny man be in Christ, he is a newe creature. Olde thynges are passed away: behold, all thynges are become newe. Neuertheles, all thinges are of God, whiche hathe reconcyled vs vnto hymselfe by Jesus Christ, and hathe geuen to vs the office to preache the attonement. For God was in Christe, and made agrement betwene the worlde and hymselfe, and imputed not theyr synnes vnto them, & hath committed to vs the preachyng of the attonement. Now then are we messengers in the rowme of Christe, euen as thoughe God dyd beseche you thorowe vs: So praye we you in Christes stede, that ye be reconcyled vnto God: for he made hym sodes synne for vs, whiche knewe no synne, that we by hys meanes shoulde bee that righteweines, which before God is alowed.

And therfore what tempestes soeuer befall vs, alwayes are we of good chere, knowing, that as longe as we are at home in thys bodylye mansion, we straye abrode, and are deuided from god, to whome by departure out of it, we are more nyghly ioyned: not meanyng so, that god is not for thys presente tyme with vs, but that he is not yet so clearly sene, as he shall bee then. For albeit in the meane season he bee after a sorte seene by faythe, yet is it, as it were a farre of, whiche shall then presently bee seene, euen as he is and not obscurely. And therfore yf the pleasure of god bee, that we in this body shall yet suffer more afflictions, in good hope stande we, that we shal easyly suffer them in hope of the rewarde to come: and yet is thys of vs muche more to bee desyred, to departe (I saye) out of thys bodylye mansion, that after suche departure, we may be more nyghly ioyned to god. Therfore whether we bee compelled to continewe in thys house, or els, (as we muche more desyre) to departe hence, that is to saye, whether we lyue or dye, all our endeuoure is to bee alowed of god. For vnles a manne departe hence in goddes fauer, let hym not loke for the rewarde of immortall lyfe, whiche poynte I gyue you warnyng of, leste any thinke baptisme a meane sufficent therunto without godly lyuyng. As for wycked synners to theyr damnacion they receaue agayne bodyes, whiche they here abused in theyr owne synfull lustes, and not to the glory of god.

And

And as euery mans deseartes haue been for this lyfe, suche shall his re-
warde be: what euery mans deseartes are, is a thyng as yet vnknowen,
but yet must al we in open syght of the worlde appeare before the iudge-
ment seate of Christe, where nothyng shalbe hydden, but euery man shal
reape, as he hath sowed in hys body: and when body and soule are toy-
ned together, enioy suche reward as his workes were, whyles he here
lined, whether they were good or badde. We therfore hauing alway that
terrible daye before our eyes, diligently labourre in all poyntes to please
both God & man. For albeit we deceiue men with some counterfaite kynd
of holynes, yet doth God throughly knowe vs, as which seeth euen the
very bottome of our heartes, whiche thyng no man can do. Howbeit my
trust is, that I haue in such sort vsed my selfe among you, that ye throughly knowe and perceaue the synceritie of my lyfe, for with this glorye are we contented. For we auaunce not our office agayne, eyther because we would of you be more made of, or because we seke for any aduantage at your handes: but forasmuch as I perceiue, that some make greate bosse, for that they were assigned vnto theyr office by chiefe Apostles, we geue you occasion to glorye lykewyse of vs agaynste them, whiche for this respect lytle set by you, because ye haue but an abiect and a vile one to your Apostle: which albeit sawe not the Lorde in his mortall bodye, as other Apostles dyd, yet sawe I hym immortall, and of hym receiued myne Apostleshyp, as other dyd, and haue by hys helpe done no lesse, than other haue. This rehearse I for your sakes, because ye shoulde haue some thing wherwith to aunswere them, which being not contented with the prayse of their owne conscience for their good dedes, with high & proude lookes seke for worldly commendacion, whereas their consciences do inwardly condemne the. Nothing speake we for our own sakes: but whether we speake of our great actes, and therby seame to be peuishe, peuishe are we to godwarde, to whose glorye we rehearse such thinges, as we by his helpe did: or yf we kepe a measure in speakyng of our selfes, & therby seme wise, to you are we wise, to whose weakues we tẽper our tale. We make not our selfes equal with other Apostles by boastyng, but the loue of Christ constrayneth vs openly to speake that thing, which appertayneth to his glorye. For to his praise maketh it, & not to ours, if there were by vs, through his gyft, any thing notable done, that all people should the better knowe, howe his death was not vnfruitfull, forasmuch as it doth indifferently profite al people, so farforth, that euen by vs whom thei despise, it sheweth his power, and not by them only, which sawe Christ in his manhode, nor by such only, as haue carnal allyaunce with him. But rather this wise reason we the matter with our selfe: yf Christe alone indifferently dyed for al, than followeth it, that generally all such people were before thrall and subiecte to death, as his pleasure was by his death to redeame from death. And because he woulde haue all men indifferently bounde vnto hym, therfore dyed he for all, that suche as by hys benefite lyue, beyng through hym newe borne agayn, shoulde no longer lyue to themselfes, but to hym, whiche both dyed and rose agayne for them.

We are knowen wel ynough vnto God.

For if we be to feruente, to God are we to feruente.

By this should men be estemed, and not by carnall affinitie. yea and albeit we maye glory our selfes of the stocke of Jewes, yet synce that tyme we professed Christes religion, we knowe no man, because he is one of our stocke, but coumpte suche of our kynred, as are by lyke fayth toyned vnto vs. A vayne crake is it therfore, whiche some make, that they be Christes owne countrey men, or els because they are his kynsmen, and lyued familiarly with him: his flesshe was geuen but for a season presently, but now synce that his body is taken awaye, and his holy spirite sent, his wil and pleasure is to be knowen after the spirite, and coumpteth hym nyghest of his kynne, whiche hath in his promisses moste affiaunce. Nor let any man for this cause lesse esteme vs, which are later Apostles, because we knew not Christe lyuing here in earth in his mortal body, synce that, yf we had so knowe hym in dede, now yet would we haue forgone that knowledge, as which hyndred the spirite, and wouldeknowe, synce that he is become spirituall, loue hym spirituall. Whoso therfore is through baptisme graffed into Christ, let hym forsake his olde phantasies, nor thinke, thys man is a Jewe, that man is a Grecian, this a bonde man, and that is a free man, but remembre rather, howe that euery man, which is borne agayne to be a newe man, is of a carnall man becomen a spirituall. Olde thinges are paste and gone, and beholde, through Christ al thinges are sodaynly made new. Away therfore with these wordes: this is a Grecia, this is an alsaunt, this is a Jewe, this is a worshypper of idoles, this is a spoyler of holy places. The man hath forsaken to be suche as he was, & is by the workmanshyp of Christ, altered into a newe creature, so vnlyke to that he was, that no beast is there more vnlyke a man. But whatsoeuer is geuen vs by him, al that came frō the father, which reconciled vs vnto himselfe, vāquishing sinne by his sonne Jesus Christ: the preaching of which reconciliacion, thesame father hath put vs in trust with, that as the sōne among men dyd his fathers message, so should we execute and doe Christes message. For albeit Christ, when he was here mortall in earth among mortall men, semed but a simple man, yet was God the father in him, reconciling by his ministery the worlde vnto himselfe, & by him making it new again, by whom once he made the worlde, and with such mercy receyued men into his fauer, that he not onely toke no vengeaunce vpon vs for the sinnes of oure forsaken, but also would not asmuch as laie vnto any mannes charge hys synnes done before baptisme, as thoughe he nowe were not thesame manne he was before. This fauourable reconciliacion it pleased God the father to gyue by his sonne, and woulde haue the same to bee preached by vs. We therfore in Christes behalfe executing the ambassage committed by hym vnto vs, euen as God exhorted you by vs, beseche you in Christes name, to leaue your olde vyces, and to bee reconcyled to God. For he, to the intente he would once delyuer vs from sinne, where his sonne is verie iustyce selfe, altered him in maner into sinne, that he takyng our flesh vpon hym, which in vs is subiecte to synne, should become a sacrifice to purge our sinnes, and as a hainous offender among offenders was fastened to the crosse, to the entente that by hym he myght chaunge vs, whiche were nothyng els but synne, into ryghteousnesse, not into our ryghteousnesse, nor yet the ryghteousnesse of the law neither, but of God,

by

Therfore yf any man be in Christe he is a new creature.

God was in Christe and made agremente betwene the world, and hymselfe.

by whose kre goodnes our sinnes are forgeuen, that he hencefurth myght take vs for righteouse being planted in Christe, who for our sakes vsed Christe as a synner.

¶ The. vi. Chapter.

We also as helpers exhorte you, that ye receyue not the grace of God in vayne. For he sayeth: I haue herd the in a time accepted: and in the day of saluacion, haue I succored the. Beholde, now is that accepted time: beholde now is that day of saluacion. Let vs geue no offence of euill, that ye ouer office be founde vnmete: but in all thynges let vs behaue our selfes as the ministers of God, in much pacience, in afflictions, in necessities, in anguisshes, in stripes, in presonnes, in seditions, in labours, in watchinges, in fastinges, in pureness; in knowledge, in long suffrynge, in kyndnesse, in the holy ghost, in loue vnfayned, in the worde of trueth, in the power of God, by the armour of righteweknes of the right hand and on the left: by honour and dishonour, by euil reporte and good reporte: as deceyuers, and yet true: as vnknowen, and yet knowen: as dying, and beholde we lyue, as chastened, and not kylled: as sorowyng, and yet alwaye mery: as poore, and yet make many ryche: as hauing nothing, and yet possessing all thinges. O ye Corinthians, our mouth is open vnto you. Our herte is made large: ye are in no straynte in vs: but are in a straynte in your owne bowelles. I promyse vnto you lyke rewarde, as vnto chyldren. Sette your selfes at large, & beare not the yoke with the vnbeleuers. For what felowshyp hath righteweknes with vnrighteweknes? Or what copany hath light with darknes? Or what concord hath Christ with Belial? Either what part hath he that beleueth with an infidel? Or how agreeth the temple of God with images? For ye are the temple of the liuing God, as sayeth God: I wil dwell among them, & walke among them, & wyl be their God, and they shalbe my people. Wherefore, come out from among them, and separate your selfes from them (sayeth the Lord) and touche none vncleane thyng: so will I receyue you, & wyll be a father vnto you and ye shalbe my sonnes and daughters, sayeth the Lorde almyghtie. The texte.

SO would Christ, and so would God, ye should do, that his benefite should in you take effecte. We therfore as helpers both executyng Gods wil, and also prouiding for your weale, beseche you, that synce your sinnes, are once freely forgeuen, that ye nomore falle to your olde lyuyng, and thereby shewe, that ye haue receyued the grace of God in vayne. Yf it chaunce vs for this present tyme to fall, we may amende, but we shall not alwaye be able so to doe. For in the Prophete Esai this speaketh God: in a tyme accepted haue I heard the, and in the daye of saluacion haue I succored the. Beholde now is the accepted tyme promysed by God, and fauourable, wherin God refuseth not the synner, that repenteth with all his herte: beholde, nowe is the daye, wherein we may, lyuyng godly, obtayne saluacion. After this tyme wyll follow that terrible daye, wherin we shall in vayne seke to be reconciled. We therfore in this behalfe laborynge to doe our duetes take hede, that we in no poynt geue any man occasion of euil, leste by our fault the gospell of Christ, whereof we are ministers, be reproued and blamed: as it might be, if we leade our liues, as men not beleuing such thinges, as we teache other, but rather poynctes shewe our selfes to be such in dede, as it is conuenient they be, which labour in Gods seruice, and not in their owne. And how we proue we our selfes to be suche in dede? surely, neither with high lokes, nor with bades of men, nor with gaynes taking, nor by chargeyng

geyng menne with ceremonies, as some doe, but euen as Christ approued hymselfe, that is to saye, with muche patience, with dayly afflictions, necessities, distreasses, with sufferaunce of stripes, emprisonmentes, suffryng seditions, fastyng, cleanesse of lyfe, with apostolique knowledge, courteousnesse, kyndnesse, with the holy ghoste, with pure and vnfayned charitie, and with the woorde of trueth, bolde in all enterprises, not vpon any worldly strength, but vpon the power of God, not furnished with weapons, nor with any worldely defence, but on euery syde surely fensed with the armoure of iustice, on the ryght hande, with an vpryght conscience, that we in prosperitie ware not proude, and with the same on the leafte syde also, that we be not maduersities dismayed. And vpon trust of this helpe of God, we through all ieopardies thruste and breake in to preache the ghospell: through honoure and dishonour, through good reporte and euyll, coumpted for deceyuers, whereas we tell trueth, taken for menne vnknowen, whereas we are knowen: lyke to suche as are a dyeng, when as ye see, we lyue: as menne chastened, and not kylled, as menne heyng sorie, whereas we are alwayes meary: as poore menne, when yet we enryche many: as menne, that haue nothyng, and yet by Christe possesse all thynges, and thoulde through the peoples charitie bee more enryched, than are other with all theyr patrimonie, yf we lusted to vse our ryght. But whither am I plucked with the vehemence of this my tale? So moued am I that I cannot refraine, but vtter vnto you al my mynde. For towarde you, ye Corinthians, my mouthe is open, and my heart enlarged. Suche a confidence haue I in you, so bolde am I to glorye of you. Synce I lothe not my condicion, repente ye not of yours. Yf ye contente my mynde, bothe haue I cause to glorye of you, and ye no lesse cause to reioyce of me, and without cause are ye, why ye should for my sake be of a straight and narrow mynde. So that yf in you there be any straitnes, the same groweth of your euyll myndes. For your welth I leaue nothyng vndone and vnsuffered, but ye towarde me agayne beare not lyke loue. I in hope of resurrection, and of loue borne toward you, manfully abyde and suffer all troubles: and synce ye looke to haue the same rewarde, synce I haue hetherto loued you lyke a father, meete is it, that ye in strength of myndes resemble your father, which vnreadines I lay not vnto your charges, as to mine aduersaries, but rehearse it, as to my dearely beloued chyldren. Despise the watryche ceremonies of the Iewes. Despise the worlde, and trust to suche good thynges, as are verely yours. Of a byle and straite mynde it cummethe to bee contente with presente thynges. Of a straite mynde is it to desyre nothyng but these worldely vanities, whiche wyll soone after perysche. Christe for you is aboundantly ryche, aboundantly gloryouse, aboundantly myghtie, and welthy, let hym be sufficient for you, hym embrace ye with all your heartes. Knowe your condicion, and looke vpon your welthy state, and coumpt your selfe greater, than with vnbelieuers to haue any thing a doe. There is betwixt you and them more difference, than wyll suffre you to be yoked together. For what agrement can there be betwixt ryghteousnes and vnrighteousnesse

By the armoure of ryghteousnesse.

I promise vnto you like rewarde, as vnto chyldren.

What a streite mynde is.

neſſe and vnryghteouſneſſe? or what companie hathe lyght with darkeneſſe? or what concorde hathe Chriſte with Beliall? The goddes are diuerſe, the religions diuerſe, diuerſe maners, and diuerſe hopes. Howe agreeth the temple of God with heathen images? For ye are the temple of the lyuyng God, as God hymſelfe in holy ſcriptures teſtifieth ſaying: I wyll dwell among them, and walke among them, and wyl be theyr God, and they againe ſhalbee a people ſpecially conſecrate and halowed vnto me. yf the Iewes then abhorre a Gentile, as vnpure and curſed, and flye his infection, come ye good people which are veryly conſecrate to the lyuyng God, out of the companye of the vnreligious, kepe your ſelfes out of theyr felowſhyppes, as the Lord by the Prophete Eſai exhorteth you, ſaying: ſynce ye are holy, touche no vncleane thyng. Wycked maners are verily vncleane, and full of ieopardouſe contagion, with whoſe company beware, leſte your cleannes be defiled. But when I this counſell you to flie, that ſtandeth not ſomuche in chaungyng of your places, as in chaungyng your myndes. yf ye this doe, then wyll I knowledge you, and receyue you holy, as I am holy myſelfe: then ſhall ye fynde me as a father, and I will embrace you as my ſonnes: ſo ſaieth the Lord almighty, leſte ye myght myſtruſte the promiſe maker.

¶ The. vii. Chapter.

Hauyng that we haue ſuche promyſes (deerly beloued) let vs clenſe our ſelues from all filthynelſe of the fleſhe and ſpyrite, and growe vp to full holynelſe with the feare of God. The texte.
Underſtande vs, we haue hurte no manne: we haue corrupte no manne: we haue defrauded no manne. I ſpeake not this to condemne you: for I haue ſhewed you before, that ye are in our heartes to dye and lyue with you. I am very bolde ouer you. I reioyce greatly in you. I am fylled with comforte, and am exceding ioyous in all our tribulacion. For when we were come into Macedonia, our fleſhe had no reſt: but we were troubled on euery ſyde. Outwarde was fightyng, inwarde was feare. Neuertheleſſe, God that comforteth the abiecte, comforted vs by the commyng of Titus. And not by his commyng onely: but alſo by the conſolacion whiche we receyued of you: when he tolde vs your deſyre, your feruente mynde for me, ſo that I reioyſed the more. For though I made you ſorye with a letter, I repente not: though I dyd repente. For I perceyue that the ſame Epiſtle made you ſorye, though it were but for a ſeaſon. Wyll I nowe reioyce, not that ye were ſorye, but that ye ſo ſorowed that ye repented. For ye ſorowed godly: ſo that in nothyng ye were hurte by vs. For godly ſorowe cauſeth repentaunce vnto ſaluacion, not to bee repented of: contrary wyſe worldely ſorowe cauſeth deathe. For beholde, what diligence this godly ſorowe that ye tooke, hathe wrought in you: yea, it cauſed you to cleare youre ſelues. It cauſed indignacion, it cauſed feare, it cauſed deſyre, it cauſed punyſhemente. For in all thynges ye haue ſhewed your ſelues, that ye were cleare in that matter. Wherefore, though I wrote vnto you, I dyd it not for his cauſe that hath done the hurte, neyther for his cauſe that was hurte: but that your good mynde for vs myght appeare among you in the ſyght of God. Therefore, we are comforted, becauſe ye are comforted: yea and exceadyngly the more ioyed we, for the ioy that Titus hadde: becauſe his ſpyrite was refreſhed of you all. I am therefore not nowe ashamed though I

boaſted

boasted my selfe to hym of you. For as all thynges whiche we speake vnto you are true, euen so our boasting, that I made vnto Titus, is founde true. And his inwarde affection is more aboundant towarde you, when he remembreth the obedience of you all: howe with feare & trembling ye receyued him. I reioyce that I may be bolde ouer you in al thinges.

VPon sure trust of suche promyses of God therfore, let vs so vse our selfes, dearly beloued, that we seme worthy thesame, cleansyng our selfes not onely from all filthynesse of body, but also of the soule, that we both may leade a hurtlesse lyfe among menne, and haue therwith an vpryght harte to God, furnysshed with full and perfite holynesse agaynste the cummyng of Christe: in the meane season doyng our dueties, not of dissimulacion, as Hypocrites doe, but for feare of God, who geueth euery manne reward accordyng to his deseartes. So wyde and large is the loue, whiche I beare towarde you, that I claspe and embrace you all together with my whole harte: receiue ye me lykewise, as I am, into your hartes, specially synce that ye receyue other, which both loue you lesse, and are with theyr costly fyndyng and disdaynfulnesse, chargeable vnto you, and besyde this, lode you also with ceremonies. Neuer hurte we any of you, nor with false learning corrupted any of you, nor violently exacted ought of any man: whiche ye muste not take as spoken to condemne or reiecte you, but to make you the better. For by that I haue alreadie writen vnto you, it may be clearly perceyued, that I with all my harte loue you, and am with the stronge bande of charitie so knytte vnto you, that I am readie bothe to lyue and dye with you. Suche a greate trust haue I in you, that vpon youre head I dare warante any thyng, and greate cause haue I to glorye of you, whome I haue in all poyntes founde obediente.

We haue hurt no mã, we haue defrauded no man.

For your offence I letted not freely to reproue you, but nowe I see you amended, my harte is so comforted, and so full of gladnesse am I, that in all myne afflictions, whiche was elswyse in many daungerouse stormes, it clearly wyped awaye all the sorowe of my mynde, takyng it as a pleasure to suffer for suche mennes sakes. For when we were commen into Macedonia, my bodye hadde no reste, but it was troubled on euery syde. Outwardlye vexed by suche as aduersaries fought agaynste the ghospell, inwardlye through feare, leste false Apostles by some craftie meanes myght peruerte you: of the aduersaries of the ghospell beaten were we, for other were we afrayed, leste they beeyng dismayed with oure miserable state myght despayre. But God whiche comforteth the lowe and abiecte persons, comforted and refreshed vs by the cummyng of Titus, not onely because he was come, whose companie I specially desyred, but also because he came from you merrye and gladde. And as he was by you made merye, so made he me gladde and merye lykewyse, when he tolde me, howe desyrouse ye were of me, howe ye weapte and wayled, because that beyng

God that comforteth the abiecte, comforted vs by the cũmyng of Titus.

beeyng offended I came not yet vnto you: and shewed me moreouer, howe diligently ye obeyed my cõmaundementes, insomuche that when I was of this enfourmed by Titus, I toke more pleasure of your diligence in your amendement, than I was sad through your offences. Lothe am I at any time to make you sorye, but yet synce that fortuned wel, I repent me not, for that in my other letters I made you sadde, albeit I before dyd repente. For although the same Epistle, whiche was bothe to you and me sorowful, for a season made you sorye, yet am I nowe well therewith pleased, not because we made you sorye, but because that sorowe brought you to repentaunce. This worlde hathe in it a certayne kynde of sorowe, vnfrutefull and hurtefull, as when menne either for losse of money, or for losyng theyr pleasures, or for wrathe and enuye are disquieted in theyr myndes. There is in Christian religion also a certayne sorowe, but suche as is profitable and good, by meane wherof ye are so farre from beyng the worse by me, that by the same ye are well amended and become godly. For he that is for this sorye, because he hath displeased god, sheweth thereby, that he is amended: and sorowe after this sorte so bringeth one to repentaunce, that it suffereth a manne nomore to fall agayne vnto his olde faultes. But contrarywise the sorowe, whiche groweth of worldelye desyres, worketh death and is hurtefull bothe to bodye and soule. Doeth not youre state declare this matter? For what a diligence hathe this godlye sorowe of youres wrought in you? What speake I of diligence? I myghte muche rather saye a satisfaccion, wherewith to me ye haue cleared youre selues, playnelye shewyng, that ye approue not that vnhappie deede: yea I mighte saye an indignacion, as who were so sharpe agaynste the offender, that I was compelled to moue you to bee fauourable and gentle: yea a feare, as thoughe one mannes ieopardye hadde belonged to all: yea a desyre forthwith to amende the faulte: yea a zeale and loue to folowe vs in banishyng dishonestie: and to bee shorte, a desyre also to reuenge, as it appeared, by that he, whiche dyd the faulte, was straighte punished, so that ye haue in all poyntes declared youre selues to bee cleare and free in that matter.

Godly sorowe causeth repentaunce vnto saluacion.

Wherfore, thoughe I wrote vnto you all of the matter, as thoughe it hadde belonged to all, I wrote not onelye for his sake, whiche dydde the faulte, or for hym, agaynste whome it was dooen, but rather because ye shoulde all perceyue what great care I haue of you, (as god is my witnes,) whiche was so pensyfe, bothe leste this infeccion myghte creepe among you, and the faulte of one or two infecte the whole bodye, and agayne leste it shoulde bee vnknowen, what loue ye beare towarde me, whose wyll ye so gladlye obeyed. And synce this was vnto you coumfortable, as whiche reioyse, that suche are amended, as it was meete shoulde be, gladde am I also of youre gladnes, but this pleasure of myne was by the gladnes of Titus encreased, whiche vpon my commendacion was so receyued among you, that his hearte was by all you refreshed, when he sawe howe ye esteemed me. So that nowe, yf I haue to hym any thyng bosted of youre vertue and obedience, I haue for that taken no shame, for in this ieopardye is he, that prayseth any manne.

Hym-

hym prayſed I vnto you, and you I prayſed to hym. And bothe chaunced well, for as ye in all poyntes founde Titus ſuche one, as I tolde you he was: euen ſo founde he all ſuche thinges true, as I before of you had boſted vnto hym, and therfore neither before hym, nor before you am I aſhamed of lying. And whereas he heretofore loued you, nowe yet vpon prooſe of youre gentlenes, euen from the verye heart roote he loueth you, whyles he bethinketh hymſelfe and calleth to mynde, how gladlye all ye obeyed youre mynde, whiche he broughte vnto you, and alſo with what feare and reuerence ye receyued hym at his cummyng. And certaynlye glad am I, that I fynde you ſuche, as I maye in all thinges hereafter be bolde vpon you, ſo that henceforthe I wyll not feare to require any thyng of you.

The .viii. Chapter.

The texte. I certyfy you brethren, of the grace of God, which was geuen in the congregacyõs of Macedonia, how that the aboundaunce of their reioiſing is, that they are tryed with much tribulacion. And though they were exceading poore, yet haue they geuen exceading richely, and that in ſyngleines. For to their powers, (I beare them record) ye and beyond their power they were wyllyng of their owne accorde, and prayed vs with great inſtaūce that we would receaue their benefyte, and ſuffre them to be partakers with other in miniſtryng to the ſayntes. And this they dyd, not as we loked for: but gaue their owne ſelues firſt to the Lord, and after vnto vs by the wyl of god: ſo that we couldē not but deſyre Titus, to accomplyſhe theſame benevolence among you alſo, euen as he had begonne.



Therfore, becauſe ye ſhoulde herein alſo ſatiſfie bothe my deſyre, and reſemble the godly deuocion of other congregacions, I certifie you brethren, howe god aſiſted me in the churches of Macedonia. For with ready and ioyfull myndes receyued they the goſpell, and were ſo farre frō beeyng diſcouraged through the afflictions of Silas & me, whiche were with vs alſo in trouble, that throughe a confidence in the goſpell they ioyfully endured al perſecutions. And brefely the greater tormentes we ſuffered, the more glad were they of oure deliuerāunce. And whereas they are needy and exceading poore, yet ſuche hearty myndes had they, that the litle, whiche was lefte in their emptie cofers, they departed with for the reliefe of the poore. By meane wherof the poorer they became and more broughte to neede throughe their godly liberalitie, the rycher are they growen in gentle heartes and ſinglenes. For we not onely founde them not harde in geuyng their goodes, but alſo beare true witnes with them, that their would of good wyll not onely geue accordyng to their abilities, but alſo more than their abilities were, inſomuche that, when we fearyng leſte after ſuche exceading great liberalitie by reaſon of nede they might of that they had doen, be ſorie, refuſed to receyue their free offer, they moſte inſtantelye beſoughte vs to ſuffer them to be partakers of this prayſe, whiche is, that they geuyng ſome parte of their ſubſtaunce for the relefe of ſaynctes, might agayne be partakers of their godlynes, in ſo doyng not onely ſatiſfyīg my deſyre, but alſo doīng more, than I loked for, which not onely offered their goodes, but alſo

freely

freely gaue themselues first to god, and then to vs also, as the wil of god was, by whose inspiracion they were moued so gladly to obey vs. &c Whose good minde so greatly pleased me, that I exhorted Titus, that as by hys good counsell ye had already begun this liberalitie vpon good people, he would in you accomplishe that, whiche was begun, to the intent ye shoulde be the more beholding vnto him, by whome ye haue obteyned this godly prayse of beneuolence, that in this poynt ye be behinde none other.

Nowe therefore, as ye are ryche in all partes, in fayth, in woorde, in knowlage, in al feruentnes, and in loue, whiche ye haue to vs: euen so see that ye be plenteous in this beneuolence also. This saye I, not commaunding: but because of feruentnes, I doe alow the vnkaindnes of your loue toward other men. For ye knowe the liberalitie of our Lorde Jesus Christ, that though he was ryche, yet for your sakes he became poore, þ ye through his pouertie might be made riche. And I gene counsell hereto. For this is expediente for you, whiche began, not to doe onely, but also to will a yere agoe. Nowe therfore performe the thing whiche ye began to doe: that as there was in you a redines to will, euen so ye may perfourme the dede of that whiche ye haue. For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. The texte.

But rather, as ye in other gyftes passe other, that is to wit in the gift of fayth, in the gift of tonges, in the gift of knowledge, in the gift of diligent ministring, in the gift of charitie, which ye haue declared toward vs, be ye likewise in this gift excellent, not because I require so much of you, but for this rehearse I the ready mindes of the Macedonians, that ye being through their example prouoked, frely declare your vnfayned charitie, in this behalfe folowing the lorde Jesus Christe as much as ye be able: who albeit he were ryche and lorde of al, yet because he would doe vs good, of hys free goodnes made himselfe poore, and hydyng hys almightye power became manne, to the ende that throughe hys pouertie ye might bee enryched, makyng as it were a chaunge, wherein he receiued the pouertie of our humanitie, because he woulde make vs partakers of the riches of his Godhead. Therfore as in my other letters I required you not, to leade a syngle lyfe, but for your weale and profite counsayled you thereto: so in thys matier I commaunde you not, but gene you counsell, and for this gene you counsell, because I thynke it shall be profitable for you, namely since the thynge I gene you counsell in is suche, as ye haue alreadye without my counsell not onely begunne to doe, but also gladly of your owne myndes begunne to will it. Nowe remayneth thys, that suche thynges as ye haue begun to doe, ye perfourme in dede, that as ye willyngly mynded this a yere paste, so ye perfourme it, as the Macedonians gaue you exaumple, not aboue your habilitie, as they dyd, but euery manne as he is able. That which a manne geueth against hys will, is not acceptable: if a mannes will bee good and ready it is sufficiente, though his gift be measured by hys habilitie: for no man is required to geue that he hath not

It is not my mynde, that other be set at ease, and ye brought into cumbraunce, but that there be egalnes now at this time, and that your aboundaunce maye succour their lacke: and that their aboundaunce supplye your lacke, that there maye be equalitie agreeing to that whiche is written: he that had much, had not the more aboundaunce, and he that had litle, had neuertheles. Thankes be vnto god which put the same good minde for you in the herte of Titus, which accepted the requeste, ye rather he was so well willing, that of his owne accorde, he came vnto you. The texte.

Nor must men so vse theyr liberalitie, that such, vpon whome it is bestowed, liue at rest and pleasauntly, and they that geue, be brought to pouertie. But for an egalnes to be kept among you, that is to witte, that through youre riches, wherof ye haue aboundaūce, their pouerty may be relieued: and again that their fayth & godlines, wherin they passe you, may recompence that, that perchaunce wanteth in you, whyles ethe of you departeth with other, so that neyther of you lacke anye thyng, but that there bee an equalitie obserued. As we reade it chaunced with oure elders in gatheryng manna, that he whiche had gathered moze, with hym remayned there no moze, than with an other whi: he had gathered lesse. For so is it wzitten in the booke of Exodi: he that had muche, had not the moze aboundaunce, and he that had litle, had neuertheless. These tempozall riches haue we but for a season, to liue by them from tyme to tyme, because no man should long beefore caste hys penywozthes, what he shall haue lefte hym. For if ye goe that way to wozke, no man will thinke, that he hath for himselfe sufficient, and spare to geue vnto other. For this present tyme this man hath nede, and thou hast to much. Of that which thou hast moze than inough, geue as the present nede requireth. If hereafter it chaunce, that thou thyselfe neede, thou shalt with like liberalitie by some other be eased. And thankes geue I vnto god, whiche inspired this good purpose in Titus hearte, as well as in myne, which gladly accepted my request, being elswise well disposed thereto: yea, which came vnto you, not so much at my request, as of his own good wil, albeit he was through myne encouraging the better willed.

The texte. We haue sente with hym the brother whose laude is in the gospell throughout all the congregacions: and not that onely, but is also chosen of the congregacyons to bee a felowe with vs in our iourney concernyng thys benevolence that is minystred by vs vnto the prayse of the same lorde, and to shere vp your prompt mynde. For thys we exchewe, that any manne shoulde rebuke vs in thys plenteous distribution that is ministred by vs (to the glory of the lorde) and make prouision for honest thinges: not onely in the sight of the lord, but also in the sight of me.

With hym haue wee sent the brother, whose faythe and entyrenesse in preachynge the gospell throughout all the congregacions is well tryed, and so wel tryed, that of all the congregacyons, he was chosen out of the reste to bee as it were a felowe and companyon of our iourney, to bee my helper in gatheryng money, whiche ye of your liberalytye geue to the glorye of the lorde, by whose mocyon, thys matier is wroughte, for a playne declaracyon to all menne of your prompte myndes. Dyscrecion would, that perfite and tryed menne were put to thys busynesse, leste weake personnes conceyue a suspicion, that thys great summe of money, whiche ye of your free goodnesse geue, is not so much gathered for other as for our selues, whereas wee thereof take nothing to our selues, but the labor & trauaile to gather it and to conuay it. For wel know we that to gather money, specyally if the summe bee great, hath an apparente suspicyon of griedines and aswel knowe we, that mennes consciences is with nothyng sooner corrupted.

The texte. We haue sente with them a brother of ours, whome we haue ofte times proued diligent in many thynges, but nowe muche more diligente. The great confidence whiche I haue in you,

hath

hath caused me thys to doo, partely for Titus sake, whiche is my felowe and helper as concerning you, partely because of other whiche are our brethren, and the messengers of the congregacions, and the glorye of Christe. Wherefore shewe ye vnto them the proofe of your loue, and of our boasting of you in the sighte of the congregacions.

To these two, of whome ye haue good experience, we haue adioyned the thirde, a certain brother of ours, whome albeit ye knowe not so well, yet in diuerse thynges haue we oft tymes founde hym diligente and faythfull, and in thys businesse more diligent, than in other, so that I nothyng doubte, but that ye will with any summe of money truste them, partely vpon consideracion of Titus, whiche is my felowe and partaker of the labors whiche I vndertake for your sakes, and partely in consideracion also of other adioyned with him, whiche besides that they be our brethren, are also chosen to doo this businesse by the voyces of the congregacions, by whome the glorye of the gospell is so set foorthe, that they may be well called not onely Apostles, but also the glory of Christe. With these shall ye in such sorte vse your selues, that ye nowe specially declare, howe greatly ye loue vs, sithat I haue not without cause boasted of you vnto them. And suche gentlenes as ye shewe vnto them, ye shall shewe toward all congregacions, whose messengers they are.

¶ The. ix. Chapter.

¶ Of the ministring to the saintes, it is but superfluous for me to write vnto you: for I knowe the redines of your mynde, whereof I boaste my selfe vnto them of Macedonia, that Achia was prepared a yere agoe: and your ensaumple hath prouoked many. Neuertheles, yet haue I sent these brethren, lest our boasting whiche I make of you, should be in vayne in this behalfe, that ye (as I haue sayde) may prepare your selues: lest peraduenture if they of Macedonia come with me, and fynde you vnprepared, wee (I will not say ye) shoulde be ashamed in this matter of boasting. Wherfore, I thought it necessarie to exhort the brethren, to come before hand vnto you, and to prepare your good blessyng promised afore, that it might be readie, so that it be a blessing, and not a defraudyng. The texte.

NOwe for me to bestow any labour with my letters to moue you to be charitable vpon the poore, I thinke it superfluous, synce I haue of your readie good myndes suche sute and perfite knowledge, that I nothynge doubte to boaste thereof among the Macedonians, so farre that by your exaumple not onely Corinthe, but welnyghe all Achaia is disposed, ready, and well mynded to lyke liberalitie. And albeit we were well assured of youre good mynde beefore, yet thought we it not amysse to sende these our brethren before, lest it happely appeare by some meane, that we haue of you made a vayne boaste in this poynte, whiche in other thynges hitherto haue done, as I sayde of you. Nowe the purpose why we sent them before, is, that as wee before wrote vnto you, the money be gathered in good tyme, and that it bee in a redinesse, whiche euery manis willyng to geue, leste if the Macedonians, to whome I haue boasted of you, come with me and fynde you vnprepared, we bee put to shame as one that hath made a vayne bragge of you: I will not saye, leste ye bee put to shame, as menne in thys vnlike your selues, whiche in all other giftes excell other.

And for this cause thoughte I it good to desyre these brethren to goe thether vnto you, beefore I came my selfe, to prepare the contribucion, whiche ye had before purposed and appointed, that it might be in a more readines, wont to be called when we speake Greke, eulogia, that is to saye, a blessyng, because euerye benefite shoulde gladlye and without murmuryng be both geuen and taken: if it so bee not, than is it rather extorcion, than a free gifte. He that wil geue let hym freely geue, and asmuche as he will. Thys poynte I warne you of, the more a manne geueth, the more rewarde shall he haue.

The texte

Thys yet I say: he whiche soweth litle, shall reape litle, and he that soweth plenteously shall reape plentyously. And let euery manne doo accordyng as he hath purposed in his hearte, not grudgingly, or of necessitie. For god loueth a cheerfull geuer. God is able to make you ryche in all grace, that ye in all thynges hauyng sufficient vnto the vtmoste, may bee ryche vnto all maner of good woorke, as it is written: He hath sparsed abrode, and hath geuen to the poore, his righteousnes remaineth for euer. He that ministreth seede vnto the sower, ministre bread also for foode, and multiply your seede, and increase the fruites of your righteousnesse, that on al partes ye may be made rich into al singlenes, which causeth thorow vs that thankes are geuen vnto God. For the office of thys ministracyon, not onelye supplyeth the nede of the saintes: but also is aboundaunte herein, that for this laudable ministryng, thankes might be geuen to God of many, whiche prayse God for the obedience of your consentyng to the Gospell of Christ, and for your synglenes in distributing to them, and to all men, and in theyr prayers for you whiche long after you, for the aboundaunte grace of god in you. Thankes be vnto god for hys vnspeakable gifte.

Whoso soweth litle, shall reape but litle, but he that soweth plenteouslye and with a good chere, shall lykewise reape that he sowed, so that he this doe, not because we bad hym, but because he in hys hearte hath so purposed. For more largely and freely geueth he, whiche geueth with a good will. More sparingly geueth he, whiche geueth with a heuie chere as one compelled. But god loueth a chearefull geuer. For he that dooeth hys duetie agaynste hys will, beefore hym is coumpted, as thoughe he dyd not hys duetie. And cause is there none, why ye should feare, leste ye lose this your almes. For God which counteth that to bee doone vnto hym, whiche is for hys loue bestowed vpon hys saintes, is sufficiently able, albeit ye receyue no recompence of menne, to make your almes dedes gaynfully to returne vnto you, in that he wil geue you substaunce inough for the mayntenaunce of your lyfe, and also enryche and plentifully encrease you in all godlye woorkes. For the almes dedes, whiche are bestowed to relieue the poore saintes, are a good parte of iustice and godlines. Euē as the psalme writer testifieth also: he dealed abrode and gaue to the poore, for the whiche hys iustice continueth from tyme to tyme perpetually. And my prayer is, that he which ministreth sede vnto the sower, and geueth him bread for hys nourysshmente, and substaunce to helpe the poore people, mayntayne alwayes your riches, eftsones to helpe them, and so multiplye your seede, and increase the fruites of your righteousnes, that ye may be ēriched in al kindes of vertues, and therewith alwayes growe forwarde into al syngleneſſe and gentle dyspositcion of hert, and that ye dayly regard your money lesse & lesse, which while they bee bestowed, not vpon euerye rascall, but vpon the saynctes, dooe cause youre lyberalitie to auaunce Goddes glorye, in that the Godlye people beeyng refreshed with youre almes, doe thzough vs geue thankes vnto God:

so

so that I herein claime some rewarde, whiche byeng this matter to passe. For in the execucion of this office, wee not onelye by youre liberalitie attayne the releefe of poore men, but also the greater your almes is, the more geue thankes to God, whiche hauyng an experience of youre Godlinesse, for this your bounteousnesse, prayse God in that they doe perceaue youre obedience to the Gospell with one accorde, by reason whereof ye doe freelye and frankelye deale youre substaunce, not onelye to them for whome wee sue at this presente tyme, but also to all other. For the poore muste bee holpen, wherrsoeuer they bee. Finallye this ensueth, that in theyr prayers, whiche as thankefull menne, they offre vnto God for you, they wishe to see you, that they maye euidentelye see before theyr face your singular godlinesse, whiche they know to bee geuen you by god, by the greatenesse of your almes, wherewith they are refreashed. But for this vnspeakeable gifte, specially thankes ought to bee geuen to God, whyeh both moueth your mind to geue, and prouoketh them not to abuse your giftes to idlenes or riot, but to prayse god.

The .x. Chapter.

I Paule my selfe beseche you by the meekenes and softenes of Christe whiche when I am presente among you, am of no reputacion: but am bolde towarde you, beeing absente. I beseche you that I neede not to be bolde when I am presente (with thatsame confidence, wherewith I am supposed to haue bene bolde) againste some which repute vs as though we walked carnally. For though we walke in the flesh, yet we do not warre fleshly. For the weapens of oure warrefare are not carnall thynges, but thynges mighty in God to caste downe strong holdes, wherewith wee ouerthrowe councels and euerye hye thyng that exalteth it selfe againste the knowledge of God, and bryng into captiuitie all imaginacion to the obedience of Christe, & are readye to take vengeaunce on all disobedience, when your obedience is fulfilled. Loke ye on thinges after the vtter appearaunce?

The text.

But to let passe these thinges, & to come to other, I that am no meane apostle, but the verye selfesame Paule, whome ye know well; whiche for your sake both haue suffered and doe suffer so greate troubles, doe beseche you, for the meekenes, softenes, and mercie of Jesus Christ, whose example folowyng, I doe humble my selfe among you, outwardelye so behauyng my selfe, as though I were some rascall and an outcaste, not takyng vpō me an apostles dignitie and authoritie, which the false apostles thynke to stande in bighe lookes, and yet in myne absence, (as these carpers allwell) fraye you with roughe and cruell letters, beeyng bolde vpon youre obedience: I beseche you (I saye) so to redresse youre lyfe, that at my comming, I bee not compelled to execute the selfesame authoritie once againe, which I seame to haue vsed against certaine false apostles, which thinke me to bee suche as they bee reporte, that I carnally lyue among you, as a flatterer, while I am presente to courye faire for feare, and beeyng absente, by letters, beastе my selfe, as though I feared nothyng. Nothyng do I of any carnall minde, but whatsoeuer I do, all is for your weale, and for the aduy of the gospel. For though we bee clothed with this mortall fleashe, yet warre

wee not vnder the rule and gouernaunce of the fleashe, but holpen wyth the assistence of the spirite of god. As lo we and weake as ye thinke vs, yet are we not vnweaponed, nor without strength to suppresse the aduersaries of the gospel. For the weapons of our spiritual warrefare, are not mighty by reason of yron or steele, as worldlye mennes are wont to be, but mighty by the power of god, able to throwe downe all that euer seameth strongiye buylded agaynste hym. Wyth these ouerthrow we and tourne vpsyd down al crafty deuises, and euery high state of wicked people, whiche exalte and auaunce themselfes vpon theyr worldly wisedome agaynst the wisedome of god, which we by the gospel professe: and not only suppresse, but also subdue & bryng into captiuitie al worldlye imaginacion, to make the same hencefoorth obediente vnto Christe, whome it before resisted. But and yf any manne stubbernly rebelle, readye are wee to reuenge vpon al disobedience, which power for your sakes we haue hytherto forborne, leste by vsing extremitie vpon such as are among you, and such as some of you as yet fauoure, supposyng that they bee excellente apostles, we myghte trouble your commen quietenesse, whiche I will yet hereafter vse paraduenture when I see your obedience growen to suche perfeccion, that ye canne quietly be contented, that suche shoulde bee excluded out of youre coumpanye, as ye were with the punishemente of the haynous and incestuous fornicatoure. I tell you that the dignitie and power of an apostle is not a bodily power, but a spirituall. Are ye yet no wiser, but to iudge an apostle by suche thynges, as are leene, lyke as the commen people esteame a Lorde to bee a gaye felowe by his outewarde ambicious porte, gyftes of fortune, and bande of men.

The texte. Yf any manne truste in himselfe that he is Christes, let him consider this agayne of himselfe, that as he is Christes, euen so are wee Christes. For though I boast my self somewhat more of ours authoritie (whiche the Lorde hath geuen vs to edifie and not to destroy you) it shal not bee to my shame, leste I shoulde seame as thoughe I wente aboute to make you afrayed with letters. For the epistles (saieth he) are sore and strong, but his bodily presence is weake, and his speche rude. Let hym that is suche, thinke on this wise: that as wee are in woordes by letters when we are absente, suche are wee in deedes when we are presente.

For a tyme I nothyng speake of false apostles, but generally speakyng this I saye: yf any man thynke that he is Christes, eyther because he saw him in his mortall bodye here in earth, or because he is vnto hym of nigh alliaunce and kinred, lette hym agayne likewise returne dre this wyth hymselfe, that as he is Christes so are wee Christes, and so in this behalfe, wee are as good as he, so that nothing hath he, wherewith to please hymselfe, and to despyse vs. It is the spirite whiche maketh vs nighe to Christe, and not carnall kynred. Nothyng dooe I yet hytherto, but make my selfe equall with other apostles. But now & yf I somewhat tooke vpon me aboue them, and gloried of myne authoritie, or rather not myne but geuen vnto me of the Lorde, and geuen vnto me to doode you good, and not to hurte, I thynke it should not be to my shame, as thoughe I had more vaynly boasted of my self, than truely. But of my hyghe authoritye will I speake nothyng, lest any thinke that I with threatenyng epistles would make you afrayed.

For

for so sayeth one, whome I for honours sake name not: Paule sendeth arrogante and vehemente letters: But when he is presente, he is altogether vnlike hymselfe, that is to wete, both of a weake bodye, wherein there is no maiestye, and in hys speche so rude, that it in no parte resembleth that authoritye, wherwyth his epistles, as it were, thunder and lyghten. He that for this despiseth our authoritie, I do hym well to wete, that as my speche is in myne epistles, when I am absente, whiche these menne saye is vehemente, suche is oure power and authoritie beeyng presente, yf wee see cause, why to vse it. To bragge wyth woordes suche thynges, as I cannot in deede performe, is for lyghte persones, and not for me.

The texte

For wee cannot fynde in oure hertes to medle oure selues of the noumbre of them, or to compare oure selfes to them whiche prayse themselues. Neuertheselle whyle they measure themselues wyth themselues, and compare themselues wyth themselues, they vnderstande nought. But we will not reioyce aboue measure: but accordyng to the measure of the rule, whiche God hath distributed vnto vs, a measure to reache euen vnto you. For wee stretche not oure selues beyonde measure, as thoughe wee reached not vnto you. For euen to you also haue we come wyth the Gospel of Christ, and wee boaste not oure selues oute of measure in other mennes labours. Yea, and wee hope it wyll cumme to passe that when your faith is increased among you, wee shal bee magnified accordyng to oure measure more largelye, and that I shal preache the Ghospell in those regions whiche are beeyonde you: and not to boaste of those thynges, whiche by another mannes measure are prepared alreadye. But lette hym that reioyseth, reioyce in the Lorde. For he that prayseth hymselfe, is not alowed, but he whō the Lorde prayseth.

Nor cānot wee fynde in oure heartes to accoumpt our selfes in the noumbre of them, or to compare oure authoritie wyth suche, as wyth deceytefull meanes, and crakyng woordes anaunce themselfes, and not with deedes: whiche in the meane season forgeate, howe they measure not themselfes by theyr owne hooynges, but setteforthe themselfes in comparison of menne without courage, as they themselfes bee, nor by anye other waye prayse theyr owne syngularnesse, but by deprauynge other mennes actes, and prayslynge theyr owne. God forbydde, that wee shoulde wythoute ende glorye, as these dooe. For and yf euerye manne hadde the desyre to bee taken for so greate, as he with arrogaūcye wouldo make hymselfe, certaynelye there wouldo bee of boastyng neyther measure nor ende. Nor yet take wee vpon vs other mennes glorye, but accordyng vnto the measure and condicion of suche actes, as we haue by Goddes helpe doone, esteame oure selues, as wee bee. So that asmuche as he gaue vs, so muche take wee vpon vs, and beyonde thys, glorye not we. And surelye wee haue not skendelye enlarged the dominion of oure captayne, as whiche came euen as farre as to you, not of myne owne head onely, but sente by God. A sufficient matter to glorye of haue wee, in that we came not vnto you after the commen sorte, but after suche a sorte, that by vs the Gospell of Christe was preached vnto you, so that wee neede not with hyghe woordes to prayse oure selues, as thoughe wee in deede reached not vnto you, whyche els wyll were not verye easye to bee wonne. Nor came wee vnto you beyng alreadye broughte into beliefe, as false apostles vse to do, but fyll of al other perswaded you in it.

Nor

Nor boaste wee oure selfes aboue measure of other mennes labours, takynge vpon vs the prayse of other mennes actes, as cowardly capitaines dooe which chalenge the prayses of winnyng a holde whiche another manne gote. But rather wee truste, that as your fayth daylye encreaseth and groweth more and more, wee shall also through you geate more praise, accordyng vnto the marke appoynted vnto vs by God, and preache also the gospell of Christe in countreyes beyonde you, and so auaunce hys banners further then wee haue hytherto doone, not dooyng these actes through anothers guidyng, as an vnder souldier, nor enteryng vpon that, which is already gotten, and so malaperterly taking vpon vs ỹ praise of other mennes labours, but at this point are wee rather, not onely not to boaste our selfes of other mennes actes, but also not to take vpon me the glorye of myne owne, knowyng that whosoeuer doth reioyce, muste reioyce in Christes name, whose businesse he doeth. Nor is he commended of god, whiche bloweth abrode hys owne prayses, but he that is chosen of God as a meete persone, and faythefullye doothe the office cõmitted vnto hym, is the onely one, whome the Lorde approueth and prayseth.

The .xi. Chapter.

The texte. Wouldo to God, ye could haue sufferedme a litle in my folishnesse: yea ye dooe also forbeare me. For I am gelous ouer you, with godly gelousye. For I haue coupled you to one manne, to make you a chaste virgin to Christe.

NOr can I yet refrayne, but that I muste somewhat glorifye folysshly sette foorth my selfe, notwithstandyng I knowe, that it is taken for a poynte of folishnes, yf a manne prayse hym selfe, but would to god ye woulde a litle while suffre me to playe the foole, yea I doubte not, but ye will beare with me. For to this folishenesse am I driuen, neither of an arrogant mynde, nor yet for anye desyre of auauntage, but of a feruente and a feruente loue I beare towarde you, and as I mighte call it, a ielousye. For certainelye I am ielous ouer you, for euerye thyng afrayed for you, as whome I tenderlye loue: Nor loue I you after a worldelye sorte, but godlye: nor am for my selfe ielouse, but in Christes behalfe. For to hym, as youre onelye spouse haue I spirituallye maried you as a chaste and vndefiled virgin, from whome ye may neuer bene deuided. I take nothyng of yours as myne, Christe is your spouse, I was but the mariagemaker.

But

The texte.

¶ But I feare, lest it cumme to passe that as the serpente beguyled Eue through hys subtiltie, euen so youre wyttes shoulde bee corrupte from the singlenesse that ye hadde towarde Christe. For if he that cummeth preache an other Iesus, then hym whome we preached: or if ye receyue an other spirite, then that whiche ye haue receyued, eyther an other Gospell, then that ye haue receyued, ye myghte ryghte well haue beene contente. For I suppose, that I was not behynde the chiefe Apostles. But though I bee rude in speakynge, yet I am not so in knowleage. Howbeit emonge you wee haue bene knowen to the vtmoste what we are in all thynges. Dydde I therein synne, because I submytted my selfe, that ye myghte bee exalted: and because I preached to you the Gospell of God free? I robbed other congregations, and tooke wages of them to dooe you seruice. And when I was presente with you and had nede, I was chargeable to no manne: for that whiche was lackyng vnto me, the brethren which came from Macedonia supplyed, and in all thynges, I kepte my selfe so, that I shoulde not bee chargeable to any manne, and so will I kepe my selfe.

I delyuered you vnto hym a pure and a chaste virgin: but as the craftie serpent once beguiled the symple mynde of Eue, corrupting the pureness wherein she was made, so feare I leste throughe the subtiltie of false Apostles, youre simple wittes bee corrupted, and chaunge you from that pureneſſe, whiche ye haue hitherto vsed towarde Iesus Christe youre husbande, whome in all poyntes pure, ye purelye receiued of vs. If it so were, that this newe Apostle, whiche hathe entered vpon my labours, taughte you an other Iesus, than the same whiche we preached vnto you: or if by hym ye receyued an other spirite, whiche ye receyued not by vs: or if he taughte you a ghospell, whiche we taughte you not: then mighte ye lawefullye suffer hym braggyng and auaunceynge hymselfe aboue vs, as one whiche hadde geuen you, that coulde not be geuen by vs. Nowe if ye of them receyue nothyng, but that whiche we plentifullye gaue you, what shoulde the matter meane, that ye in maner dysdayne vs, and beare with theyr arrogante hautenes? Bee it that they bee hyghe Apostles, yet touchyng the encreaſe of the ghospell, surelye I thynke myselfe in no poynte behynde anye of the chiefe apostles. Bee it, that they bee more eloquente than I am, yet in knowledge will I geue them no place.

There is no nede of a paynted tale, when the thyng selfe is presente. Lette them neuer so muche with theyr blasyng woordes boaste themselues, we haue with berye deedes shewed towardes you oure myndes, and power apostolique, so that ye coulde in vs fynde no lacke, excepte peraduenture this displeaſe you, for the whiche ye shoulde moste commende oure good myndes, because we haue not with disdaynefulneſſe beene painefull vnto you, as they bee, but among you humbled and submitted my selfe, not to deceiue you thereby, but throughe myne humblenes to exaulte you in the faithe: or this, because I was not costlye vnto you, but freelye and at mine owne finding preached vnto you the ghospell of God, so farre foorthe

sparing

sparing you, that not withstandyng I was in great pouertye, yet rather had I robbe other congregacions, because I would without any charge of yours doone you seruice not so muche as at that time chargeable to any manne, when I was among you though I than were in great nede. For than was I in my pouertie relieued by such as came from Macedonia. So that not only in this thing, but also in all other, I haue and will lykewise hereafter so warely kepe my selfe, that I to no man bee chargeable.

The texte. ¶ If the trueth of Christe bee in me, thys reioyslyng shal not bee taken from me in the regions of Achaia. Wherefore? because I loue you not? God knoweth. Neuertheles what I doo, that will I doo, to cut away occasyon from them, whiche desyre occasyon that they myghte bee founde lyke vnto vs in that wherein they reioyce. For suche false Apostles are disceateful woorkers, and fashion themselues lyke vnto the Apostles of Christ. And no marueil: for Satan hymselfe is chaunged into the fashyon of an aungell of lyghte. Therfore it is no great thing though hys ministers fashion themselues as though they were the ministers of righteousnesse, whose ende shalde accordyng to theyr dedes.

For speake I this arrogantly, but to alway fauoure and aide me the trueth of Christe, as not onely at Corinthe, but also in the whole countrey of Achaia thys glorye of myne in preachyng of the gospell freely, shall not be taken from me. And why doe I this? Despyse I your liberalitie for anye hatred borne toward you? God knoweth, that thys is not the cause, but that whiche I dooe, and mynde to dooe hereafter, is to cut away all occasyon from suche, as in vs seeke to fynde faulte: that where as these menne are ryche, pretendyng openly that they refuse rewardes, and yet receyue them secretlye, that not so muche as in this poynte, wherein they seeke for a false prayse, they be founde better than wee, whiche not so muche as in our pouertie receiue oughte of anye man, not sufferyng that they shoulde passe vs, no not in thys bayne and counterfayte kynde of godlinesse. For these in dede preache the gospell, not of good will, but for theyr owne lucre and auauncemente, and whereas they are neither sente by Christ nor dooe Christes seruice, yet take they falsely vpon them the honor of an Apostles name, and make as though they were hyred into the vineyarde of the lorde, and that they are hys woorkemen, when they hynder hys businesse, and vnder the pretence of the Gospell seeke theyr belly fare, enterlasyng theyr owne doctrine, muche like them, whiche intendyng to dresse, mingle with the purest wine that can be had, deadly poysone, takyng vpon them in the meane season an apostles persone, that vnder the colour of that autorite, and shadow of that hygh name, they may the rather deceiue simple people, more lyke to enterlude players, than to Apostles. And surely it is the moste deuelyshe kinde of deceite, vnder the colour of religion to sowe the venemous poyson of vngodlines. They say that Christe is theyr maister, when in dede they dooe the deuill seruice. Nor marualle is it any, if the scholers resemble theyr maisters. For euen the parte deuill Satan hymselfe with no other craftie meane more hurteth menne, than whan he by dyssemblyng what he is, by enchauntemente turneth hymselfe into the lykenesse of a bryghte aungell. But suche as are the vnfayned dysciples of Christe vse no deceite, therein resemblyng theyr maister.

And

And it is no new thyng, that the mynysters of the deuyll take vpon them a contrary persone, that whereas they serue vnryghteousnesse, they may yet seeme the mynysters of ryghteousnesse, whiche beeyng moste false traytours, pretendyng frendshyp are extreme enemies. I vse not yet myne auctorite vpon them, but for a quyetnesse leaue them to theyr malyce. But they shall not escape punyshement, for all euill woorkes shall haue an euil ende.

The texte.

¶ I say agayne, lest any manne thynke that I am foolyshe: or els euen nowe take ye me as a foole, that I also maye boast my selfe a lytle: That I speake, I speake it not after the Lorde, but as it were folyshelye, in thys matter of boastyng. Seeing that many reioyce after the flesshe, I wyll reioyce also. For ye suffre fooles gladlye, seeyng ye your selues are wyse. For ye suffre if a manne bryngeth you into bondage: if a manne deuoure: if a manne take: if a manne exalte hym selfe: if a manne smite you on the face. I speake as concernyng rebuke, as though we had bene weake in this behalfe.

And nowe muste I agayne desyre you to beare with me, that I may sumwhat truely boaste of my actes, leste some thynke it foolishenes for me to praise my selfe. Yf I can not obtain this much of you, yet beare this muche with my foolyshenesse, if ye can, that synce these marchaunces among you so much crake of themselues, that I may also somewhat glorye of my selfe. For that, whiche I am nowe about to say, shall not sauer of that pure spirite of Christe, but rather worldly foolyshenes: for glorye will I of suche thynges, whiche nothyng the more bryngeth vs into Goddes fauoure, but are suche whereof the foolyshe common sorte is woonte to bragge and crake, whereas in them, true glorye resteth not. I knowe that it is lyke foolyshenesse, that I doe, but these false preachers crakes cõpel me to it, whom yet ye kindly suffer to glorye. Since therfore there be among you so manye, whiche woulde be counpted for apostles, and yet boaste of no suche thynges, as make to an apostles dignitie, I will also sumwhat of my selfe glorye, in this folowyng theyr foolyshenes, whiche oute foolyshenes ye shal in the meane season take in good woorthe: for wyse menne, as ye are, gladly beare with other mennes foolyshenesse. And good reason is it that amonge so manye as continually glorye, ye for a whyle suffer me, synce my reioysyng shall not vnto you be paynefull as theyrs is. For in them ye suffer willyngly to bee broughte into bondage, whereas Christe woulde haue you free: or if anye of them with collies deuoure and weare you oute whereas we frely taught you: in them ye suffer, if any by receiuing presentes and giftes diminisshe your substaunce, if any throughe pryde vse tyrannye vpon you, yea and that whiche is a poynte of extreame villannye, smyte you in the face with hys hande, or if they thys doe not, yet they to handle you some other way, that the villannie is no lesse. These for theyr thys dooyng, ye thynke hygh apostles, hauyng them in pryce for suche thynges, for whiche it is commenly counpted foolyshenes for any manne to auaunte hymselfe, As though we coulde not abuse the same tytles with power and auctoritie to kepe you vnder, had we not rather hadde a greater respecte to youre wealthe than to our dominion.

Howbeit

The texte. Howbeit wherin soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrues, euen so am I: They are Israelites, euen so am I. They are the sede of Abraha, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labore more aboundaunt: In stripes above measure: In prison more plentifully: In death oft. Of ỹ Iewes fiue times receiued I euery time fourte stripes saue one. Thryse was I beaten with roddes. I was once stoned. I suffered thryse shipwracke. Nyghte and day haue I bene in the depe sea. In iourneyng often: in parels of waters: in parels of robbers: In ieopardies of mine owne nation: in ieoperdies among the Heathen: in parels in the citie: in parels in wylderne s: in parels in the sea: in parels among false brethren: in labor and trauail: in watching often: in hunger: in thurst: in fastinges often: in could and in nakednes: beside the thynges which outwardly happen vnto me. I am cumbred daily and doe care for al congregacions. Who is weake, & I am not weake? Who is offended, and I burne not? If I must nedes boaste, I will boaste of the thinges that concerne myne infirmities.

And (for a while to speake lyke a foole) what crake they of, or what is it that maketh them so much to stand in their owne conceites, wherin I can not match the? They would haue it seme a great mater to bee an Hebrue, as though god much regarded of what stocke a man cũmeth, and yet if it bee any thing worth to bee an Hebrue borne, I am an Hebrue also. They are Israelites, so am I: they are of the sede of Abraham, euen so am I. For with such vain tytles brag they themselues, in which yet if we lusted to glory, we are as good as they, & in such poyntes, whiche verely make to ward the glorye of an apostle, we passe them. They are the ministers of Christ, let it be so, but (to speake thys foolishly but yet truely) more am I. That I so am, I declared neither with high looke, nor with taking of presentes, nor by braggyng of my kyndred, but by suche meanes, as euidently proued mine apostolique spirite. I haue take more paines than any of them, more stripes haue I suffered, more oft times emprisoned, in ieoperdie of death more often. And if ye lust to beare a particular rehearsall, of the Iewes fyue tymes receyued I euery time fortye stripes saue one: thryse was I beaten with sargeauntes roddes, once was I stoned, thrise suffered I shipwracke, night and day haue I bene in the deape sea, not without extreme desperacyon of my lyfe. What neede I of these to make a syngulare rehearsall, synce I for the gospels sake haue oftentymes bene in ieoperdie, not onely by sea, but also by lande: oftentymes in ieoperdies of waters, in perill of robbers, in perill by reason of persecucion of the Iewes, in ieoperdies among the violent Heathen, in perill in the cities, in perill in wildernes, in perill in the sea, when we were lyke to haue bene slayne of the mariners: in ieoperdie of suche, which vnder the false name of christian men resisted our gospel. Now wil I let passe my continual labours and trauayls taken for the Gospels sake, and not rehearse my continual and often watchinges, my hũger and thurst suffered often times, my often fastynges, nor the payne of coldenesse and nakednes. But the paines, which I haue hitherto rehersed, appertain onely to bodely affliccion, which in the meane season was lykewyse in no lesse trouble and carefulnesse of mynde, which I take for suche a multitude of congregacions, which I so tenderly tender, that whatsoeuer chaunceth vnto them, I thinke it to chaūce vnto my self. For whose miseries am I not as sory as for myne owne? Who is weake and diseased, with whose weakenes, I am not also grieued my selfe? Who is offended, with whose displeasures I am not in mind offended? If I must nedes boast, rather wil I boast of such thinges, which shew mine infirmitie, than of such, as shew my greatnes. Let other boast, how for ỹ gospels sake they are much made of, that they grow riche, that vnder Christes tytle they beare great rule, more cũly thinke I it to boast, ỹ I for Christes sake haue suffered vilany & affliccion.

The God and father of oure Lorde Jesus Christe, whiche is blessed for euermore, The texte. knoweth that I lye not. In the citie of Damasco, the gouernour of the people vnder kyng

kyng Aretas layde watche in the citie of the Damascians, and wolde haue caughte me, and at a wyndowe was I let downe in a basket thorowe the wall, and so escaped his handes.

God and the father of our Lorde Iesus Christe knoweth, that I lye not: thyng. When I was at Damasco, he, whome kyng Areta father in lawe to Herode hadde made ruler ouer that countreye, had layed watche in the citie of Damasco, labouryng by all the meanes he coulde to take me, to do the Iewes a pleasure, and wolde haue kylled me, as the auctour of sedition: what shoulde I do? Learned had I of the Lorde, sometyme in cruell persecucion to flye. My mynde gaue me, that the tyme was not yet comen to suffer martyrdome, but rather that the tyme required to preache the gospell abrode: but the tyrante had rounde about besette me, so that refuge was there none, but that in a basket throughe a wyndowe from the wall, I was with a rope lette downe, and thus escaped I the rulers handes.

The. xii. Chapter.

Doubtlesse, it is not expedient for me to boast: I wyll come to visions and reuelacions of the Lorde. I knowe a man in Christ, aboue fourtene yeares a goe (whether he were in the bodye I cannot tell, or whether he were out of the body I cannot tell, God knoweth) howe that he was taken vp into the thyrde heauen. And I knowe the same man (whether in the body, or out of the body, I cannot tell, God knoweth) howe that he was taken vp into Paradyse, and heard secrete wordes whiche no man can vtter. Of this man will I boast, but of my selfe wyll I not boast, excepte it be of myne infirmities. For thoughe I would boast, I shal not be a fole, for I would saye the trouth. Neuertheles, I spare you: lest any man shoulde thynke of me, aboue that whiche he seeth me to be, or that he heareth of me. And lest I shoulde be exalted out of measure thorowe the excellencye of the reuelacions: there was geuen vnto me vnquietnesse thorow the flesshe, euen the messenger of Satan to buffet me, because I shoulde not be exalted out of measure. For this thyng besought I the Lorde thryse, that it might departe from me. And he sayed vnto me: my grace is sufficient for the. For my strength is made perfect thorowe weakenesse. Very gladly therfore wyll I reioyce of my weaknes, that the strength of Christ maye dwell in me. The texte.

This farre forth haue we rehearsed suche thinges, as declare oure troubles and miseries, and suche matiers, as in mennes iudgementes bryng vs rather in contempte, than in any renoume. But nowe whether I should also rehearse other thinges or not, I haue not fully determined, of whiche yet some falsly boaste themselues. Shoulde I glorie or not? Yea sometyme expediente is it to glorie, namely since the dyffe of myne epistle hath brought me to the visions and reuelacions of the Lorde Iesus, of whiche sorte synce false apostles fayne manye, and wantonlye boaste them, euen agaynste my wyll, as one compelled, (lest in this I seeme behynde the) I wyll rehearse but onelye one, and that not to my glorie neither, but to the glorie of god. I knowe a certayne manne, whiche aboue. xiiii. yeares a goe was taken vp, whether it were in the bodye, or without the bodye I cannot tell, god knoweth, whiche yet was taken vp into the thyrde heauen, and thence agayne taken vp into paradise, and in bothe places hearde secrete woordes, whiche no manne can vtter.

for ti; 's mannes ſake, to whome thꝛough gods fre goodnes ſuch bliſſfulnes befell, glo;y will I, but of my ſelfe boaſt wil I not, ſauing in the reheaꝛſing of ſuch thinges as declare my weakenes and infirmitie. And yet if I in this matter alſo minded ſumwhat to ſpeake of my ſelfe, ſince I ſhould neither lie no; of my ſelfe ſpeake vainglo;ioully, though I haue acknowledged follyhnes, yet could I not iuſtly be condemned thereof: but yet fo; youꝛ ſakes, and not fo; myne owne abſtayne I from reheaꝛſing of them, leſte ſome thinke mo;e in me, tha there is, and ſuppoſe that I am ſome greater one, tha either myne actes, o; my pꝛeaching pꝛetende. And peraduenture it is not without ieopardie neither, to glo;ye of ſuche thinges as make vs great, and thereby nigh vnto the ieopardie of arrogancie. Fo; this cauſe leſte I myghte bee to pꝛoude by reaſon of high reuelacions, o; els among men be taken fo; greater than it is expedient I ſhoulde: I haue by the ſufferaunce of the moſte merciful god, gyuen vnto me vnquietnes and affliccion of bodye, bothe to put me in remembꝛaunce of my condicion, and alſo to teache all men, that I am a mo;tall manne, vnder lyke miſeries, as other been. There is geuen (I ſaye) to truble me, whiche do Chꝛiſtes ſeruice, the meſſanger and miniſter of Satan, to reſiſte my goſpell, and with mooſte cruell perſecucions to vexe me, as one that on the heade gyueth me buffettes, keapyng vnder and ſuppꝛeſſyng me, leſte I myghte to muche bee exalted. And becauſe this punihemente exceadyngiye diſquieted me, thꝛyſe beſoughte I the Lo;de, that he would from this affliccion delyuer me, but he ſeeyng, what was better fo; me, than I couldе my ſelfe, he aunſwered me after this ſo;te: Paule bee contente with my goodnes towardes thee, and deſyꝛe nomo;e. As fo; thyne afflictions appertayne bothe to the magnifying of my glo;ye, as who thꝛoughe my ayde canſte not bee ouercommen, bee the ſto;mes neuer ſo greate, and alſo to thy ſaluacion, whiche by bodilye afflictions, arte in ſpirituall treaſures of the ſoule dayelye mo;e and mo;e enriched.

There was geuen vnto me vnquieternelle thorowe the fleſhe.

For my ſtrengthe is made perfect thorow weakeneſſe

And ſo dooeth mannes weakenes make perfite the power of God, and infirmitie accomplyſhe ſtrengthe. Fo; when by pꝛeachyng of vile and weake perſonnes the goſpell not onelye holdeth on, but alſo flouriſhethe agaynſte the deuyll and the wo;lde, dyng agaynſte it all kyndes of cruelneſſe, it maketh a playne pꝛofe that this geare is not, by anye wo;ldelye power bꝛoughte aboute, but by the power of God. Nowe then the mo;e afflictions we ſuffer, the mo;e is Goddes glo;ye ſette fo;the, whiche by vs woo;keth and ſheweth his power. Synce than I was thus aunſwered of God, hencefo;the wyll I of nothyng mo;e gladlye reioyce, than of my afflictions, whereby I ſeeme rather feble, than greate, in whiche alſo if there appeare anye greateneſſe o; heygthe, all is to the glo;ye of god: that where fo; Chꝛiſtes ſake I ſeeme feble, by hym I maye ſeeme ſtrong and mighte.

The texte. Therfo;e, haue I delectacion in infirmities, in rebukes, in neade, in perſecucyons, & in anguyſhes fo; Chꝛiſtes ſake. Fo; when I am weake, then am I ſtrong. I am becõe a fole

in

in boastinge my selfe, ye haue compelled me: For I ought to haue been commended of you. For in nothing was I inferiour vnto the chiefe Apostles, though I be nothing, yet the tokens of an Apostle were wrought among you with all patience, & signes and wonders, and mighty deedes. For what is it, wherein ye were inferiour vnto other congregacions? except it be herein, that I was not chargeable vnto you? forgyue me this wrong. Behold, now the thyrde time I am ready to come vnto you, and yet will I not be chargeable vnto you. For I seke not yours, but you. For the children ought not to lay vp for the fathers and mothers, but the fathers and mothers for the children.

Also therfore I spirytually reioyce and triumphe in myne infirmities, in my reproches, in my powerte and persecucion, and in my distresses suffered for Christes sake. For when I am in suffering them most forsake, and despayre in myne owne strength, than am I through Christes healpe verely stronge and myghty. But whither am I driuen through the vehemencie of this mine oracion? Me thinketh I am now with boasting fallen into playne folishnes, but ye are the occasion, who compelled me herto. For synce all that euer I was able to do, was geuen me for your weale, it behoued you to haue spoken that thing to my commendacion, whiche I nowe vnsemely am compelled to reporte of my selfe. I seke not for the prayse of that thing, which I neuer dyd, but if I haue done almuche as any other, why are other more made of then I? I am but a poore man, of a lowe degree, troubled and beaten vnder foote, not eloquent: I neither refuse nor vnprayse anye of these, these thynges are myne, yf there be any incommodytie in them. Yet as vile as I am, touching you, ye founde me in no poynt behynde other Apostles, I will not saye, of the meane sorte onely, but not somuch as behynde the highest. I boaste not of that in my selfe, whiche ye haue not founde in me, for I haue playnly proued, that I am a very Apostle, and therof make I your selues iudges. The fyrst and chiefe argument and prose of an Apostle is, for the gospelles sake gladly to suffer all troubles, in which poynte I haue certaynly shewed my selfe to be an Apostle. Neyther lacked we such gyftes, wherewith God for the vnbeleuers sake bringeth my preaching in credence, as signes, miracles, and myghtye deedes. yf I saye not truth, tell me wherin ye are behynde other congregacions, or what gaue any of these greate Apostles to any congregacion, whiche we gaue you not? Excepte thys onely be a lacke, that I was not costly vnto you, as other Apostles were, yea & in me finde no lacke: in which point yf I haue offended you, forgyue me this displeasure, euen because I haue not offended you, though in dede I repent me not of my so doyng. Nowe haue I twyes already been among you, and was chargeable to no man, a loe, nowe purpose I the thyrde tyme to see you, nor yet myndе I more to be chargeable vnto you nowe, than I haue ben before. And though I shewe yet none earnest cause for it, yet is it not without a cause, but for what cause soeuer I doe it, al is for your weale, and in this matter I vse my selfe as a true father. For the children ought not to lay vp for theyr fathers and mothers, but contrary the fathers & mothers, for theyr children. Fathers loue is such a thing, that they are not content to bestow only the goodes, whiche they with great labours haue gotten, for the weale of theyr children, but also theyr lyues,

For in nothing was I inferiour vnto the chiefe Apostles.

For I seke not yours, but you.

The texte. I will very gladly bestowe, and wilbe bestowed for your soules: though the more I love you, the lesse I am loued again. But be it that I was not chargeable vnto you: neuertheless whan I was craftie, I tooke you with gyle. Did I pyll you by any of them, whome I sent vnto you? I desyred Titus, and with him I sent a brother. Did Titus defraude you of any thing? walked we not in one spyryte? Walked we not in like steppes? Agayne, thinke ye, that we excuse our selues vnto you? We speake in Christe in the sight of God. But we doe all thynges (derely beloued) for your edifying. For I feare, lest it come to passe, that when I come, I shall not fynde you suche as I woulde, and that I shall be founde vnto you suche as ye would not. I feare, leste there be founde among you debate, enuying, wrathe, stryfe, backbytinges, whysperynges, swellynges and discorde. I feare, leste when I come agayne, God bryng me lowe among you, and I be constrayned to bewayle many of them whiche haue synned all tyme and haue not repented of the vnclenesse, fornication, and wantonnesse, whiche they haue committed.

And therfore so farre am I from exacting any thyng of you, that I not only am ready with all my harte to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Sufficient is it for me, that I as a father this doe for my chyldren, albeit I am not ignorant, that it is with me towardes you, as it is with many fathers with theyr chyldren: that whereas I tenderly loue you, I am not lykewyse loued again, but lesse regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you fearing enuye, but yet that through craftie conueyaunce, I beguyled you, working that by some hiered therunto, which I was ashamed to doe my selfe. For paraduenture some wil make this cauilacion, thinking me to be such as other bee. Tell me I pray you, exacted I any thing of you by any of the, whiche came vnto you in my name? I desyred Titus to goe vnto you, to hym adioyned I as a companion, the brother, whiche is well tryed and knowen of all the congregacions. Exacted Titus any thyng of you? Had we not both one mynde? walked not we both lyke steppes? For I refuse not to haue that layed to my charge, whiche was done by suche as I sent vnto you. But now we thinke ye agayne, that whyles we this speake, we pleade our owne matter? no not so, but whatsoeuer we speake, whether it be in humbling of our selfe, or exalting, laying your vnkyndnes to your charge, all is done for your weale, dearly beloued brethren, as God is my witnesse whiche knoweth my conscience, and as Christ also is my witnesse whose cause I haue in hande. I assay all wayes, I leaue no meane vnsearched, I shape my selfe into al fashions, & all to bryng you to better frame. I nothyng feare these counterfayte Apostles for my owne sake, but this feare I, leste whē I come, vnto you, I fynde you not such, as I would ye were, & ye agayne fynde me such, as ye would not. My desyre is to see you in al poyntes faultles, that ye may againe see me myde and wel pleased. But if ye continew to geue eare to some, I feare, leste I shall fynde among you debate, enuying, wrathe, strife, backbytynges, whisperinges, swellinges, & discorde, so that yf I come agayne, I feare leste it chaunce, that whom it semed to be seen of you mery and pleasaunt, as one sufficiently troubled with your outragiousnes already, the Lorde among you bryng me lowe agayne, so that in steade of a tryumphe I be compelled to mourne in all theyr behalfes, whiche haue already synned, and not repented as yet their vncleanes, fornication and wantonnes, which they haue committed.

Wyd I pyll you by any of them whō I sent vnto you?

The. xiii. Chapter.

Nowe come I the thyrde tyme vnto you: in the mouth of two or thre witnesses shall euery woorde be stablyshed. I tolde you before, and tell you before: and as I sayed when I was present with you the seconde tyme, so write I nowe beyng absent, to them whiche in tyme past haue synned, and to all other: that yf I come agayne, I will not spare, seyng that ye seke experience of Christ whiche speaketh in me, which amonge you is not weake, but is myghtie in you. For though he was crucifyed in weakues, yet lyueth he throwe the power of God. And we no dout are weake in him: but we shal liue with him: by the myght of God amonge you. The texte.

This shalbe my thyrde rummyng vnto you, againste which let euery of you be in a readines. For I wil no lõger wynke at matters, but minde in them to procede straitly, and as the extreme rigoure of the lawe will. Whosoeuer shall be accused, shall by the wytnes of two or thre either be quited or condemned. Once haue I already warned you, and agayne nowe warne you, and as I sayed, when I was present with you the seconde tyme, so wryte I vnto you nowe beyng absent, not only to them, whiche euen at that tyme hadde offended, but also to all such, as are offenders, yf I fynde them vnamended, forasmuch as I haue nowe twyse geuen you warnyng, I will no more spare you, as I haue hertofore done. For what meane you? Seke ye to your owne displeasure to haue experience, whether suche thynges as I speake, I speake of my selfe, or by the spirite of Christe, which by me speaketh vnto you? What, despise ye hym also, as weake? He towarde you was not weake, though he once were suche vnto the Iewes and Pilate, but rather among you he declared himselfe mighty, by whose name ye sawe the dead to liue againe, deuils to flee, and the sycke to be made whole. For albeit he once touching the weakenes of nature, whiche he had taken vpon hym, would be fastened vpon a crosse, yet must he not therfore be coumpted as weake. He dyed by reasõ of the infirmitie of his body, but he lyueth through the power of God the father. Lykewise we Apostles, though folowyng the steppes of Christ our maister, to vnbeleuers seme feble, whyles we are of them beaten, emprysoned, and reuiled, yet through the power of God, mightie shal we be by hym againste you, yf you with stoubernes prouoke my pacience.

Proue your selfes: whether ye are in the fayth or not. Examen your owne selues: knowe ye not your owne selues howe that Jesus Christe is in you, excepte ye be cast awayes? I trust ye shall knowe, that we are not cast awayes. I desyre before God that ye doe none euyll, not that we should seme commendable, but that ye should doe that whiche is honest: and let vs be counted as casta wayes: We can doe nothyng agaynst the trueth, but for the trueth. We are glad when we are weake and ye strong. This also we wyshe for, euen your perfectnesse. Therfore wryte I these thynges beyng absente, leste when I am presente, I should vse sharpenes, according to the powet, whiche the Lorde hath geuen me, to edifie, and not to destroy. Finally brethren, fare ye well: be perfecte, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. Greete one another in an holy kysse. All the sayntes salute you. The grace of our Lord Jesus Christe, and the loue of God, and the felowshyp of the holy ghoste be with you all. Amen. The texte.

Seke

Seke not to haue a proofe of vs, but rather proue your selfes, whether ye continewe in the gyft of fayth, or els be fallen from it. Searche and examine one an other of you. ye had playne experience by your worckyng of miracles, and by sondrye other gyftes, howe that not somuche as in you was Christ weake. yf that power be gone from you, it is a plaine proofe, that eyther your fayth is waxen fayne, or that Christe beyng displeased with your euyll lyfe hathe altered his good mynde towarde you. ye knowe not your selfes, and wyll ye haue experience of me, when youre selfes knowe not, whether Christe bee in you, or not? For he is in you, yf the strength of faythe bee in you, onlesse peraduenture your faythe beeyng after a sorte fake, ye haue through vncleane lyuyng deserued to bee reiected of Christe. But howesoeuer the matter goe with you, I truste ye shall in vs euidently perceyue, that we are not forsaken. My faythe is whole, and thereby shall Christe in me bee able to punyshe al suche, as wyll not with a good will come to amendmente. But what sayd I, (I truste) yea rather contrarie muche more wyshe we and desyer God that through your faultes I be not compelled to shewe my power, not because we feare, leste we be founde weake, if we goe about to shewe the same, as some vainly talke of me: this rather is my desyer, that we be coumpted as castawayes, so that ye be vpright and honeste. For yf ye contynewe in fayth and godly lyfe, cause haue I none, whye to vse my power agaynste you. Nor refuse I after thys sorte to seme weake, and for thys to bee reckened to haue no power, because ye gaue me none occasion to exercise it. For agaynste the truth we can do nothyng, but whatsoeuer we can doe, all is for the truth: in somuche that we agaynste innocentes haue no power, but agynste offenders are we of power. yf there be in you nothing founde worthy of correccion, ye shall as it were vnarme vs, with innocencie declaryng your selfes mightie, by reason that ye shal fro me as a weake one take away the power geuen vnto me to punische with all. The slaunderers of my name will saye I can doe nothing, affirmyng that I coulde not for some lacke in me, doe that thing, whiche by reason of your integritie I coulde not doe. But gladde am I, as often as after this sorte ye be stronge, though we be iudged weake, yea we be not only gladde, yf this so be, but also moste heartely wyshe, that I seme to lacke somewhat, so that ye be perfecte. And for this cause thought I it good more earnestly to warne you by letters, leste when I come, I myght be compelled to vse rigoure. Muche more wyshe I to haue you amended with threatnynge woordes, than to vse my power in punyshyng you, geuen vnto me of the Lord for your weale, and not to hurte you. Against innocentes I cannne doe nothyng, but it maketh muche matter, that suche as with haynouse vices corrupte your congregacion, scape not alwaye vnpunished. I haue nowe in aduertising you done my parte, it remayneth, that ye doe yours. Diligently apply your selfe vnfaynedly to reioyce, all occasions of sorowe sette a parte, encreasing styll from better to better, vntyll that ye become perfecte, amending suche thynges, as hurte your innocencie, that when your faultes are sufficiently corrected, ye may of your amendemente take comforte. Agree together, and striue not eche one with other of you through sondrye opini-

We can do nothyng agaynste the truethy but for the truth.

ons,

ons, lette there bee among you peace and mutuall loue. yf ye so do, then wil the god of loue and auctour of peace, alwayes fauour you and with you bee contented. Greete eche one another of you in a holy kysse, not after the common sorte, but euen with your heartes. All the sayntes, whiche are here, grete you. The fauour of oure Lord Jesus Christ, and the loue of god the father, and the felowshyp of the holy ghost bee among you al:

that acknowelegyng the benefite of the sonne, the charitie of the father towarde you, whiche in suche sorte loued you, that he gaue you his onely sonne to bee your redemer, and the goodnes of the holye ghost, by whome he alwaye geueth vs his giftes, ye maye after the exaumple of the vndeuided trinite, lyue in a lyke vnitie, that is to witte in concord, bothe pure, & perfite.

¶ Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Corinthians.

The argument or vvhole matter of the Epistle of Saint Paule to the Galathians,

by Des. Erasmus of Roterodame.



Albeit the Galathians are Grecians, yet are they originally descended of Frenchemen: (as S. Hierome sayth) in dulnes of witte resemble the. This thynge also Hilary, who was himselfe a Frenchman borne, in his hymnes testifieth: in the same allynge his countreye men vnlearned. Saint Paule also in this present Epistle reprouinge the, calleth them Anoetous, that is to saye, vnwise or fonlihe: to whose capacitie tempringe his matter, he more vehemently and sharpely reprouyeth them in other of his Epistles he doth: rather chydyng then troublyng them, to thintente that sutbe, as coulde not without reason be brought to a better minde, might yet at leastwyse with authoritie be called home againe and amended. In this Epistle labozeth Paule about that matter, whiche he is where in query place doeth call men, I saye, from the bondage of Moses lawe to the grace of the gospell, whiche matter in his epistle to the Romaines, he also entreateth of, because bothe people were in like errours, but yet after a sondrye sorte fallen thereunto. For the Romaines were ryght brought to Iesu Christ, & after were amended: but the Galathians contrarye hevnge by the Apostle ryght well taughte, were throught the sleyghte of false apostles, brought backe againe to Iewishe religion. In the Romaines, simplenes & wantonesse that they were throught mischefe begiled, but of no peruerse and diuerse iudgement, that after warninge they sone amended. On the other side, whereas the Galathians sone receyued and fauoured Christes doctrine, that was a point of rashnes: but straight after to fal againe from it, and to become Iewes, was euen lightnes and foolishnes. To them therecame false apostles, takyng vpon them as though they had their sente from the chiefe Apostles, Peter and James, to haue laboured to abate Paules authoritie, teachyng them that to him there shoulde no credence be geuen, as to hym that was inconstante, sometymes obseruynge the ceremonies of the lawe, as it appeared by that he made a vowe, shauyng his head, and caused Timothe to bee circumcised: and sometymes with the Gentiles reprouynge and condemnyng the lawe, bearyng them in hand also, that Titus ought not to be circumcised, as had both Peter and James been counterfaites, and other, whiche had seen Christe in the manhed, whereas Paule had neither seen Christe, nor was but a disciple of suche as were disciples, and not the messenger of Christe. Paule therefore vehemently and sharpely, (for none epistle is there more sharpe spirit, a holsome natheless and honorable sharpenes, both cureth the Galathians errours, and also defendeth his owne authoritie, openyng the false apostles deceiptes, at the beginnynge of the epistle, makynge him selfe equall euen with the chiefe apostles, yea, and in

this point aboue them, because he was at that tyme by Christ put in authoritie to preache, after that he was become immortall, and vpon boldnes of this authoritie, for a certain tyme both in Arabia and Damasco preached Christe, before that he had taried with any of the Apostles. After whiche enterprise he graunteth, that he hadde in deede at Jerusalem for a fewe dayes, Peter and James, of whom yet he was nothing holpen: after whiche tyme he sayeth he preached, that yeres in Syria and Cilicia, vntyll suche tyme as he was by God commaunded to resorte vnto Jerusalem with Barnabas and Titus, vnto whome Paule compared and reasoned his gospell with suche as were chefe Apostles: not because that he then begame to doubt of his so many yeres preaching, but to shewe vnto them by their approbation and allowaunce, vnto what authorities were they among all men, other maye the more be confirmed: at whiche tyme he so compared with them, that of them he learned nothing as touching the ghospell, and was not onely by them not compelled to fulfyll the ceremonies of the lawe, but when tyme were at Antioche entred in company of the gentiles with them as vnto the lawe forbidden, and after for feare of the Jewes tyme came, withdrewe himselfe from that company, he therfore them withstode to his face, declaring that rightly sayed men obtaine the grace of God onely by the ghospell, & not by keeping of the lawe, whiche vnto at that tyme annexed. And though he begamme this disputation, as it were, with Peter, yet perhaps he the same maye at large, turning his matter to the Galathians, instructyng them and declaryng, that the lawe was geuen but for a tyme, and that all thinges taught therin appertained and referred to Christe only: that in the lawe was but shadowe, in the ghospell was the substance: there were bondages, in the ghospell libertie in the lawe images, in the ghospell the truth: finally in the lawe bondage, in the ghospell libertie. And that it was in the Galathians extreme folishnes, after they had tasted of better thinges, to fall to vnstable, whiche poynte Paule vseth entierly of all the tyme, the second, the third and fourth chapter. Then after that he had deeply earnestly warned them that by accepting circumcision they should not shamefully take themselues into the bondage of the lawe, he teacheth that christian libertie is not a libertie to do what a manne list, wantonly, but a holy and a joyfull myndes to do well euen for loue, and not because the lawe so commaundeth. Finally he exhorteth the Galathians to christian concorde, to helpe suche as are wearie of faith, and to be fast suche as haue taught by christian sayth. And that suche workes, because they be workes of the spirite, are moste ouerflowing glory to God, ioyned withall all ceremonies vtterly but ghostly vnderstode, and vsing the olde Apostles into bitternesse and hatred, as foloche for hauing the boldenesse to tyme the Galathians vncircumcised, but because they might not of glorye, as bringers to passe of suche an high acte. The writer sometime moue a dayes, whiche shoulde neuerthelesse drawinge towarde of nyghte, that it may be lyght, there a space of vncertaintie.

Paules epistle maye as it seemeth, worthely bee owned to bee his owne hand, to shewe how tenderly he loued the Galathians, whereas in other epistles his maner is nothyng but to subscribe. The latine argumentes shew, that this is the first epistle that he wrote, but the greke titles make it the second to the Romaines.

The paraphrase vpon the epistle of the Apostle saunct Paule to the Galathians.

by Des. Erasmus of Roterodame.

The fyrst Chapiter.

The texte, Paule an Apostle, not of men, neither by man, but by Jesus Christ, and by God the father, whiche raised him vp from deathe: and all the brethren, whiche are with me.

PAule an Apostle, and an Apostle of no meane sorte, (whiche I saye) lest either some despise me, as one of lesse reputacion, or with the power and authoritie of other Apostles abate and suppresse myne. For neither was I of any man putte in this commission and office, as other some haue been, which either beyng but disciples and vnderlynges, to the Apostles auaunce them selues, as thoughe they were of the highest sorte, or els by vnlawfull meanes procuryng mens fauor, violently breake into the office of an Apostle. For was I putte in authoritie to preach the ghospel by any excellent person, but by Jesus Christ him selfe the sonne of God, who not with any mannes election or consente had, commaunded me to bee the preacher of his ghospell, but by his owne mouth, what tyme he was becomen immortall, euen from heauen called me foorth to doe this busynes, vndoubtedly by the decree and authoritie of God the father who raised his sonne Jesus from deathe. For he is not therefore to bee supposed dead, because he is of vs no lenger seen. But rather if suche bee worthyly taken for highe Apostles, whome Christe appointed beeynge as yet amonge mortall men mortall, then surely should I not be coumpted theyr inferior, whom he at that tyme from heauen, not as man, but euen God, called to be his Apostle and messenger.

But by Jesus Christ and by God the father.

For as I am in this point equal euen to the highest Apostles, in that I was of the same Jesus Christ instituted: so this preeminence may I lawfully challenge, that Christ chose them, what tyme he was to our bodily infirmities subiect, but me called he a sonder to be his preacher, what tyme he had put of all condicions of mannes weakenes.

The texte. Unto the congregacions of Galacia. Grace be with you and peace from God the father, and from our lorde Jesus Christe, whiche gaue him selfe for our synnes, to deliuer vs from this presente euil worlde, accordyng to the will of God our father, to whom be praise for euer and euer. Amen.

Paule therefore euen I an Apostle, and suche an Apostle writeth this Epistle to as many of you as throughe the whole countreye of Galacia consente and agree in Christes doctrine: and lest one mans authoritie bee of to small weighte, not onelye I, but also as many as are here, (of whom there is a great numbre) whiche with me professe the name of Christ, which forsakyng Moses lawe embrace the faythe & doctrine of the gospel, first wishe you grace, and than peace and concorde: grace that vpon free deliueraunce from your olde synnes, ye maye hereafter liue an innocente and a pure life:

concord

concorde, that yeneither dissente frō other congregacions, nor yet from your selues: whiche bothe giftes we muste looke to receiue, neither of Moses, nor of any other mortal man, but of God the father, from whō as from a well spring al our welth cōmeth, & of his sonne our Lord Iesus Christe, by whō it pleased God to geue vs all thinges, whō we muste both thanke for all the miseries, that we haue escaped, and also for all the goodnes, that we haue attained vnto. For Moses circumcision made no man innocente, but Christ of his owne free goodnes offered him selfe to death, because he woulde for our synnes make amendes, purposynge thrughe the grace of the ghospel to supply that, which Moses law was not able to do, that we through his onely benefite beynge deliuered from synne, and synfull myndes, wherevnto the worlde is bounde, maye neither be slauishely vnder vnclennes, nor mans ceremonies. For so hath it pleased God, and our father, by whom beyng fyrste made, when after through oure folye we fell againe into the bondage of synne, we were restored againe, like men newe borne, of yearthly becomen heauenly, and of carnall made spirituall. To him therefore, of whō al our goodnes floweth, honor, and glory be geuen, not transitory as Moses law we had, but suche as shal neuer haue an ende. Amen.

I meruaile that ye are so sone turned frō Christe, whiche called you by grace, vnto another gospel: whiche is nothing els, but that there be some, whiche trouble you, and intende to peruert the Gospel of Christ. The texte.

Whereas I lately preached this vnto you, & synce that ye once receiued the same, I maruaile not a litle, what hath chaūced, that ye are fallen from so good a father, and so sone fallen frō him, which freely forgeuyng al your trespaces, hath called and prouoked you to euerlastynge saluacion, not for your kepyng of the lawe, but through the grace and bounteous mercy and benefyte of Iesus Christ, that ye are so denely fallen againe into the bondage of Moses lawe, as it were into an other ghospell, when in dede beside that whiche we preached vnto you, there is no other gospell at all. Which called you by grace, vnto an other gospel.

Whence is this so great vnstablenes, from whence is this lightnes, to chaunge suche fredome as is freely geuen vnto you, with suche wylfull bondage. As for your wittes I reproue not, but thinke this faulte rather to be layd to certain false Apostles, which beyng rather the preachers of Moses, than of Christe, abuse your rudenes, and trouble you with the titles of high Apostles, manacyng and threatenyng you, as thoughit so stode with you, that ye coulde not without circumcision attaine vnto saluacion, in so doynge, not onely laborynge to renue the ceremonies of the olde lawe, whō it were meete, wer now abrogate and abolished, but vnder this colour also vtterly peruertyng the gospell of Christe. For synce that the same gospell thrughe faythe and godly life, assurethe all men, that embrace it, of perfite weale and saluacion, well may it be coumpted a vayne and a deceiptful doctrine, if (as they teache) to euerlastyng welth, no man haue entrey vnlesse he be circumcised, as the custome of Moses lawe requireth. God defende, that any mannes authoritie should remoue you from the purenes and sincerite of the gospel.

Neuertheles, though we our selues, or an Angel frō heauē, preache any other gospel vnto you, then that whiche we haue preached vnto you, let him be accursed. As we layd before, so saye I nowe againe: if any man preache any other gospell, then that ye haue receiued, let him be accursed. The texte.

The paraphrase vpon the epistle of the Apostle sainct Paule to the Galathians.

by Des. Erasmus of Roterodame.

The fyrst Chapiter.

The texte, Paule an Apostle, not of men, neither by man, but by Jesus Christ, and by God the father, whiche raised him vp from deathe, and all the brethren, whiche are with me.

PAule an Apostle, and an Apostle of no meane sorte, (whiche I saye) lest either some despise me, as one of lesse reputacion, or with the power and authoritie of other Apostles abate and suppresse myne. For neither was I of any man putte in this commission and office, as other some haue been, which either beyng but disciples and vnderlynges, to the Apostles auaunce them selues, as thoughe they were of the highest sorte, or els by vnlawfull meanes procuryng mens fauor, violently breake into the office of an Apostle. Nor was I putte in authoritie to preach the ghospel by any excellent person, but by Jesus Christ him selfe the sonne of God, who not with any mannes election or consente had, commaunded me to bee the preacher of his ghospell, but by his owne mouth, what tyme he was become immortall, euen from heauen called me foorth to doe this busynes, vndoubtedly by the decree and authoritie of God the father who raised his sonne Jesus from deathe. For he is not therefore to bee supposed dead, because he is of vs no lenger seen. But rather if suche bee worthyly taken for highe Apostles, whome Christe appointed beeynge as yet amonge mortall men mortall, then surely should I not be countped theyr inferior, whom he at that tyme from heauen, not as man, but euen God, called to be his Apostle and messenger.

But by Jesus Christ and by God the father.

For as I am in this point equal euen to the highest Apostles, in that I was of the same Jesus Christ instituted: so this preeminence may I lawfully challenge, that Christ chose them, what tyme he was to our bodily infirmities subiect, but me called he a sondre to be his preacher, what tyme he had put of all condicions of mannes weakenes.

The texte. Vnto the congregacions of Galacia. Grace be with you and peace from God the father, and from our lorde Jesus Christe, whiche gaue him selfe for our synnes, to deliuer vs from this presente euil worlde, accordyng to the will of God our father, to whom be praise for euer and euer. Amen.

Paule therefore euen I an Apostle, and suche an Apostle write this Epistle to as many of you as throughe the whole countreye of Galacia consente and agree in Christes doctrine: and lest one mans authoritie bee of to small weighte, not onelye I, but also as manye as are here, (of whom there is a great number) whiche with me professe the name of Christ, which forsakyng Moses lawe embrace the sayther doctrine of the gospel, first wishe you grace, and than peace and concorde: grace that vpon free deliueraunce from your olde synnes, ye maye hereafter liue an innocente and a pure life:

concord

concorde, that ye neither dissente frō other congregacions, nor yet from your selues: whiche bothe giftes we muste looke to receiue, neither of Moses, nor of any other mortal man, but of God the father, from whō as from a well spring al our welth cōmeth, & of his sonne our Lord Iesus Christe, by whō it pleased God to geue vs all thinges, whō we muste both thanke for all the miseries, that we haue escaped, and also for all the goodnes, that we haue attained vnto. For Moses circumcision made no man innocente, but Christ of his owne fre goodnes offered him self to death, because he woulde for our synnes make amendes, purposynge thrōughe the grace of the ghospel to supply that, which Moses law was not able to do, that we thrōugh his onely benefite beynge deliuered from synne, and synfull myndes, wherevnto the worlde is bounde, maye neither be slauishely vnder vncleanes, nor mans ceremonies. For so hath it pleased God, and our father, by whom beyng fyrste made, when after thrōugh oure folye we fell againe into the bondage of synne, we were restored againe, like men newe borne, of yearthly becomen heauenly, and of carnall made spirituall. To him therefore, of whō al our goodnes floweth, honor, and glory be geuen, not transitory as Moses lawe had, but suche as shal neuer haue an ende. Amen.

I merualle that ye are so sone turned frō Christe, whiche called you by grace, vnto another gospel: whiche is nothing els, but that there be some, whiche trouble you, and intende to peruert the Gospel of Christ. The texte.

Whereas I lately preached this vnto you, & synce that ye once receiued the same, I marualle not a litle, what hath chaūced, that ye are fallen from so good a father, and so sone fallen frō him, whiche freely forgeuyng al your trespaces, hath called and prouoked you to euerlastynge saluacion, not for your kepyng of the lawe, but thrōugh the grace and bounteous mercy and benefyte of Iesus Christ, that ye are sodenly fallen againe into the bondage of Moses lawe, as it were into an other ghospell, when in dede beside that whiche we preached vnto you, there is no other gospell at all. Which called you by grace, vnto an other gospel.

Whence is this so great vnstablenes, from whence is this lightnes, to chaunge suche fredome as is freely geuen vnto you, with suche wylfull bondage? As for your wittes I reproue not, but thinke this faulte rather to be layd to certain false Apostles, whiche beyng rather the preachers of Moses, than of Christe, abuse your rudenes, and trouble you with the titles of high Apostles, manacyng and threatenyng you, as thoughit so stode with you, that ye coulde not without circumcision attaine vnto saluacion, in so doynge, not onely labouryng to renue the ceremonies of the olde lawe, whō it were meete, wer now abrogate and abolished, but vnder this colour also vtterly peruertyng the gospell of Christe. For synce that the same gospell thrōughe faythe and godly life, assurethe all men, that embrace it, of perfite weale and saluacion, well may it be coumpted a vayne and a deceiptful doctrine, if (as they teache) to euerlastyng welth, no man haue entrey vnlesse he be circumcised, as the custome of Moses lawe requireth. God defende, that any mannes authoritie should remoue you from the pureues and sincerities of the gospel.

Neuertheles, though we our selues, or an Angel frō heauē, preache any other gospel vnto you, then that whiche we haue preached vnto you, let him be accursed. As we layd before, so saye I now againe: If any man preache any other gospell, then that ye haue receiued, let him be accursed. The texte.

Rather be so farre from beyng moued throughthe names of Peter, James, & John, be the same neuer so great, whiche names men abuse to bring you vnder the burdaine of the lawe, that if euen an angell sent from heauen preache vnto you any ghospell other then that we preached, let the same of you not onlye not be heard, but be taken also, as one to be abhorred and accursed. And lest any thinke, that these my wordes are spoken either of hastynes, or of vnpacience, I reherse them again and again, that whosoeuer, whether he be an angell, or an Apostle of high name, preache vnto you otherwyse, then ye haue learned of vs before, accursed (I saye) be he and abhominable.

The texte. Do I now persuade men or God: either go I about to please menne? For if I had hitherto studied to please men, I were not the seruaunt of Christ.

For as often as men are in hand with the right line of Christes fayth, neyther mans authoritie, no nor angels ought to preuail or take place. Who so preacheth Christes gospell, laboreth in no mans busynes, but in Gods.

Either go I about to please men? And if this be so, why should I feare any mans authoritie? I was by no man but by God put in trust to preache the gospell. In whiche office I pray you, whether should I in suche wyse hãdle my selfe to please men, or God, whō onely I acknowledge for my author and maister? The Iewes vpon a worldly zeale labor amōg all men to set furth theyr rites and ceremonies, to thentent that they may vnder this colour be the more made of, as the nature of men would haue euer suche waies seme best wherin themselfes were brought vp. Wherfore some seking to haue the Iewes fauor, labor to bring men in minde to be circumcised, and preache of kepyng the sabboth day with obseruing a difference in meates, as though when they so teache, they taught men a high & a singular point. But God forbid, that I should so farforth labor to please the Iewes being rather carnall then spirituall, that I should suffer with any Iewishe ceremonies, the puritie of the gospel to be corrupted. Whē I in tyme past was geuen to Iewishenes, I pleased my countreymen, by all waies I could, persewyng them that professed the name of Christ. But whiles I wet about to please men, I displeased God, who would haue Moses abolished, and the glory of his sonne Christ to be set forth. As long as I was bonde to the lawe, all myne entent and endeuoure was to kepe Moses rules, and for that sought I for praise at mens handes: but now hath God called me an other way, whose onely praise I desyre, and loke for. If I should hencefoorth styll loke for the same prayse of menne, certainly I were not Christes seruaunt. For how can any man thinke me his seruaut, if I more apply my selfe to winne the fauor of men, thā to his commaūdemētes, or if I more feare to displease the Iewes, than God the father of Christ, and author of the gospel? I was neuer slauishely bonde to the ceremonies of Moses lawe, whom I well wyst were through the light of Christes gospell quite abolished, after suche tyme as I had once wholy geuen my selfe to Christ. For albeit once or twyse for appeasyng of a commocion, wiche myght els wyse haue been, being among the Iewes, I obserued certain of their customes, yet neuer thought I in them any hope to saluation, but for a tyme applyed my selfe to the myndes of my countreymen, that I myght therby bring more vnto Christ.

For if I had hitherto studied to please men. &c.

But

But synce I perceyue, that this submission of myne is by them wrest into a wrong meaning, so that nowe the matter is gone so ferre, that they stycke not to charge with the burden of the lawe, as a thing necessarie, euen them, whom the gospell founde free from that burden, I thynke it hyghe tyme freely and plainly to speake agayne Moses rites: and openly to detest all that maketh to the derogacion of Christes glorie. And from so doyng, shal there none Apostles authoritie feare me, be he neuer so notable, assuryng myselfe wholye of Christe, whose wyll and commaundement I folowe through thycke and thyn in all ieopardye.

I certifie you brethren, that the gospell whiche was preached of me, was not after the maner of men. For I neither receiued it, nor learned it of man, but by the reuelacion of Jesus Christe. The texte.

But because ye shall the better vnderstande, that I not without consyderacion fell from Moses lawe, and nowe with suche boldnes preache the libertie of the gospell, I do you to wit (brethren) that the gospell, whiche I taught you, is no suche a worldly ordinaunce as maye for any mannes pleasure bee altered, as that maye be, whiche is made by man. Suche as to you preache circumcision, let them for theyr parte take hede, whereof they learned theyr gospell. Surely the ioyfull tydinges, whiche I taught you, neither receyued, nor learned I of man, by meane wherof I might bee compelled, eyther to leane to his authoritie, or to folow other mennes interpretacions. Christe hymselfe vouchesaued to shewe vnto me the misterie of the newe lawe, and the abolishment of the olde, because no man shall thinke, that I was without consideracion and rashly chaunged, or els receyued the gospell, whiche I preache, of no person of graue authoritie. Christe is in suche sorte man, that yet he is no mortall mã, nor yet vnder such desyres, as all men els are. Christe is also in suche condicion man, that he therwith is also God, by whose secrete power, and spirite I was so dayntly chaūged into a newe man, being ellwyse more stubbernly gyuen to Moses lawe, taught vnto me by myne elders to be had in reuerence and honoure, than was lyke by any worldly perswasion to be plucked out of my heade, had not the holye ghost enspired myne hearte.

For I neyther receyued it, nor learned it of man.

For ye haue heard of my conuersacion in tyme paste, in the Jewes waye, how that beyond measure, I persecuted the congregacion of god, and spoyled it, and preuayled in the Jewes waye, aboue many of my companyons in myne owne nacion, beyng a very feruent mainteiner of the traditions of the elders. The texte.

Of this my tale I thinke you not ignorant, who of lykelyhod by report knowe, after what sorte I vsed my selfe vnder the Jewes lawe, for I doue borne therto so greatly abhorryng the gospell of Christ, whose secret knowledge I had not yet receyued, that by all the meanes I could, I persecuted the newe congregacion, which at that time by the spirite of god began to be gathered to the doctrine of the gospell, and with the moste tyrannie I could, destroyed them, thinkyng in the meane season, that I dyd a noble acte, and suche an acte as hyghlye pleased god, whyles in dede lyke a foole ignorauntly I fought against god.

And surely the matier went well forwarde: for in my Jewyshe profession, whome onely at that tyme I thought good and godly, among my companions I got the prayse, that I passed well nyghe all that were my companions, for that reserued more holy and religiouse, because I more stylly cleaued vnto my forefathers lawes: in so doyng being deceaued for lacke of ryght iudgement and knowledge, and not for lacke of a good intent and purpose: for a zeale borne to the lawe resisting the maker therof. Whiche blindnes it pleased god by his secrete counsel to suffer for a tyme, to thentent that I being sodenly chaunged from so great a bolsterer of the lawe into a preacher of the gospel, myght by myne example drawe and prouoke many to Christe.

The texte. But when it pleased god, which separated me from my mothers wombe, and called me hereunto by his grace, for to declare his sone by me, that I should preache him amog the Heathen: immediatly I communed not of the matier with flesche and blood, neyther returned I to Jerusalem to them whiche were apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco.

I communed not of ꝑ matier wt flesche and blonde.

Wherfore as sone as it pleased God, whiche long before that, euen frō my mothers wombe, had purposed and chosen me out for this busines, vpon me to declare and notifie his pleasure, and whereas I no suche thing deserued, of his owne free goodnes to call me to this office, that by me, as by an instrument, the glorie of his sonne Jesus myght be knowen, whome as yet but verie fewe of the Jewes knewe, and of the Gentyles almoste none, among whō specially he would haue me to be preacher, what thinke ye dyd I? Dyd I stylle cleaue vnto my forefathers lawes? was I slacke to set vpon the busynes, wherwith I was put in trust? mistrusted I ꝑ worde of God? compared I my gospell with anye of the Apostles, that were my countreymen? or went I to any man to aske his aduise? went I to Hierusalem, to haue my gospell stablyshed by their authoritie, who, because before me they were called to the dignitie of an apostle, are highly esteemed? No I did not so. Nor thought I it conuenient, that it shoulde by mannes authoritie be confirmed, whiche was by Christes commaundement immediatly committed vnto me. But furthewith as soone as I perceyued mine errour, and had receyued from heauen this commission, without any delaye went I into Arabia, where I nothing doubted to preache Christes name, beyng as yet to the wylde and barbarouse people eyther vnknowen or hated: with no lesse zeale preaching then the grace of the gospel, than I erste preached Moses lawe. And from Arabia retourned I to Damasco, where streyght from my baptisme I had begun to professe Christes name.

The texte. Then after thre yeares, I retourned to Jerusalem to se Peter and abode with hym xv. dayes. Other of the Apostles saw I none saue James the Lordes brother. The thynges therfore whiche I write to you: beholde before god, I lye not.

Thence after a thre yeares space came I to Hierusalem, rather to see Peter, thā any thing to compare with him. And with him abode I nomore but xv. dayes, though he among the Apostles semed thicke. As for other of the Apostles labboured I to see none, sauing James, whose surname is Justus, who was for perfit holynes of lyfe called the Lordes brother: and he therfore became fyrste Bysshoppe at Hierusalem.

So ferre as ye see, was I from mistrustyng my gospell, and seekyng for any maners ayde and assistence. Nowe that I in all these thynges saye trewe, witnes is god hymselfe, at whose commaundemente I haue taken vpon me to preache the gospell.

The .xiij. yeare.

¶ After foure yeare I came into the coastes of Syria and Cicilia. I was vnknowen as touchyng my person vnto the congregations of Iewrye, whiche were in Christ. But they had herde say, that he whiche persecuted vs in tyme paste, nowe preacheth the faith whiche he before destroyed. And they glorified god in me.

Three yeares after my conuersion I went into the countreys of Syria & Cilicia, in euery place there preachyng the name of Christe. For euen in these countreyes a certayne nombre of Iewes began to fauor Christes doctrine, but yet to them was I vnknowen, notwithstandyng I was a Iewes borne, onelye this they knewe by reporte, that I was he, whiche by goddes wyll of a persecutor of the christian fayth, was nowe become a preacher of the same fayth, so that the same I before to the vttermost of my power assaulted, nowe euen with ieopardy of my lyfe I defended. For whyche chaunge they two maner of waies glorified god, one for that they were from suche greuous persecution deliuered, and for that they had gotten suche a defender of their profession.

The .ij. Chapitter.

The .xiiij. yeare.

Then fourteene yeares thereafter, I went vp againe to Hierusalem, with Barnabas, and toke Titus with me. I went vp by reuelacion, and communed with them of the gospell, which I preache among the Gentiles, but specially with them, which were counted chefe, lest I should runne, or had runne in vayne.

¶ I went vp by reuelacion, & communed with them.

But after I had fourteene yeares preached the doctrine of the gospell specially to the Gentiles, then went I againe with Titus and Barnabas to Hierusalem, to whom I minded to take with me, as witnes of truth, whiche was done. And this dyd I, not nowe of humanitie, as I dyd before, but at goddes commaundement, to the entent the Iewes shoulde better knowe, when they should see so great a number of Gentiles without circumcision called to euerlastyng lyfe, aswell as they that salnacion oughte to beloked for, not for circumcisions sake, but by fayth beyng to the ghospell. Vnto them therefore compared I my gospell, whiche I by Christes wyll hitherto preache among the Gentiles, and with them especially communed I, whose authoritie was among the Iewes moche esteemed, lest ought of them whiche styll beleued, that Christes gospell shoulde be mynged with Moses lawe, might saye, that either I in the course of the gospell had runne in vayne, or do styll nowe yet runne, in that through the pure fayth without mencion makyng of circumcision, I had promised them the same saluacion, that we whiche are circumcised putting our confidence in Christe, trust to haue and enioye.

All

The texte. Vnto whiche was vnto me, though he were a Grecie, yet coude he not be compelled to be circumcised: and that because of the aduersaries beinge false brethren, whiche came in priuely to spye oute our libertie, wherin we haue in Christe Iesu: that they myght bring vs into bondage. To whome we gaue no coūsell, no not for the tyme: as concerninge to be brought into subiection) because the trueth of the gospell myght continue with you.

And so ferre were we from chargyng the Gentiles with the burden of circumcision, that not so much as Titus, when he was purposed to be circumcised, and conuersaunt also among Iewes, that openly defended circumcision, was by the chief apostles of the Iewes compelled to be circumcised, because he was a Grecian and not a Iewe. And how much lesse then should we nowe in Galatia by compulsion of any false apostle require as a thinge necessarie of vs to haue a Gentile circumcised, whom vndoubtedly intendyng, that the bondage of the lawe vtterly and wholy were quite abolished, and the libertie of the gospell promulged. But into oure contemplatiue eares crepte certayne false christian men, whome I thinke for good cause to call, because they crepte in, whiche craftie worlde hoolde wearie out of vse. Craftely and falsly (forsothe) lurkyng vs to espye oure libertie gyuen vnto vs through the kyndnes of Christe, whereat they enuied intendyng nothyng elles but through circumcision to bring vs agayne backwarde into the bondage of the lawe. Of them was it more lykely, that we houlde through their importune meanes, be compelled, leste by resistyng, some commocion myght be stiered vp.

And that because of inconuers. &c.

And yet not so much as to them gaue we so ferre place, no not for the tyme to satisfye their wordes, by fourmyng oure eares, that Titus houlde be circumcised: whiche houlde was by vs done for your sakes, leste that whiche was in Titus done of necessitie, ye without necessitie folowing the same myght fall from the truthe of the gospell, into a Iewyshe superstition.

The texte. [illegible] to be done vnto me: god lobeth no [illegible] (of no man) neuertheles they whiche seemed great, added nothyng to me. But contrariwise, when they sawe that the gospell ouer the circumcision was committed vnto me, as the gospell ouer the circumcision vnto Peter, (for he that was mighty in Peter, in the apostleshyp ouer the circumcision, the same was mighty in me among the Gentiles) and when they perceyued the grace, that was gyuen vnto me, vnto Iames, Cephas, and Iohn, whiche seemed to be pillers, gaue to me and Barnabas the right hande of felowshyp, that we shoulde be [illegible] among the Gentiles, but they vnto the circumcision: onely [illegible] we houlde remember the poore. Wherin also I was diligent to do the same.

Now yf at any tyme some shalbe, whose authoritie is greate, either attended ouer other circumcision, or elles permitted it, whether they therin worke well or not, that lytle appertayneth vnto me, this is for me sufficient, that they haue forsaken the yealde opinion, and are naked of the fault that I am of. Howsoeuer the matter goe, it is among men a great matter to be wel esteemed, but with god are no faultes out warde appearynges regarded, but the very trouthe. Yf it so that their authoritie is greater then myne, yet as touchyng the pure preachyng of the gospell, they so lytle furthered me, that they had rather by me therin some greatnesse and furtherance.

for after that vpon declaracion and trial had of my preachyng vnto them, they perceyued, that Christe had alwell put me in truste with preachyng of his gospel among the Gētiles, as he had done Peter among the Iewes, and when they sawe also, that my preachyng without circumcision, was no lesse effectuall than Peters was, with circumcision ioyned with his, and when vpon oure reporte they vnderstode that god had gyuen vs with them equal grace of the gospel, so ferre were Peter, James, and John, who amonge them were thought principall pillers, from reprouing my preachyng, that with me and Barnabas gyuing vs their ryght handes, they made a league of felowshippe, that we should with one consent and minde preache one gospell, euery man in his portion: we among the Gentiles, and they among the Iewes. Nor gaue they vs any iniunction, to call anye of the Gentyles to circumcision. Onely this desyred they of vs, that what tyme we among the Gentyles preached the gospell, we would remember the poore people, whiche were at Hierusalem, that they thereby myght by some of them bee relieued. In whiche pointe, forasmuche as it well agreed with the doctrine of the gospell, we diligently obeyed that their commaundement as we would not haue done, had they gyuen vs in commaundement to circumcise the Gentyles. For an vnmeete thyng is it, that with vs any mannes authoritie shoulde so take place, that for fauer borne vnto him, we shoulde not after a ryght trade see vnto the ghospell. For as at the begynnyng the matier required some thyng for a season to beare with suche as from Iewyshenes were turned to the gospell (because they could not vtterly be brought from that religion, wherin according to their elders lawes, they were norseled euen from their youth) leste by that occasion many myght from Christe be discouraged: so was there a diligence to be vsed, that through oure aduertisement suche people myghte be content to leaue any leuger to be borne with, specially synce therin there was more ieopardy, than auauntage. For of them, whiche of Iewes embrace the doctrine of the ghospell, a verye small noumber is there, in comparison of them, whom we of the Gentiles by our preachyng, haue enryched Christe with.

And of their further encrese also stande we in great hope, synce the Gentiles dwell so ferre and wyde abrode in the worlde, whereas the Iewes in comparison be contayned, but within a very narowe compace. Nowe of the Gentiles the greatest parte in suche sorte abhorre circumcision, that more like were they to forsake Christe, and his gospel, then vpon them to receiue the yoke of suche an odiouse law. Beside al this also, this greater ieopardy is to be feared, leste yf men long, as in most places abrode, vse suche kynde of sufferaunce and bearing, it come to passe, that the free benefite of our saluacion, for the whiche goddes goodnes and oure fayth shoulde be thanked, greatly seme to hang vpon the ceremonies of the lawe. Whiche yf men see obserued by the chiefe apostles, then will such, as are sumwhat bent to superstition, take it, as thought without them the fayth taught by the ghospell, to the attayning of euerlasting saluacion were not sufficient. For what is externally done, all men se, but with what myndes and purpose thinges are done, that se they not.

And

And in matiers of suspicion it is a knowen thing, that men are commonly gyuen alway to suspecte the worste. By meane wherof, that they shall do for the tyme, gyuing place to the exceadyng superstition of the Iewes, and against theyr conscience, wyll other iudge, as done of deuocion, and not to beare with theyr weakenes. Men haue for a season borne with the Iewes inexcusable scrupulositie, from whome they must nowe by lytle and lytle encrease to better. But to exacte that of the Gentiles, whiche was but for a tyme suffered in the Iewes, that maye by no meanes be borne with. The Iewes lyttle were excused by reason of a certayne persuasion receiued of theyr predecessours, and beside that by a long custome, whose power is almoche effectuall, as is the power of nature: agayne by that god was the author of theyr lawe, by diuerse other thinges also, of whiche none maye be brought for defence of the Gentiles, yf they shoulde lyke wyse mingle Moses lawe and Christes together. But nowe am I specially put in trust with the Gentyles, as Peters charge is ouer the Iewes. And meete it is that eche of vs principallye haue a regarde to his owne cure and charge.

The texte. ¶ But when Peter was come to Antioche, I withstode hym openly, because he was worthy to be blamed. For yer that certayne came from Iames, he dyd eate with the Gentiles. But when they were come, he withdrewe and separated himselfe from the, feryng them whiche were of the circumcision. And the other Iewes dissembled al wel as he, in somuche that Barnabas also was brought into theyr simulation.

whether surely I woll gyue place to no mannes authoritie, in somuche that when Peter came to Antioche, albeit among the apostles I wel wist that his authoritie was chiefe, yet nothyng doubted I plainlye and euen at his face to withstande hym, more esteamyng the ghospell, than the dignitie that he was in. Moreouer I before all men to reproue his wauering inconstancie and pretended feare, syns the acte selfe was for this well worthy reproofe, because the same made to the great daunger of many, whiche were lykely otherwyse to take it, than was by hym ment, euen as though he had so done vpon a conscience, and not to beare with the Iewes infirmitie. For where he before syttyng at dyner with certayne, whiche of Gentiles were come to the profession of the ghospell, with them eate indifferently all kyndes of meates, streyght when certayne Iewes frō Iames came vpon them at dynre time, he withdrewe hymselfe from the table, pretendyng, as thoughe he had not with them indifferentlye eaten common meates: without doubte fearyng leste he shoulde offende theyr conscience, whom he thought as yet somewhat more superstitious, than couthe wholy forsake and leaue suche choyse of meates. A to be also suche, whiche iudged, that it couldenot well stande with godlyness, that a Iewe shoulde with a Gentile aswoche as syttre at one table. Wherefore dissimulation and pretense of Peter, albeit it came of a good mynde, yet was it somethyng indifferent and ouer to haue turned to the greter destruccion of many, because not onlye the rest of the Iewes that lyue with vs, fauored Peters dissemblyng, but also my felowe Barnabas, moued with Peters authoritie, euen with Peter withdrewe hymselfe from that syttyng.

I withstode him openly.

He dyd eate with the Gentiles.

And ꝑ other Iewes dissembled alwel as he.

Whose

whose dissemblyng there was no doubt, but that all the rest wold haue followed, had not remedye been founden with fierce and vehement resistence and contencion.

The texte.

¶ But when I sawe that they went not the right way after the veretie of the gospell, I sayd vnto Peter before them all: If thou beyng a Iewe, liuest after the maner of the Gentiles, & not as doth the Iewes: Why causest thou the Gentiles to liue as do the Iewes? For we which are Iewes by nature, and not synners of the Gentiles, knowe, that a man is not iustified by the deedes of the law, but by the fayth of Iesus Christe. And we haue beleued on Iesus Christ, that we might be iustified by the fayth of Christe, and not by the deedes of the lawe: for by the deedes of the lawe no fleshe shalbe iustified.

When I perceyued therfore, that certaine, one while applying them to the Gentiles frendshippe, & an other whyles to the Iewes weakenes, halted as it were betwixt both, nor went the right way, nor stedfastly forwarde, as the veretie of the gospell would, whiche at that tyme was to be vnderstande, that it was tyme without all doubting stedfastly to professe the fayth, that the ceremonies of the lawe were abolished, and to saluacion offered by the gospell helpe nothing, to redeme the peril that euery manne was in, plainly in euery mannes sight I reproued and gainsayed Peter: that vpon correccion of the headde, all myght by his example amende, as they would, when they should see, that euen he obeyed my reformacion. And by these wordes I reproued him, and sayd: what meanest thou Peter, for what purpose is it, that thou this whyle withdrawest thy selfe? Why doest thou, whyles thou vndistinctely feanest for the Iewes, drawe these my Gentyles vnto a dampnable superstition. For if thou beyng a naturall Iewe thy selfe, and yet not regardyng the superstitious vsages of thy countreymen, liuest euen as the Gentiles do, coumpryng nothyng vncleane, but that whiche is to Godwarde vncleane: synce agayne thou hast at other tymes heretofore done likewyse with Cornelius Centurio, and euen now at this tyme also here in our company, why art thou now become vnlike thy selfe, why dost thou inconstantly withdrawe the from diner, euen as though it so were with the, that whereas before this time thou shewedst thy self not to regard the differences in meates, nor yet refusedst, to be conuersant with gentiles, that suche actes of thine were not done vpon any sure iudgement and direccion, but to please men withall: nor seemest thou to vnderstande, that this thyne example not onely confirmeth the Iewes in their superstition, which were mete to be abolished, but that the Gentyles also, whyche are becomen christians, are lyke to be compelled through thyne example, whyche are among the Apostles chief, to be charged with the ceremonies of the Iewes, from whom Christ would haue men free, not onely them, whom the grace of the gospell found free, but also the Iewes selfe, whom it found bonde. For we that are no Gentiles borne, whom the Iewes call synners and vnpure, whyche at the tyme of preachyng the gospell were in the dede Idolaters, but are by nature Iewes, borne vnder the lawe, wherunto for a season we were obeyed, beyng taught yet, that though the keping of the lawe no man is iustified, but rather by a certayne confidence, whereby we trust through the free mercy of Christe to haue remission of synnes: mistrustyng the lawe of our elders, we resorte to Christes religion, trustyng by meane therof to

If thou beyng a Iewe, &c.

A man is not iustified by the dedes of the lawe.

obtaine righteousnes, not suche as maye bringe vs into mennes fauor, but into the fauor of God, whiche the kepyng of the ceremoniall lawe, as a thyng not sufficient, was not able to bryng aboute. And shall we now be beginners and authors, that the Gentiles mistrustyng Christe shal nowe seke vpon the succour of the lawe, specially synce we well knowe, that through the benefite of the lawe no man before God is made righteous. If meanne were, what nede were it to resorte to the fayth of the gospel.

The texte. If whyle we seke to be made righteous by Christ, we our selues are found sinners, is Christ then the minister of sinne? God forbid.

And if after our once receiuyng the fayth of the ghospell, we be neuertheles founde subiecte to synne, so that we nede yet an other remedy, as muche as wee had nede of beyng vnder Moses lawe, and beyng disapointed of the hope we stoode in, so that we now againe are compelled to seke vpon the lawe, that of vs was forsaken, what shal we saye? shal we say that Christ, whom we beleued to bee the author of perfite iustice, is the minister of vnrighteousnes? who not onely deliuereth vs not from our olde vnrighteousnes, but is also an occasion of encrease thereof, and not onely geueth not vnto vs the welthy state, whiche we loked for, but also causeth our condemnacion to be more grieuous, forasmuche as vpon hope of him wee forsoke the lawe: wherunto if we againe be compelled to returne, we might seme not without faulte, vnaduisedly to haue forgone it, of whiche faulte Christe semeth the very occasion. But god forbid, that any man so iudge of Christe, or thinke, that the grace of his gospel doeth lacke any perfection, so that towarde the attainement of saluacion we should nede to seeke somewhat out of Moses lawe.

Is Christ then the minister of sinne?

The texte. For if I haue builte againe the thinges, whiche I destroyed, then make I my selfe a trespacer. For I through the lawe, haue been dead to the lawe, that I might liue vnto Christ.

For to returne againe to Moses, after we once haue receiued the lawe of the gospel, it is a certain fallyng awaye from Christ and reproche to the gospel: yea, what Iewe or straunger soeuer so doeth, therein declareth he him selfe also to be a transgressour of Moses lawe. For if the lawe any thynge made to saluacion, why forsoke he it? if it nothynge made, why fleeth he to it againe? If the buildynge throwen doune wyth myne owne handes, I begynne euen from the foundacion to buylde the same againe, whiche I erste destroyed, the we not I therin my foly, whiche sette that vp againe, whiche I vnaduisedly destroyed? No cause is there then, why after we haue once embraced the fayth of the gospel, by whome the goodnes of Christe woulde we shoulde receiue perfite righteousnes and saluacion, to regarde the succour of the grosse lawe, whereunto we are nowe no lenger bonde. For as the death of either of the two maried deliuereth the partie that is left on liue from the bond of matrimony: so had I, whiche am a Iewe, with the lawe somewhat to do, as long as that mutual righte endured, that is to say, as long as the lawe liued vnto me, and I liued to the lawe.

I am

I am crucified with Christ. Neuertheles I liue: yet now not I, but Christ liueth in me. The life whiche I now liue in the flesh, I liue by the fayth of the sonne of God, whiche loued me, and gaue him selfe for me. I despise not the grace of God: For if righteousnes come of the lawe, then Christ died in vayne. The texte.

But allone as through the death of Christ and the sacrement of baptisme I became prentice to the spirituall lawe of fayth, I was in maner to the grosse and carnall lawe dead, yet not so dead, that I liued not, but so dead, that I begunne to lyue after a better way and condition. Hitherto liued I to Moses, but now liue I to God. For God is a spirite.

As Christ liued before a mortal man, hauing a body subiecte to miseries, as ours is: so he beyng now dead to the flesh, and also to the worlde, liueth to God the father, free from all corrupcion and miseries of death. But I, whiche through baptisme am crucified with Christ, and also dead with him, am so farre from being bonde to these grosse and carnall, rather than spirituall and godly, obseruaunces, that to them I am dead. For I liue not the grosse and carnal as I once was, subiect also to worldly desires. Read is Saule the stoute defender of the lawe, and persecutor of the gospel, and yet through the spirite of Christ haue I receyued lyfe now muche better. Or rather I liue not my selfe, whiche of my selfe am nothing but carnall, but in me lyueth Christ, whose holy spirite at his wyll and pleasure gouerneth all myne actes. But whereas I am not yet free from all contagion of death, but haue stil a body, some what subiecte to manners weakenes, & the discõmodities of this mortall life, yet in maner liue I a life immortall, conceiued in my soule through sure hope, assurying my selfe vpõ the promise of the sonne of God, through whose bounteous mercy I haue receiued the gift of fayth, & through fayth righteousnes, through righteousnes, life euerlastyng, not by keapyng of the grosse lawe, but through the singular goodnes of Christ, who of his owne good wyll loued me deseruyng no suche thyng, so greatly that for my synnes he suffered the punishemente of the crosse, and for my welth gaue him selfe to death. Free is all that he geueth.

Not I, but Christ liueth in me. &c.

His pleasure was, that for our saluacion we should to hym beholdyng, and not to the keepyng of the lawe. He it is, whiche freely geueth this benefite to all men. He it is whiche taketh awaye synne, and geueth pure and innocent lyfe. Were not I most vnkynde, yea were I not spitefull against Christe, if I refused his offre? And refuseth he not it, who after baptisme receyued, loketh backe againe for helpe of the lawe, as thoughe to abolishe all the synnes of the worlde, and to geue euery manne euerlastyng saluacion, Christes death were not sufficient? If through innocent and hurtles life we become immortall, whence (I pray you) rather loke we to receiue both, by confidence in the lawe, or by the free mercy of Christe.

I despise not ỹ grace of God. &c.

If by his free mercy, why hang we styl on the lawe? If by keapyng of Moses lawe, then is Christ dead in vayne, for asmuche as that, for whiche his pleasure was to dye, by his death we geate not.

The paraphrase of Erasmus vpon the Epistle

The.third Chapiter.

The texte. O ye foliche Galathians, who hath bewitched you, that ye shoulde not beleue the truthe? To whō Iesus Christ was described before the eies, & now among you crucified.

COmenly among men for your folishenes and childishenes are ye euill spoken of, but in this may I truely saye: O ye foliche Galathians, whiche woulde be brought in to an opinion so farre from all reason, that where the Iewes throughe the faythe of the gospell preached vnto them, are deliuered frō the burden of the law, ye beynge free menne borne, wyll wilfully caste your selfe into bondage. The harme whiche is herein done, I laye not wholy to your charge, but blame your lightenes to beleue, & ealynes to be perswaded: but muche more blame I the malice of certaine, who haue altered your former myndes, whiche would God ye would rather haue folowed, simple as they are, than the vngracious counsell of some other.

What ye should not beleue the truth.

What was he, that throughe an enuye and grudge borne against your weale, vnder whiche ye haue hitherto continued, throughe the liberte of the gospell, hath bewitched you, and charmynge out your christian myndes hath by enchauntmente caste you into this frensye, that ye as men mistrusting Christe, shoulde seke for helpe of the colde and barraine law? where is that singular confidence become, wherby throughe the deathe of Christe, ye were in sure hope to haue perfite righteousnes and saluation, without healpe and ayde of the lawe. Ye I saye, in whose hearres Iesus Christe the onely author of our saluation was so farforth grauen and painted, who with the eyen of your faythe ye in suche sorte sawe by his crosse crucifyinge all the worlde to his father, as thoughe he had been painted before your faces, and as thoughe your selues had been witnesses of that dede doynge, whiche was in dede done at Ierusalem. The Iewes that sawe him hanginge on the crosse, and yet denied him, sawe not so muche as ye did. Among you, whiche by his death resulted to receiue euerlastynge saluation, was he verely crucified. your eyen were alwaye vpon the brasen serpente hanged vp vpon the tree, of whom onely ye resulted to receiue the holsome remedy of all your synnes. And whyther now so dauntly cast ye your eyen?

The texte. This onely would I learne of you, whether ye receiued the spirite by the deedes of the lawe, or by preachyng of the faythe. Are ye so vnwyse, that after ye haue begunne in the spirite, ye now ende in the fleshe? So many thinges ye haue suffered in vaine, if it be also in vaine.

If there be in you yet any wytte lefte, euen consider matters, whiche vnlesse ye be blinde, ye maye easily vnderstande, and so doe I, because I wyll not subtelly reason the matter with you, nor seke for farre fetched argumentes. ye remember, I lately at my preachyng of the gospel, how throughe baptisme and puttyng of my handes vpon you, ye receiued the spirite of Christ. It was no vaine perswasion. The wonderfull worke of God ensuyng therupon, as the gifte of languages, of prophesie, of healyng, and other giftes, made plaine proofe, that this came by the power of God, and by no mannes craftie conueyaunce.

This

This spirite of God (I say) whether (I pray you) receyued ye it by Moses circumcision, or els by that, through my preachyng ye beleued the gospell of Christ? Notwithstanding that ye to Moses were straungers, yet gaue Christ vnto you through fayth his strong and mightie spirite, as an ernest peny of the blissed state, he promised vnto you. And why shoulde ye nowe els where of any other looke for saluacion, than of him, of whom ye haue receyued so plaine a gage of blisse to come?

If I to you preached circumcision, and if by trust therin ye receyued the heauenly spirite of God, then am I content, that for some parte of your saluacion ye shall geue thankes to Moses lawe: but if I nothing taught you, but Iesus Christ, and that by putting your confidence in him onely ye found in your selfe euen the same giftes, that the Iewes through baptisme receyue, why shoulde ye in despite of Christ seeke for the heauye and painefull burden of Iewishnes? Noyse and thrusting scholers from rude beginninges growe forwarde and encrease, but ye from suche godly and commendable rudimentes fal backe to the worse.

The Iewes borne vnder the bondage of the grosse lawe, forsakyng the ceremonies of theyr elders, repayre vnto the spirituall doctrine of the gospel. ye contrary, from the godly beginnyng of the gospell and your heauenly profession, growe out of kynde into a Iewishe superstition. They of Iewes become christian menne, and labor ye of christians to become Iewes? What neded vs to be indaungered and become debter to Christe, if Moses lawe sufficiently worke our saluacion? Why forsake ye now him, for whose sake ye haue suffered suche afflictions, euen of them that hated Christes name and glory? For whoso through circumcision thinketh to be saued, the same man is fallen from Christ.

Wyll ye in suche sorte vse your selfe, that menne of you shall thinke, ye haue for Christes sake suffered in vaine suche great afflictions? But God forbid, that ye haue suffered them in vayne. Out of the right waye are ye, but so are ye not for lacke of good will, but for lacke of knowledge, not of malice on your partie, but staggeryng rather through the enticement of other. Amende by tymes, and feare not, but that ye shall nethelesse enioye the fruite of your olde fayth.

Moreouer he that ministreth to you the spirite, and worketh miracles among you, doeth he it through the deades of the lawe, or by the preachyng of the fayth? euen as Abraham beleued God, and it was accounted to him for righteousnes. The texte.

Tell me now then, whether God, who geueth you his holy spirite, who in meruailous workes by you sheweth his myghtie power, whether (I say) doeth God this because ye haue through kepyng of Moses lawe wonne his fauor, or els rather, because at our preachyng ye gaue credence to the gospell? If Gentiles when they become Iewes, worke suche miracles allone as they be circumcised, as ye do, then some cause were there, to be desyrous of the lawe: but yf these wonderfull workes be seen in none, but suche as haue receyued the fayth in the gospell, why should you els where looke for the ende, then whence ye see the same beginne? The beginnyng and author of circumcision is Abraham, whose children the Iewes glory that they be, and are circumcised as he was. But not so muche as he, ob-

tained throughe circumcision the praise of perfite iustice, but onely by credence geuyng to Goddes promise, at what tyme he was not yet circumcised. For reade we in Genesis, Abraham was circumcised, and thereby became righteous, but Abraham beleued God, & that to him was coumpted for righteousnes.

The texte. Ye knowe therfore, that they whiche are of fayth, the same are the children of Abraham.

The promise therefore made long since to Abrahams posteritie, is none of theyrs, nor belongeth to any of them, that haue nothinge els but Abrahams circumcision, but to suche as by fayth geuyng to the gospell, are his naturall children. They that of theyr circumcision are proude, and boste themselfe to be Abrahams children, make suche vaunte and crakes all in vaine, synce they be bastardes, and not the lawfully begotten children of Abraham. For suche & none els are naturall children to him, as faythfully and with all theyr heartes geue credence vnto god, and as Abraham did, put theyr truste in him, sprakyng vnto vs by his gospell, of what stocke so euer they be descended. It is not carnal kynred, that is herein regarded and estemed, but like perfection of myndes.

The texte. For the scripture seyng afore hande, that God wolde iustifie the heathen throughe fayth: shewed before hande glad tidynges vnto Abrahã, saying: in the shalt all nacions be blessed. So then they, whiche are of fayth, are blessed with faythfull Abraham.

Now marke and considre, how this my saying the scriptures many yeres gon testified and ment, that is to wete, that all men through fayth shoulde loke for saluacion, & not onely a fewe Jewes by circumcision. That nowe is preached vnto you by the gospell, the same many hundreth yeres gone God promised to Abraham, saying: in the shall all nacions be blessed, and wynne praise. But nowe coulde it in no wyse be true, that al nacions shoulde bee borne of Abraham, and yet throughe him is the blessyng promised vnto all people, as thoughe all were his posteritie, as they in dede ber, not because all are of his bloude and stocke, but by resemblyng his fayth. For it beseemeth children to resemble their parentes. Therefore, suche as mistrustyng the ceremonies and workes of the lawe, haue an vndoubted truste in the promises of the gospel, as true children of Abrahã, shall with theyr faythfull father enioy the blessynge promised vnto him, from whiche suche shalbee excluded as bastardes & vnlawfully begotten, more worthy to bee cursed, than blessed, as by circumcision trust to be saued.

The texte. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is written: Cursed bee euery one, that continueth not in all thinges whiche are written in the boke of the lawe, to fulfil them.

For as many as hange vpon the obseruaunces of Moses law, whome they kepe not in dede, but breake, are all vnder Goddes indignacion and curse. The Jewes selfe cannot denye this, for asmuche as in the boke of Deuteronomie this wyse it is written: cursed bee he that continueth not in all thinges, whiche are written in the boke of the lawe, and doeth not suche thinges as by the lawe are commaunded. By whiche wordes ye see, that suche as kepe the lawe are not for that promysed to bee made

righteous

rightеous, but the transgressers therof are threatened goddes curse. Who that man is he, that is able to perfourme the whole lawe, specially synce it is suche a thing, whiche when through inhibicion it hath prouoked men to syn, geueth no strength nor hablenes to suppresse and ouercome desyres.

¶ That no man is iustified by the lawe in the syght of god, it is euident. For the iuste shall lyue by fayth. The law is not of faith, but the man that fulfilleth the thinges contayned in the lawe, shall lyue in them. The texte.

But briefly to graunt, that a man maye throughlye kepe the lawe, suche one happely shall among men be taken and accoumpted for righteouse, but not be lykewyse coumpted before god, at whose hande, yf no man throughe keping the lawe of Moses, be iudged for righteous, without doubte trewe is it, that by the prophet Abacuc is written, that the righteous lyueth by fayth. For as syn is the seede, wherof death groweth: so is godlye lyfe, the begynnyng and well spring of lyfe. The lawe hangeth vpon keping of certaine prescript ceremonies, and not vpon fayth: whiche ceremonies, whoso obserueth and kepeth shall liue in dede, but not the euerlastyng lyfe, wherof we are throughe faythe put in assuraunce. Looke what righteousnes the lawe gyueth, lyke kynde of lyfe gyueth it. Among men so is it, that whoso breaketh not the rules of the lawe, he is ryghteous and lyueth among men oute of all feare of punishment, but before god neither shal he be accoumpted for righteous, nor yet for lyuing, vules he surely truste vpon the promises made in the gospell.

Christe hath deliuered vs from the curse of the law, in asmuche as he was made accursed for vs. For it is written, cursed is euery one, that hangeth on tree: that the blessing of Abraham might come on the gentiles, through Jesus Christe, that we might receyue the promise of the spirite through fayth. The texte.

Christe only among other was not vnder the curse of the lawe, but as an innocente and hurtles lambe to the lawe nothyng endaungered. We were in daunger to it, and by reason therof accursed, whiche wretchednes and curse he deliuered vs from, tournyng our offence into innocencie, and oure curse into blessing. So that muche lesse woulde he haue vouchsafed vnder the bondage of the carnal lawe. But how he deliuered he vs, we without doubte, by that he beyng without all spot of syn, vpon his bodye toke the payne, that was for oure trespaces due: and the curse, vnder whome we were, toke vpon hymselfe, whereas he was from that free, and partaker of blessyng. Toke he not oure trespaces vpon hym, whiche as an offender, among offenders for oure redemption suffered the shamefull vilanye of the crosse? For in the boke of Deuteronomie this we reade, cursed is euery one that hangeth on a tree. And why woulde god haue it so? Surelye, to the intente, that the curse of the lawe beyng taken awaye, the blessyng, that once was promysed to Abraham, shoulde in stede of it, throughe fayth take place. Take place (I saye) not in the Jewes onlye, but in the Gentiles too, not throughe the benefite of the lawe, whome Christe woulde haue abolished, but by the free mercye of Jesus Christe, by

whose death we being brought agayne into goddes fauour and deliuered from the burden of the grosse lawe, maye throughe fayth obtayne the blessyng of the gospell promised to Abrahams posteritie, the spirituall posteritie (I meane) and not the carnall. Let vs surely truste in god, for he will of his promyse deceyue no manne, but what he promised, that wyll he performe.

The texte. ¶ Brethren, I speake after the maner of men, though it be but a mannes testament, yet yf it be allowed, no manne delyseth it, or addeth any thing therto. To Abraham and his seede were the promises made: he sayth not in his seedes, as manye: but in thy seede, as of one, whiche is Christe.

But to the intent ye shall the better vnderstande this, loe a worldly and a familiar example. For thoughe betwixt god and man, there be no comparison, yet a mannes testamente and couenaunte, when it is once allowed and ratified, no manne either breaketh, or putteth any thyng to it, contrary to the wyll of the maker: howe muche more stable and sure then shoulde the couenauntes and promises of god be. God promised Abraham a blessyng, whiche by his seede all nacions of the worlde shoulde haue. Wherin it is to be obserued and marked, that scripture sayde not seedes, but seede, leste we by Dauid, Moses, or any other myght loke to haue goddes promise, but in his wordes noted the only seede, and the verye seede of the euerlastyng Abraham, whiche is Jesus Christe, into whome throughe baptisme and throughe the receyuing of the lyke spirite, we throughe hym loke for the same gyftes, whiche god hath already gyuen vnto hym.

To Abraha & his seede were ꝑ promises made.

The texte. ¶ This I saye, that the lawe whiche began afterwarde, beyonde foure hundred and thirtie yeares, dothe not disanull the testamente that was confirmed afore of God vnto Christwarde, to make the promise of none effecte. For yf the inheritaunce come of the lawe, it commeth not nowe of promise. But god gaue it vnto Abraham by promise.

But further to compare the former example, the promise and couenaunt whiche god, before the lawe was giuen, made with Abraham, which promise he woulde haue to be stable, the lawe whiche folowed and was giuen after the same promise and couenaunt, coulde not defeate nor disanull. And yet shoulde it restrayne and disapoint the promise, yf the inheritaunce of goddes blessing promised to Abrahams posteritie, were due to suche only, as kepe the lawe, forasmuche as in the promyse there is no condition of the lawe expressed. For howe coulde the in of the lawe be any mencion made, syns the lawe was not at that tyme gyuen. For in case the lawe had not folowed the promise at all, yet woulde god nethelesse with Abrahams posteritie haue kepte the couenaunt made with Abraham. Nowe yf the promise of this blessed state be due by reason of goddes promise, and the promise made before the law had no condition of kepyng the lawe ioined to it, for what cause exclude we frō the promise, suche as to ꝑ lawe are straungers, and not straungers to faith. For yf by the lawe men enioye thenheritaunce,

For if the inheritaūce cō of ꝑ law, &c.

then

then is goddes promyse and conuenaunt frustrate and broken, whiche god without kepyng of the lawe wyll not perfourme. Euen lyke as when a man hath agreed with an other to gyue hym his doughter in mariage, after that the bargayne is made, he goeth from his worde, denying that he wyll so do, whiles the other agayne will promise him his syster, whereas at the bargayne makyng he had no syster borne, nor at tyme of the couenaunte, of mutuall mariage no mencion made. The promise of god was free, and vpon the onlye condicion of fayth confirmed, whom whoso perfourmeth, the same man hath right to the promise.

¶ Wherfore then serued the lawe? The lawe was added because of transgression, vntyll the seede came to whome the promise was made) and it was ordayned by angelles in the hande of a mediator.

The texte.

But here some wyll saye, yf by fayth in goddes promise euery manne must loke for a saluacion, for what ende and purpose made god the vnprofitable lawe afterwarde? No saye not, all vnprofitable, for albeit it make not a manne vpright and innocent, yet restrayneth it ouer libertie to syn, whyles it with ceremonies kepeth noughtie desyres and appetites within a due measure and compace of right reason. And had not the vnrulye malice of men so required, there had no lawe be gyuen at all, and yet was not the same lawe gyuen neyther, that all men shoulde therto whyles for euer be bounde, but gyuen by god for a tyme, shadowyng for the season Christe to come, with punishementes fearyng men from syne, and with promises prouokyng them to do well, for this purpose made and ordayned by aungels at goddes commaundement, to endure vntyll that after many yeares the only seede shoulde come, whereby the god of Abraham promised saluacion to all Abrahams lawfull children.

The lawe was added because of transgression.

In suche sorte was the lawe made by angels, that yet the whole power and gouernaunce of it had Christe in his handes, who in suche wyse was a meane and came betwixt Moses lawe, and the grace of the gospell, that he was the ende of the one, and the begynner of the other. In suche sorte also a meane betwixte god and man, that to thentent he would betwixt both make atonement, in hymselfe he compased both natures.

A mediatour is not a mediatour of one, but god is one. Is the lawe then agaynste the promyse of god? God forbid.

Now a mediatour that is a meane betwixte, must needes be a meane betwixte many. For no man is there, that with hymselfe is at dissencion. Of them that disagreed, god the father was one, who with mankynde was at variaunce. Wherfore necessarie was it, that there shoulde a certayne thirde person be, whiche in hymselfe containyng both natures, shoulde bryng home at vnitie and concorde, with his death pacifyng goddes wrath, and then with his doctrine allurying all the worlde, to the trewe honourying of god.

Is the lawe then contrarie to goddes promises? no not so. Forasmuche as the lawe folowyng the promyse made by god, made not the same promise vaine, but kepte men in a continuall expectacion & lokyng for goddes promises, that by so doyng they myght be more apte and readye to receyue the grace to be offered by the gospell. Nor is the lawe abolyshed, because it was against goddes promyses, but because it was conuenient and meete, that shadowes shoulde geue place to the truth: and the vnfectuall, to that whiche was mightie and effectuall.

The texte. For yf there had bene a lawe giuen whiche coulde haue gyuē lyfe: then no doubte rightewesnes shoulde haue come by the lawe. But the scripture concludeth all thinges vnder synne. That the promise by the fayth of Iesus Christe shoulde be gyuen vnto them that beleue. But before fayth came, we were kepte vnder the lawe, and were shutte vp vnto the fayth, that should afterwarde be declared.

For yf there had suche a lawe bene gyuen, as coulde vnfaynedlye and truly haue gyuen lyfe, then should the same neuer haue bene abrogate, nor shoulde we haue had any nede of the healpe and ayde of the ghospell, for asmuche as then by the lawe euery man might haue attained vnto perfite righteousnes. Sufficient had it bene therfore in that case, to truste vpon the lawe, for all them that were of euerlasting saluacio destrouse. But now, lest men vpon boldenes of their workes myghte despise the grace of Christe, for this purpose was the lawe gyuen, declaring and prescribing, what was to be done, and what was to be auoyded, that all men shoulde perceyue themself in daunger of syn, whyles they shunne not, that they by the lawe knewe was euyll, being vndoubtedly ouercommen with their naughtie desyres, and by these meanes knowyng their owne disease, might more willingly embrace the remedie to be offered by the grace of the gospell. For before the lawe was gyuen, menne without correction fell to syn, to whome all that lyked, was straight thought lawfull, and in defence of menes synfull life, some thyng had they to layt for their excuse. But the lawe had them in suche a brake, that they coulde not chuse, but graunt, that they had well deserued punishement, for asmuche as it could not be denied, but that it was good and honeste, whiche was by the lawe commaunded. After that god therfore by his great wysedom had by suche meanes taken awaye our vayne confidence in our selfes, and had sette before oure eyen our synfull lyuing, than declared and performed he his promise made to Abraham, and that whiche the Iewes onely loked for, as peculiarlye belongyng to them, beyng as they sayed, the only chyldren of Abraham, generally to belong to all suche, as were through fayth becomen Abrahams very chyldren, not for their deserte of keapyng the lawe, but because they with all their hearte put their assurance in the ghospell, and beleue also that through the death of Iesus Christe, and godly lyfe, all people shall haue, and receyue glory and also saluacion.

But the scripture concludeth all thinges vnder synne.

For this purpose lyeth wyde for a traton framed Moses lawe, that partly with manacyng of punishmentes, partly in hope of promises made therin, and

and partly with rude expoſition of Chriſte to come, the Iewes after ſuche ſorte might be kept within their bondes, leſte Chriſte at his comming ſhould haue found them ſtrayed out into all kyndes of miſchiefe, neyther worthy, nor yet apte to receiue to grace of his goſpell. By the promyſes then of the lawe had the Iewes a certayne rude knowledge of the miſterie of the goſpell. By the obſeruaunce of this lawe, then were menne ſo long ſtayed and vnderpyght, vntill that was by the ghoſpell opened, whiche the lawe in ſhadowes repreſented, that yf men wyll nowe awake, they maye clearlye ſee euen that put in vre, wherof they before had but a dreame.

¶ Wherfore the lawe was ouer ſcholmaiſter vnto Chriſte, that we might be made rygheouſe by faythe. But after that fayth is come, we are no longer vnder the ſchole-maiſter. For ye are the chyldren of God, becauſe ye beleue in Chriſte Ieſu. For all they that are baptiſed, haue put on Chriſt. The texte.

The lawe therfore brought not men to perfite righteouſnes, but was as a ſcholemaiſter gyuen to the rude people, that whome the regarde of honeſtie was not yet able to kepe in good order, they might with feare of puniſhemente be kept from extreme noughtines: that through ſuche meanes encreaſyng by lytle and lytle, they might be brought from truſtyng vpon theyr olde ceremonies, vnto Chriſt, of whome onely they ſhoulde loke to receyue perfite righteouſnes. That we might be made righteous through feyth.

Nowe is not the chylde ſo vnder his ſcholemaiſter, that the ſcholemaiſter with him muſte alwaye be at hande, but onlye vntyll ſuche tyme, as he beinge more ripe and growen vppe to better knowledge, euen of his owne accorde fall to honeſtie, nor haue nede with feare of puniſhemente to be kepte from euyll, but by his fathers encouragyng freelye and willingly ſtudy goodnes and honeſtie: an other whyle nowe rulyng his ſcholemaiſter, whoſe holſome and ſharpe correction he for a tyme endured. As the father therfore, though he tenderly loue his children, compelleth them yet for a tyme to be vnder a ſcolemaiſter, whoſe maiſter the children in ſhorte tyme after ſhall be: ſo hathe god with ſharpenes of the lawe kepte vnder his rude and groſſe people, vntyll that they conceyuyng the doctrine of his ghoſpell, being made theyr owne menne, ſhoulde no lenger nede to be vnder correction of theyr ſcholemaiſter, but lyue freelye, as free children vnder theyr moſte mercifull father.

And though it ſo were, that god gaue vnto the Iewes onely, a ſcholmaiſter, yet toke he not them onelye for his children, but rather coumpted all ſuche as by faythe in the ghoſpell are grafted into the bodye of Ieſus Chriſte, and endued with his holye ſpirite, to be goddes children, as ſoone as they are with Chriſte made one. Nowe yf that, wherby we are ioyned vnto Chriſte, generallye belong to all menne, what lette ſhoulde there be, why God ſhoulde not indifferently coumpte all for his chyldren? Thoughe baptiſme haue ye receyued the ſpirite of Chriſte, and not by circumciſion. For ye are the children of god becauſe ye beleue yt.

As

As many then, as are baptised and become with Christ one selfe nature, let not that behalfe no goode inheritaunce to the Iewes, bycause they the vnlesse of the priuilege of circumcision neuer couueyed.

The texte. There is no Iewe neyther Greke: there is neyther bonde nor free: there is neyther man nor woman. For ye are all one in Christ Iesu. If ye be Christes, then are ye Abrahams seede, and heyres according vnto the promyse.

In thinges, that hange vpon mennes fauer, the condition, state, and persons are regarded: but god wolde this benefite of his to be both free and also commen to all men. Through baptisme are we newe borne again, and so deuly altered, as it were into a newe creature. And as touching this gyfte, it is layed to no man, nor passed vpon, whether he were before baptisme, Iewe or Gentile, bonde man or free, maide or woman. All ye through baptisme are belonging to Christes bodie, equally partakers of this goddes gifte, whiche is from the head conueyed into all the members.

For ye are all one in Christ Iesu. And of Christes the very seede of Abraham, by whom god promised his blessyng to all nacions of the worlde, forasmuche as ye are planted in Christe, neded muste ye be Abrahams posteritie. Farther then, if ye be Abrahams posteritie, euen the heyres ye haue ryght vnto the promise of god. If through the felowshyp of Christe ye become goddes chyldren, and into it are all receyued through fayth and baptisme, necessarily it folowth, that the inheritaunce equallye appertayneth to all men.

For ye are all one in Christ Iesu.

The. iiij. Chapiter.

¶ And I say, that the heyre, (as long as he is a childe) differeth not from a seruaunt, though he be lord of all, but is vnder rulers and gouernours vntill the tyme that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinaunces of the worlde. The texte.

Ong synce by Goddes promise, due was the title of inheritaunce, but now and not before are we receyued into it, because (as we before sayd) as by mannes lawes and ordinances, the heyre, while he is within age, vseth not his right, yea he nothing differeth fro a seruaut, where he is borne to be lorde ouer all, but is kept vnder with feare, and ruled as other men will, passing that tyme vnder creaūters & gouernours, vntyll he be growen vp to that typenes, whiche either the lawe or his father hath appointed: so lykewyse in tyme past, when we were yet not apt to receyue this gift, whiche requireth euen heauenly myndes, our vnderstādinges also therto, not of strēgth sufficient as yet, we were like children with such certaine grosse lawes, as were mete for our infirmities, kept in due order, being suche at that tyme, as coulde not sauor heauenly learning, but rather suche as woulde with suche thinges be more moued, as myght with our fleshely eyen be seen: as are the materiall thynges of this world, for example, differences of dayes, differences of meates, differences in apparel, sacrificyng and killyng of beastes, circumcision. As long as we were not apt to receyue higher instructions, euen as seruauntes, we for a season obeyed and were vnder these.

¶ But when the time was ful come, God sent his sonne made of a woman, and made vnder vnto the lawe to redeme them, whiche were bonde vnto the lawe: that we through election might receiue the inheritaunce, that belōgeth vnto the naturall sōnes. The texte.

But assone as we came out of wardship, and were growen vp to a ryper age, when that tyme was paste, whiche the euerlasting father in his secrete counsel had appointed, he suffered vs no lenger to be vnder the carnall rules of the lawe, but sent for our deliueraunce neyther Moses, nor prophete, but his owne sonne Jesus Christe. He sent his sonne (I say) not to bee seen, as thinges are seen in a dreame or vision, so that a man myght doubt, whether it were so or not, but openly before euery mannes eyen, to be a man borne of a woman, vnder the weakenes of our nature, to the intent he would readely heale our wretchednes: whom God woulde haue to be circumcised, & suffre all the bondage of the lawe, to thende he would deliuer the Jewes from the burdaine of the lawe, whom he founde therto subiecte, that no man should thencefoorth lyke a childe within age, lyue vnder gouernours, but be all called to the libertie of children, for bondage is contrary to the name of a childe. That vs through election myght receyue the inheritaunce.

¶ Because ye are sonnes: God hath sent the spirit of his sonne into our heartes whiche cryeth abba Father. The texte.

And because God would of his goodnes euidently declare, that we are

restored into the fredome of children, he puttyng away all feare of punishement hath powred euen into the bottome of our heartes, the spirite of his only sonne, who is to vs a most certayne witnes, that we are Gods children. The spirite of seruage sauoureth and tryeth out after one sorte, the loue and good minde of children after an other. The one desyreth to escape the displeasure of his maister, thother with a great confidence tryeth, O father, father.

The texte. ¶ Wherfore now thou art not a seruaunt, but a sonne. If thou be a sonne, thou arte also an heyre of God through Christ.

Wherin it is not to be doubted, but that God doeth muche more thākefully knowledge the name of godly loue and charitie, than the name of feare. If this were not as I say, neyther woulde Christe haue called his scholers, brethren, nor haue taught menne to praye vnto God vnder the name of a father, when he teacheth vs to say: O our father whiche art in heauen. To whomesoeuer therfore God geueth the spirite of his sonne, the same man is no lenger a seruaunt, but a sonne. And yf he be through Christ, his sonne, by hym lykewyse must he be Gods heyre. Namely synce whoso by adoption receyueth an other into the name of his sonne, he in so doyng geueth him a right to his inheritaunce.

The texte. ¶ Notwithstandyng when ye knewe not God, ye did seruice vnto them whiche by nature are no Gods. But now after that ye haue knowen God, (ye rather are knowen of God) how is it, that ye turne againe vnto the weake and beggerly ordinaunces, whereunto againe ye desyre a freshe to be in bondage? Ye obserue dayes, and monethes and tymes, and yeres. I am in feare of you, lest I haue bestowed on you labor in vain.

But as the Iewes for a season were with a grosse religion, or rather superstition kept vnder, because they shoulde not vtterly slyde from all religion: so, what tyme the true God was vnknowen vnto you, accordyng to the ordinaunces of your elders, ye worshipped deuils, beleuyng them to be Goddes, whiche are in dede none, because he semeth muche nigher true religion, whiche is vnder a faire, than is he, that thinketh there is no God at all, despisyng all religion. God layeth not to the Iewes charge, because they for a tyme lyued vnder theyr elders lawes, from whom when they were taught better learnyng, they turned to the very ryght trade of godly conuersation. Nor is your worshippyng of ydolles, whom ye erroniously supposyng to haue an heauenly power in them, had in honour, layde againste you, synce the tyme, that by preachyng of the gospell ye knewe the lyuing God, or els (to speake it better) synce the tyme ye were knowen of God. For ye sought not him, but he by his holy spirite drewe you vnto him, euen as that whereas ye nowe tenderly loue him, as a father, cōmeth by none other meanes, but because he firste loued you. God fauorably and gentilly forgatte your olde errour, but of your owne accorde from the trueth once knowen wylfully to returne againe to the same, that offence is outragious and damnable.

But nowe after that ye haue knowē God, &c.

The Iewes beyng taught the true religion, forsake theyr ceremonies: and wyll ye beyng called from idolatrie, & taught by preachyng the gospel

what

what perfite religion is, after the receyuing of the holy ghost, that your life after your professyng were so full of bondage, so that whereas ye ought rather to haue ben fre, ye had rather to be vnder the cruell bondemage of this worlde, whiche neyther was able to make you righteous (nor neuer shalbe effectuall to saluacion) seruyng God euen as the Iewes did, obseruyng dayes, monethes, and yeres, with other suche differences of tymes, as though the Iewishe sabboth day, the feastes of the newe moone, holy dayes, and other tymes, wherein the Iewes were bounde to certain thinges, & abhorred from certayne other, were vnto vnfaythfull men, and vnperfite beleuers, any thyng profitable vnto saluacion, when to christian men all tymes are free to honour God in.

How is it ye turne againe vnto the weake & beggerly ordinances &c.

If ye haue in Christ a free conscience, wherfore is this superstition? If ye haue not, then feare I lest I haue in vayne trauayled in many labos vpon you. For your saluacion, ye fall from Christ, if ye mynde to be iustified by the workes of the lawe, that is, to haue life by suche workes as ye your selues can fynde out, ouer and besyde the gospell. Loke then on my labor as ouer ye haue not suffered for Christes sake, since all is vayne.

The texte.

I beseche you, brethren, be as I am, for I am as ye are. Ye haue not hurt me at all. Ye know how through infirmitie of the flesh I preached the gospell vnto you at the first. And my temptacion which was in the flesh ye despised not, neyther abhorred but receyued me as an angel of God, euen as Christ Iesus.

Ye haue not hurt me at all.

Brethren, I beseche you, be as I am, for I am as ye are. Ye haue not hurt me at all. Ye know how through infirmitie of the flesh I preached the gospell vnto you at the first. And my temptacion which was in the flesh ye despised not, neyther abhorred but receyued me as an angel of God, euen as Christ Iesus. Where is then the rejoysyng that ye had? For I beare you record, that if it had ben possible, ye would haue plucked out your eyes and haue geuen them vnto me. Am I then become your enemy, because I tell you the truth? They loue you not well, but they would shut you out, that ye should loue them. It is good to be earnestly loued in a good matter, and in all tymes, and not only when I am present with you. My litle children, of whom I trauayle in birth vntyll Christ be fashioned in you. I would I were now present with you, and could chaunge my voice vnto you, for I stande in doubt of you. Tell me, ye that desire to be vnder the lawe, do ye not heare the lawe? For it is written, that Abraham had two sonnes, the one by a bonde mayde, and the other by a fre woman. But he which was of the bonde mayde was borne after the flesh, but he by the fre woman was by promes. Which thinges are an allegorie. For these are the two testamentes. The one from the mount Sinai, which gendreth vnto bondage, which is Agar. For Agar is mount Sinai in Arabia, and answereth to Ierusalem which now is, and is in bondage with her children. But Ierusalem which is above is fre, which is the mother of vs all. For it is written, Reioyce thou barren that bearest not, breake forth and crye thou that trauaylest not: for the desolate hath many more children then she which hath an husbande. Now we brethren as Isaac was, are the children of promes. But as then he that was borne after the flesh persecuted him that was borne after the spirit, euen so it is now also. Neuertheles what saith the scripture? Cast out the bonde mayde and her sonne: for the sonne of the bonde mayde shall not be heyre with the sonne of the fre woman. So then brethren we are not children of the bonde mayde, but of the fre woman, with the fredome wherewith Christ hath made vs fre.

Stande fast therefore in the fredome wherewith Christ hath made vs fre, and be not intangled againe with the yoke of bondage. Beholde I Paule tell you, that if ye be circumcised, Christ shall profite you nothing. For I testifie vnto euery man that is circumcised, that he is bounde to fulfill the whole lawe. Christ is of no effect vnto you, whosoeuer of you are iustified by the lawe: ye are fallen from grace. For we through the spirit wayte for the hope of righteousnes by faith. For in Iesus Christ neyther circumcision auayleth any thyng, nor vncircumcision, but faith which worketh by loue. Ye did runne well, who did let you that ye should not obey the truth? This perswasion commeth not of him that calleth you. A litle leuen maketh the whole lompe of dough sower. I haue confidence in you through the Lorde, that ye will be none otherwise minded: but he that troubleth you, shall beare his iudgement, whosoeuer he be. And I brethren if I yet preache circumcision, why do I yet suffer persecucion? Then is the offence of the crosse ceased. I would they were euen cut of which trouble you. For brethren ye haue ben called vnto fredome, only turne not the fredome vnto an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfilled in one worde, euen in this: Thou shalt loue thy neighbour as thy selfe. But if ye byte and deuoure one another, take heede that ye be not consumed one of another. I say then walke in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh: and these are contrary one to another, so that ye cannot do the thinges that ye would. But if ye be led of the spirit, then are ye not vnder the lawe. Now the workes of the flesh are manifest, which are these, Adultery, fornicacion, vncleanes, wantonnes, idolatry, witchcraft, hatred, variance, emulacions, wrath, contencion, sedicions, sectes, enuyings, murthers, drunkennes, gluttony, and such like: of the which I tell you before, as I haue also told you in time past, that they which commit such thinges shall not inherite the kingdome of God. But the fruite of the spirit is loue, ioye, peace, long suffryng, gentlenes, goodnes, faythfulnes, meekenes, temperance. Against such there is no lawe. And they that are Christes, haue crucified the flesh with the affections and lustes. If we liue in the spirit, let vs walke in the spirit. Let vs not be desirous of vayne glory, prouoking one another, enuying one another.

Brethren, if a man be ouertaken in any fault, ye which are spirituall, restore such a one in the spirit of meekenes, considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfill the lawe of Christ. For if a man thinke himself to be some what, when he is nothing, he deceyueth himself. But let euery man proue his owne worke, and then shall he haue rejoysyng in himself alone, and not in another. For euery man shall beare his owne burthen. Let him that is taught in the worde, minister vnto him that teacheth him, in all good thinges. Be not deceyued, God is not mocked. For whatsoeuer a man soweth, that shall he reape. For he that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting. And let vs not be weery in well doyng: for in due season we shall reape, if we faynt not. As we haue therefore occasion, let vs do good vnto all men, but specially vnto them which are of the houshold of faith.

Ye haue not hurt me at all.

yea I saye ye receiued me moste gladly and moste ioyfully as an
Apostle, but as the angell of God, yea as Iesus Christe himselfe,
ye preached that I brought the good tydinges of the Gospell
purely and godly, and that I went not about to my owne aduantage,
but only to set forth the glorie of God, and to publish abroade
the benefites bestowed in Iesus Christe. Wherefore I am nowe
in me.

The texte. What is then your felicitie? For I beare you recorde, that if it had been possible ye
would haue plucked out your owne eyes, and haue geuen them vnto me. Am I nowe
become your enemie, because I tell you the truethe.

Whiche wordes of Paule doe declare the singular loue, and
vehemente affection, which was so ready to succour and comforte
those whom he had not yet throughly instructed in the
true doctrine of the Gospell. For although he was greeued
with their afflictions, and with the errours of his disciples,
yet he iudged nothing more expedient, or more profitable for
them, then to haue them restored to their former felicitie.
Wherefore he asketh what is become of that felicitie, where
it is, what cause there was, why it is lost, what cause I haue
of you, and ye likewise of me. This ought I truely to testifie of you, suche
loue haue ye nowe towarde me, that if it had been possible, ye would haue pulled
out euen your eyen out of your heades, and haue geuen them vnto me.
And why nowe flie ye from me? By calling vnto your mynde the Apostles, to
learne of them Iewishenesse, as the flattering & coloured wordes they allure
and geue you to vnderstande, not preaching suche thynges as helpe to saluation,
but suche as make to theyr lucre and aduauncemente. Am I therefore become
your enemy, because I both plainely and truely require you to forbeare
as I well wyst belonged to your saluation?

The texte. They are zelouse ouer you amisse, yea they would fayne reuelue you, that ye might
be feruente zelouse in deede. It is good alwayes and in a matter of good thyng, and not
onely when I am present with you.

But I wene, Galathians, whereabout they go, some zelously woo your
loue, as it were enuying at me, labos to purchase your fauour, but yet to good
purpose neither of goodwil nor godly purpose. For they vse not this to purpose,
but to pluck you backe from the libertie of the Gospell into a Iewishenesse,
vnder whiche theyr lures are. Busily labor they to make other like them-
selues, to the ende they may haue some porte to followe and teache a vniuersall and
godly kynde of doctrine. I thinke that in euery maner euery chynge
must be followed, but folowe suche chynges as are good, and that constant-
ly not onely whyle I am there present amonge you, but also when I am
absente. Ye saye me permitte the ceremonies of the lawe, and to preache no
thynge vnto you, but Christe, and ye folowed my preaching, whyle I was
present. And if that were well done, why folowe ye not me in myne absence
other, in suche thynges as are not good?

The texte. My lytle chyldren (of whom I trauaile in birth agayne, vntil Christ be fashioned in
you) I would I were with you now and chaunge my voyce, for I stande in a doubte
of you.

O would God ye could with your eyen se the secrete partes of my heart, there shulde ye clearly perceyue, with howe great griefe I write this, O my litle children, once begotte I vnto Christe, not without my great trauaile and paine, and now after your warnyng from Christ, labor I to beare you agayne, vntyll that Christ in you be throughly fashioned.

I had tolde you good tydyngs, wherof it was meete, that perfite christians shulde haue growen, but by enchauntement I wote not how ye are turned into Iewes, and chaunged into all other kynde. Christ is heauenly and spirituall, and will ye be carnal and yearthly. But this epistle expresseth not sufficiently the behauiours of my mynde. O that God I might be now presently among you, to my selfe I purely wotte to frame out that I after a sorte signifie by letters, the vehemencie of whom would partely with my countenaunce, partely with my teares, and partely with my voice be treated. To bring you agayne to Christ, I would chaunge my selfe into all fourmes, and sometyme I speake fayre, and sometymes require, and sometymes threate. And according to the varieties of your natures, I accustome diuers maners, would I better apply and tempre my wordes. And would alleage euery medicine, vntyll the tyme I had brought all you to health. But now be I ashamed as I see some of you fallen to Iewishenes, some other in ieopardie of fallyng, and some of truth standyng in my doctrine, my mynde is in maner rare and feare, ouercome, with what kynde of letters to frame me vnto your humor.

I would I were with you now and coulde chaunge my voyce.

Tell me ye that desire to be vnder the lawe, do ye not heare what the lawe sayeth? For it is written, that Abraham had two sonnes, the one by a handmayde, and the other by a free woman. Yet was he which was borne of the bonde woman, borne after the flesshe, but he which was of the free woman, was borne by promise.

The texte. Agar called Sinay mount in Arabia.

But plainly to speake vnto you, as are conuerted to fall backe to Iewishnes, I beseche you and intreate you. If Moses in vayne greatly please you, why folowe ye not the autoritie of it, if ye distrust the gospelle. Euen very Moses, sayth, saluation are ordeyned into the friendship of Christ, to be free from bondage of the lawe. Ye receyue the lawe: but ye geue none eare to that it sayth, or yf ye gyue eare vnto it, ye vnderstande it not, because ye cleaue to the litterall meaning onely, and vnderstande not the spirituall. For it is written in the booke of Genesis, how Abraham had begotte and gotten of all other bee sonnes, sauyng Isaac, whom in the other called Ismael, he begotte of Agar the handmayde, the other called Isaac, he begotte of Sara. Ye that loue to be of the handmaide, ye be children of the seruile wife Agar. For that Agar signifieth Sinay, a mount in Arabia, which is conioyned to Ierusalem, and is in seruitude with her children. But Ierusalem which is aboue is free, which is the mother of vs all. Now brethren, we are children of promise, as Isaac was. But as then he that was borne after the flesshe, persecuted him that was borne after the spirite, euen so is it now. Neuertheles what sayth the scripture? Caste out the handmayde and her sonne, for the sonne of the handmayde shall not be heyre with the sonne of the free woman. Wherefore brethren we are not children of the handmayde, but of the free woman, with the libertie wherewith Christ hath made vs free, continue ye therefore, and stande fast, and be not intangled agayne with the yoke of bondage. Behold I Paule tell you, that if ye be circumcised, Christ shall profite you nothyng. For I testifie agayne to euery man that is circumcised, that he is bounde to kepe the whole lawe. Christ is become of none effect vnto you, whosoeuer of you are iustified by the lawe, ye are fallen from grace. For we through the spirite wayte for the hope of righteousnes by faith. For in Christ Iesu neyther circumcision auayleth any thyng, nor vncircumcision, but faith which worketh by loue. Ye dyd runne well, who hath letted you that ye shulde not obey the truth? This perswasion commeth not of him that calleth you. A litle leuen maketh all the lompe sowre. I haue confidence in you through the Lorde, that ye will be none otherwise minded: but he that troubleth you, shall beare his iudgement, whosoeuer he be. And I brethren if I yet preache circumcision, why do I then suffer persecution? then is the offence of the crosse ceased. I would they were euen cut of which trouble you.

Abrahã had two sõnes. &c.

The texte. Which thinges are spoken by an allegorie. For these are two testamentes, the one from the mounte Sina, whiche gendereth vnto bondage, whiche is Agar. For mounte Sina is Agar in Arabia, and boldereth vpon the rate, which is now called Jerusalem, and is in bondage with her children. But Jerusalem whiche is aboue, is free, whiche is the mother of vs all.

Now is it to bee supposed, that this tale hath beside the trueth of the historie no secrete hidden misterie. For commonly suche is Moses lawe, that as in a manne vnder the grosse flesshe and couerynge of the body is hidden the soule the ruler thereof: so vnder the letter and historie, a more priuey thynge and higher mistery is couered. Let vs then seeke forthe, what in the allegorie these two mothers and the two sonnes signifie. Surely the two mothers, resemble the two testamentes, of whom the one bringeth forth a people subiecte to the bondage of the lawe, the other bringeth forth a people through faythe free from that burden. For Sina is a mountaine in Arabia, whiche in the Chaldees language hath the name of the bondmaiden Agar, and boldereth vpon the mountaine of Sion, whereon standeth the cytie, that once was called Jebus, and is nowe called Jerusalem. Now are they, that inhabite the mountaine Agar, euen in their daies bonde, in their state resemblyng the beginner of that nation. But Jerusalem, which as inheritaunce fell to Isaacs posteritie, is free.

For there are two testamentes &c.

But Jerusalem which is aboue, is free. &c.

This cytie, forasmuche as it standeth in a high place, representeth heauen, into whose freedome wee bee called. That cytie is not onely mother to the Jewes, but to all vs, whiche beleue in Christ.

Moses lawe is yearthly, the lawe of the gospel, forasmuche as it came from heauen, is heauenly. As the body is seruaunt to the soule: that which is grosse, is bonde, is that which is spirituall, is free. Moses lawe bringeth forth her cytizen first, the lawe of the gospel, albeit it had fewer at the, yet bringeth many more children vnto God. Moses lawe brought forth but one nation, and the same of no great multitude, neither was the lawe of the gospel contained all nations of the worlde.

The texte. Reioyce thou barren that bearest no children, breake forth and crye thou that trauailest not, for the desolate hath more children then she which hath an husbande.

And lest somebody that this were but a phantom. Esaias long before sayde it should be so, who by the spirite of prophecie foresawe the great nombre of Gentiles resortynge to the gospell of Christe, resembleth by these wordes. Reioyce thou barren that bearest no children, breake forth and crye thou that trauailest not, for many more children haue I than she which hath an husbande. And some of vs put men in remembrance of the same. For the Jewes state before Christes comynge was very thin, there came hardly sixe hundred vnto the faythe of the gospell, but sythens it hath brought forth a great multitude, and dayly bringeth forth more and more. This sorte of vs are the two mothers and the two nations.

Brethren we are after Isaac the children of promise. For as then he that was borne after the flesshe persecuted him that was borne after the spirite: euen so is it now.

The texte.

Suche

Suche as yet stycke cleane to Moses lawe, belong to Ismael, whiche was borne of the handmayde. But we, whiche gyuing ouer our confidence in the lawe, through perfite fayth, lying only vpon Christ, are Isaacs children, who was borne of the free & lawful wife, not by the course of nature, but by the promise of god. For are we receyued into ỹ welthy state taught by the gospell, because we were borne vnder the lawe: but because god long synce promised all them saluacion, that thorough fayth wolde come into the felowshyp of his sonne Iesus Christ. yea and in this also the allegorie featly agreeth, that bothe posteritties sauer of theyr begynners. For as the elder sonne Ismael, caryall borne vnto Abraham, persecuted the yonger called Isaac, who was borne by gods ỹ promise, euen at the tyme, when they played together, rayling most spytefully vpon hym, euen so in this tyme, they that cleane falle to the carnall lawe, hate suche as embrace the spirituall lawe of the gospell, labouring to be more learned, challenging as theyr, the ryght of the fyrste begotten, whereas all duty dewe to Christe, labouryng also by the title of circumcision, to make the free mothers children bonde as they be, to thentent, that being elder seruauntes, they maye dyscrye them that are yonger, beare rule.

¶ Neuertheles, what sayeth the scripture? putte away the bonde woman and her sonne: For the sonne of the bond woman shal not be heyre with the sonne of the free woman.

The texte.

But the free mother alloweth no suche alteration, nor will suffer there two borne after sondry & diuerse sorte to be commen heyres together. But as the scripture sayeth, with great indignacion crieth out: put away the bonde woman and her sonne, for I wyll not suffer, that the bond womanes sonne shall in my sonne Isaache inherite. The Iewishe synagoge wanneth hangeth by them, whiche holde the gospell. The Iewes resorte to muche of traditions, whose horrible stynke, as of the bonde mother, will not gladly departe. let her rather be thrust out, than in her sauer be compaine the corrupte vp sonde. The libertie must euer lacke, lyke as promyses to Isaac, and to vs is due. Let Agar the bonde mother, with her the water pottes of the prisoned lawe, home the so greatly louen, and my sonne Isaac by hym with the effectuall lyght of the gospell shall reign with good hope growing, and be made a perfite man in christe, in fewe (my brethren) then the Iewes, which so stubbornly beate in the strong lawe haue shyt them owne bondage, and so greatly out of lengthe from their mother. Ye which were sometime vnder the bondage of the lawe, and lyke vnto that childe of the promyse, Isaac persecuted one, beyng naturall children of the churche, are now deliuered from that olde bondage. are so planted, that ye are perfite members of the promised inheritance of heuen. Stande fast therefore in the libertie, wherewith Christe hath made vs free, and be not agayne intangled with the yoke of bondage. Beholde I Paule saye vnto you, that if ye be circumcised, Christe shall profite you nothing. For I testifie agayne to euery man that is circumcised, that he is bounde to kepe the whole lawe. Ye are fallen from him, ye that are iustified by the lawe, and are fallen from grace. For we through the spirite wayte for the hope of righteousnesse by fayth. For in Iesus Christe neyther circumcision auayleth any thyng, nor vncircumcision, but fayth which worketh by loue. Ye dyd runne well, who hath letted you, that ye shulde not obey the truth? This perswasion commeth not of him that calleth you. A litle leuen maketh the whole lompe of dough sowre. I haue confidence in you through the Lorde, that ye wyll be none otherwyse minded: but he that troubleth you, shall beare his iudgement, whosoeuer he be. And I brethren if I yet preache circumcision, why do I then suffer persecution? then is the offence of the crosse ceased. I wolde they were euen cut of which trouble you. For brethren ye are called vnto libertie, only vse not your libertie as an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfilled in one worde, euen in this: Thou shalt loue thy neighbour as thy selfe. But if ye byte and deuour one another, take heede that ye be not consumed one of another. I say then walke in the spirite, and ye shall not fulfill the lust of the flesh. For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesh: and these are contrary one to another, so that ye cannot do the thinges that ye wolde. But if ye be led of the spirite, ye are not vnder the lawe. Now the workes of the flesh are manifest, which are these, Adultery, fornication, vncleanesse, wantonnesse, Idolatrie, witchcraft, hatred, variance, emulacions, wrathfulnesse, stryfe, sedicions, heresies, enuy, murther, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue also told you in time past, that they which commit such thinges, shall not inherite the kingdome of god. But the fruite of the spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, fayth, meekenesse, temperance. Against such there is no lawe. And they that are Christes, haue crucified the flesh with the affections and lustes. If we liue in the spirite, let vs walke in the spirite. Let vs not be desirous of vayne glorie, prouoking one another, enuying one another. Brethren if a man be ouertaken in any fault, ye which are spirituall, instruct such a one in the spirite of meekenesse, considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfill the lawe of Christe. For if a man thinke himself to be some what, when he is nothing, he deceyueth himself. But let euery man proue his owne worke, and then shall he haue rejoysing in himself alone, and not in another. For euery man shall beare his owne burthen. Let him that is taught in the worde, communicate vnto him that teacheth him in all good thinges. Be not deceyued, god is not mocked. For whatsoeuer a man soweth, that shall he reape. For he that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirite, shall of the spirite reape life euerlasting. And let vs not be weery in well doing: for in due season we shall reape, if we faynt not. As we haue therefore occasion, let vs do good vnto all men, and specially vnto them which are of the houshold of faith. Beholde what a large letter I haue written vnto you with mine owne hande. As many as desire to please in the flesh, they constrayne you to be circumcised, only lest they shulde suffer persecution for the crosse of Christe. For they themselues which are circumcised, kepe not the lawe, but they desire that ye be circumcised, that they may reioyce in your flesh. But god forbyd that I shulde reioyce, saue only in the crosse of our Lorde Iesus Christe, by whom the worlde is crucified vnto me, and I vnto the worlde. For in Iesus Christe neyther circumcision auayleth any thyng, nor vncircumcision, but a new creature. And as many as walke according to this rule, peace be vpon them and mercy, and vpon the Israelites of god. From hencefoorth let no man trouble me: for I beare in my body the markes of the Lorde Iesus. The grace of our Lorde Iesus Christe be with your spirite brethren. Amen.

put away ỹ bond woman with her sonne.

The

The .v. Chapiter.

The texte. **¶ Stande faste therefore in the libertie, wherewith Christe hath made vs free, and wrappe not yourselues agayne in the yoke of bondage.**

NOwe remayneth there nothyng, but that ye stedfastlye continewe in that ye haue once gotten. For what madnesse is it to forlake the liberall gyfte and free doune, offered in Christe of his especiall fauer hath sette you, and to become bonde seruaūtes, whiche of that paynfull bondage haue had experience, are glad and ryoyse of youre libertie and are ye of youre libertie in suche sorte weary, that ye are contente to become bonde

The texte. **¶ Beholde I Paule saye vnto you, that yf ye be circumcised, Christe shall profite you nothyng at all.**

But this doyse peraduenture ye deceiue your selfe saying, I receiuyng not Christ, but because we would be of euerlastyng saluation in more assurance, we ioyne Christe and the labor obserues. But I tell you, that as Christ coulde haue dyed for all, nor in his passion coulde get frō his father more than for one, so in his passion coulde he get nothyng for vs, but if we be thanked for all, nor in his passion coulde get frō his father more than for one, so in his passion coulde he get nothyng for vs, but if we be penytente. But because ye shall perceiue abundantly howe grosse a blasphemie it is to ioyne Christe & the labor obserues, I pray the Apostle of the Gentiles, whome ye doe all confesse, yea and an apostle appointed by Christe himselfe, tell you playnly, that yf ye be circumcised, Christe shall nothyng at all profite you. Yf ye perteyne vnto Christe, and beleue that ye be auoyded frō all men vnder euerlastyng dampnacion. Yf penitence and feare, lest he be not able, then doubte ye not yet the benefite of Christe, whereof ye be as partakers, yf ye haue that gyfte to grone vnder as greene and feable, and not to muche for any defaute of obedience. Either muste ye wholye become Iewes, and forsake Christe, or els Christians wholye, and vtterlie forsake the Iewes, for els ye shall neyther be Iewe nor Christian. Wherefore ye cannot auoyde Christe, and yet be partakers of those priuiledges, whiche were geuen vnto the Iewes, for they can be ioyned vnto no other but vnto Christe. Wherefore as many as haue receiued Christe, to them he hath geuen power to be called the children of God. Ye are not yet by nature the children of God, but ye are receiued into the fauour of God by the purchasyng of the goodnesse of Christe, and by the ministracion of the churche, are ye made the children of God. Ye are not yet by nature the children of God, but ye are receiued into the fauour of God by the purchasyng of the goodnesse of Christe, and by the ministracion of the churche, are ye made the children of God.

If the bondage of Iewes [illegible] to be called [illegible] therfore in some parte be ye [illegible] burdens ye haue not [illegible] auauntage, but also great [illegible]

the deede

whole lawe. Christ is become but in vayne vnto you, as many of you as are iustified by the lawe, are fallen from grace.

Ye where fore stonde stedfastly in your libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage. Beholde I Paule saye vnto you, that if ye be circumcised, Christ shall profite you nothinge. For I testifie agayne vnto euery man that is circumcised, that he is a debtour to do the whole lawe. Christ is become of no effect vnto you whosoeuer of you are iustified by the lawe, ye are fallen from grace.

For we through the spirite wayte for the hope of righteousnes, by faith. For in Iesu Christ neither is circumcision any thinge worthe, neither yet vncircumcision, but faith which worketh by loue.

The contrary wyse embracyng the spirituall purpose of the lawe, looke not for the righteousnes promised by any superficiouse obseruaunces of carnall ceremonies, but by that we through the gospell beleue, that by Christes death we freely receyue innocencie of life, and full saluation.

Nothyng auayleth, whether ye come to Christe circumcised or vncircumcised, synce all this matter standeth, not in kepyng of the lawe, but

but in fayth, whiche albeit be without the workes of Moses lawe, yet is he not idle, but secretly worketh a vehement wil warnes to all godlynes not so muche because the lawe so byddeth, but for charities sake, whiche without byddyng runneth of her owne accorde. Hethe much more than is a lyuelye with warnyng, wordes or punishmentable to get out of ye haue charite, whose nature is rather to haue the rules of the lawe. As yelache her whose enuyeth you the beryng of the lawes.

The texte.

Who was a letter to you ye shoulde not beleue.

Thus ye se that I was not wrothe with you, but that I loued you, and sought nothing but your welthe. Wherfore I pray you, that ye wyll not be offended with me, though I haue spoken to you somewhat sharply. For I am not ignorant, that ye were well pleased with my doctrine, before that there came vnto you some false apostles, whiche peruerted the true sincere doctrine of the gospell. Who was a letter to you that ye shoulde not beleue the truthe? Truely no man, but the deuyll, whiche hath blynded your eyes, that ye can not se the truthe. For he hath not preuayled against you with violence, but with craftye deceyte. For he hath not taken you by force, but by flatterye. He hath not ouercome you with armure, but with wordes. He hath not slayne you with weapons, but with false doctrine. He hath not driuen you out of the kyngdome of heuen, but he hath caused you to go out of the right way. He hath not robbed you of your goodes, but of your fayth. He hath not put you in bondage, but he hath made you to forsake your libertie. He hath not caused you to be banished, but he hath made you to forsake your countrey. He hath not made you to be hated of men, but he hath made you to be hated of God. He hath not made you to be accursed of men, but he hath made you to be accursed of God. He hath not made you to be condemned of men, but he hath made you to be condemned of God. He hath not made you to be damned of men, but he hath made you to be damned of God. He hath not made you to be lost of men, but he hath made you to be lost of God. He hath not made you to be cast away of men, but he hath made you to be cast away of God. He hath not made you to be forsaken of men, but he hath made you to be forsaken of God. He hath not made you to be rejected of men, but he hath made you to be rejected of God. He hath not made you to be despised of men, but he hath made you to be despised of God. He hath not made you to be abhorred of men, but he hath made you to be abhorred of God. He hath not made you to be hated of men, but he hath made you to be hated of God. He hath not made you to be accursed of men, but he hath made you to be accursed of God. He hath not made you to be condemned of men, but he hath made you to be condemned of God. He hath not made you to be damned of men, but he hath made you to be damned of God. He hath not made you to be lost of men, but he hath made you to be lost of God. He hath not made you to be cast away of men, but he hath made you to be cast away of God. He hath not made you to be forsaken of men, but he hath made you to be forsaken of God. He hath not made you to be rejected of men, but he hath made you to be rejected of God. He hath not made you to be despised of men, but he hath made you to be despised of God. He hath not made you to be abhorred of men, but he hath made you to be abhorred of God.

The texte.

I haue truste vnto you in the Lorde, that ye shall be none otherwyse mynded. But he that troubleth you, shall beare his iudgement, whatsoeuer he be.

But forasmuche as ye haue hitherto staggered throughe the enticement of other, I despayre not, but that ye wyll hereafter be stedfastye continewe in youre olde godly purpose, standyng in this truthe, muche vpon knowledge and tryall of youre natures, but specially vpon the helpe of Christe, who wrought in you to begynne with a mery chere, and wyll perfourme worke in you grace, mantaynyng to continewe. But whosoeuer he be, that hath with newe learning troubled the quietnes and puritie of your faith, although he be ryche in mens eyes, yet shall he not escape goddes iudgement.

Chap.

Hym at this tyme for certayne considerations bttet I not, nor vse extremitie agaynste hym, but at goddes handes, to whome he is not vnknowen, he is sure to bee punyshed, who is without regarde of any mannes authoritie, whome he hath muche rather offended than me. Nor let thys moue you, though some saye, that I abhorre not the kepyng of the lawe, whiche haue with the Iewes lyued lyke a Iewe, and caused Timothie to be circumcised. I dyd so by compulsion, and oftentymes resisting, gyuynge yet place at that tyme, wherein I sawe no greate ieopardie at handem to doyng, and contrarie, yf I had not done it, there had bene a greate commocion. But nowe vpon diuersities of the tyme and circumstaunce, expedient it is to folowe another way. And to tell you briefly herein my mynde, it is not all one to suffer and permit circumcision, and to preache it. I suffered Timothie to be circumcised, but I neuer taught, that either he, or anye els should be circumcised.

So lykewyse when I oftetymes was conuersaunt among the Iewes, I abstayned from meates forbydden by the lawe, but neuer enioyned vnto anye man, that suche choyse in meates shoulde be had, but rather taughte the contrarie, that it forced nothyng what kynde of meates a man eate, so that he vse them soberly and with thankes geuyng to god. The tyme was, when it was vnlefull to beare with the sinistre rooted perswasion of the Iewes, but nowe, synce the ghospell is clearelye knowen, and the Iewes stubbernely labour to drawe the Gentiles into theyr superstition, it is neither wel done, nor ieopardies to beare with it any longer, but rather beseemeth it euery man, boldely to preache, that Moses lawe is expired, and that all men ought to embrace the libertie of the gospell.

The texte.

Brethren yf I yet preache circumcision, why do I then suffer persecucion? Then is the sclaunder of the crosse ceased. I woulde to god, they were separated from you, which trouble you.

For yf this were trewe, that they reporte of me, that I preache, and set furth circumcision, what cause is there then whye vntyll this daye the Iewes so maliciously and hatefully persecute me. Thence is all my contrey mennes displeasure againste me, because I in suche sorte preache Christes ghospell, that therewith I teache, that Moses lawe is gone and abolished. The Iewes thynke, that they amonge men shoulde be more made of, yf the rites of Moses law might be myngled with Christes doctrine. But nowe greate enuie haue they that all other people throughe faythe are reteried into goddes fauoure, whyles they vpon them carie about them the vnprofitable marke of circumcision. And this is the cause, why they without all pitie haue longe tyme gone about my destruction, because I euery where preache and promise all men perfite weale, without any helpe of circumcision. Yf it so were, that I preached circumcisio, as some falsly report of me, why doe the Iewes styll persecute me synce the cause of all theyr displeasure borne towarde me, is vtterly taken awaye. Truste ye me, ye people of Galacia, my preaching hath alwayes been one, and so shall it hereafter continewelyke.

Why doe I then suffre persecucion

On

On youre parte see lykewyse, that your fayth be, as myne is. For so farre am I from the minde to agree with them, that teache circumcision, that yf theyr stubbernes wyll not suffer them to forsake theyr lawe, rather than they should vtterly withdrawe you from the gospell, and with theyr persuasions plucke you out of the vyght waye, I woulde wyshe them vtterly separate from the felowshyp of the gospell, yf they be so frowardly gyuen to circumcision, god graunt them not only to be circumcised, but also to be vtterly cutte of, that they maye more plenteously haue theyr desyre. Better is it, that they only perishe, than drawe so many other with them in to damnacion.

The texte. ¶ Brethren ye were called into libertie: only let not your libertie be an occasion vnto the flesshe, but by loue (of the spirite) serue one an other. For al the lawe is fulfylled in one worde whiche is this: thou shalte loue thy neyghbour as thy selfe. Yf ye byte and deuoure one another: take hede, leste ye be lykewyse consumed one of another.

Synce they are so content, let them styll continue on in theyr shamefull bondage. But ye my brethren, throughe the gospell are called to libertie, and not to be bonde. So that nothyng elles nowe remayneth, but to take hede, that the libertie gyuen vnto you by the spirite of Christe, be not applyed to ꝑ occasion of fleshlye lustes. The bondage of the lawe is in suche sorte taken awaye, that in her steede is come charitie taughte by the gospell, whiche by fayre meanes obtayneth more than the lawe was able to do with cõpulsion. And yet for all that among frendes, of whome one is glad to do for an other, there is neither maistershyp nor bondage. The lawe byddeth no man to put his lyfe in leopardye for defence of his frende, nor that a man shoulde by defraudyng nature ease his brothers nede, nor that thou whiche arte stronger, shoulde st beare with the weaker, or the learned with the vnlearned, or the better with the worse, all whiche yet commaundeth charitie, whiche to alwaye telleth that thynges are to be done, not by force, but euen of good wyll and voluntarily. Beside this onlye charitie comprysyng in her the whole strength and effecte of the lawe briefly, bryngeth that aboute, that the lawe with so many rules and straytnynges is not able to doe.

For the lawe is fulfilled in one worde. &c. For all that the drabbyng lawe with so many rules labozeth to bryng to passe, all that is in a shorte sentence concluded, written in Leuiticum, whiche is this, thou shalt loue thy neyghbour as thy selfe. Wherefore ye ye with charitie be knytte together, ye shall one by an others diligent labour helpe an other and with mutuall seruice labour to comforte other. But contrarye, yf ye, as carnall men are wont, do disagree, ethe one hating an other, and not onlye helpe not ethe one another, but also backbite and gnawe one another, and not onlye backbyte and gnawe, but lyke outragiouse wylde beastes, almuche as in you is, deuoure other, great cause surely haue ye to feare, leste ye lyke beastes tearyng one another be with eythers woundes destroyed.

To this inconuenience fall they, whiche beyng without the charitie taught by the gospell, stycke styll to the carnall lawe, whyles they measure all

all thinges by theyr priuate commodities, whereas contrary chriſtian chaſtitie is in a readines to do other men good.

I ſay, walke in the ſpirite, and fulfill not the luſtes of the fleſhe. For the fleſhe lu-
ſteth contrary to the ſpirite, and the ſpirite contrarye to the fleſhe, theſe are contrary
one to an other, ſo that ye cannot do, whatſoeuer ye would. But and yf ye be led of the
ſpirite, then are ye not vnder the lawe. The texte.

The wholle effecte of my woordes drawe to this ende, that forſomuche as ye are deliuered from the bondage of Moſes carnall lawe, ye ſhoulde leade your lyfe accordyng to the ſpirituall lawe of charitie, as ye ſhall in deede do, if ye neyther eſteme perfite righteouſnes to ſtande in Jewiſhe ceremonies, nor liue vnder carnall delyres. If ye liue vnder carnall luſtes ye ſhall alway be vnder the lawe. Endeuoure ye therfore to leade a ſpiri-
tuall lyfe, & if ye thus do, then ſhall ye abſteyne frō ſuche actes, as the fleſhe ſhall prouoke you vnto. For as in one manne there is a groſſe and beaſtly body, and a ſoule that is heauenly and immortall, and as in one lawe there is a groſſe parte, whom we call the letter, and agayn a heauenly ſpirite, whiche is called the ſpirite: ſo in one mannes ſoule are two power there is, whiche ſtyl calleth to goodnes, and an other to this power contrary, lyke vnto the body & the letter of the lawe, whiche prouoketh vs to diſhoneſtie. Betweene theſe parties there is a continuall battaile, whyles the fleſhe lyghteth againſt the ſpirite, and the ſpirite againſt the fleſhe. Well may the fleſhe be reſtrained frō her delyres, but yet wyll it not be ſo oppreſſed, but that it wyll labor and ſtriue againſt the ſpirite. And if the fleſhe happen to haue the vpper hand, it is ſometyme ſeen, that where a man hath a delyre to godlynes, yet beyng ouercomen by the fleſhe he doth ſuche thinges as he knoweth ſhould be auoyded. And yf the ſpirite of Chriſte ſufficiently moue you to do willyngly ſuche thinges as are good & godly, then hath Moſes lawe vpon you none authoritie. The fleſhe inheritj contrary to the ſpirite.

¶ The dedes of the fleſhe are manifeſt, whyche are theſe: aduoutrie, fornication, vncleanes, wantonnes, worſhippyng of ymages, witchecrafte, hatred, variaunce, zeale, wrath, ſtrife, ſedition, ſectes, enuyeng, murder, dronkennes, glotonie, and ſuch lyke: of the which I tell you before, as I haue tolde you in tyme paſt, that they whyche commyte ſuche thinges, ſhall not be inheritors of the kyngdome of God. The texte.

But becauſe ye ſhall not be ignorant, the ſpirite wherof we now ſpeake, is a thyng that cannot be ſeen, the fleſhe may be ſeen. And yet is it not hard to coniecture, whether a man be ſeruaunt to the fleſhe, or be ledde by the ſpirite of God. For as the welſpringes be, ſuche are the waters and other that flowe from thence. I mainteyne lyfe, maners, & doyngs plainly ſhewe what a man is within. But becauſe we wyll not at this tyme ſpeake of doubtfull or hidden matters, theſe be they, that make plaine proofe, that a man is ſtyl ſeruaunt to the fleſhe, notwithſtandyng he be baptiſed, and haue ſhaken of the bondage of the lawe: aduoutry (I ſay) fornication, vncleanes, wantonnes, idolatry, witchecrafte, hatred, variaunce, zeale, wrath, ſtrife, ſedition, ſectes, enuy, murder, dronkennes, glotony. To theſe who-ſoeuer be bonde, albeit the ſame man be baptiſed, yet is he not throughly The dedes of the fleſhe. ye are theſe, adultrie. &c.

free, but bondslaue to naughtie desyres. Nor be ouer bolde, because ye are baptised, or for your worthyng of myracles. What tyme I was among you, I warned you, and now by my letter I earnestly warne you agayne, that all they whiche do suche thynges, shalbe excluded from the enheritaunce of the kyngdome of heauen.

The texte. Contrarywise, the fruite of the spirite is loue, ioy, peace, long sufferyng, gentlenes, goodnes, faythfulnes, meknes, temperancie. Agaynste suche there is no lawe. They truely, that are Christes, haue crucified the flesshe with the affections and lustes.

On the other syde, suche as are perfectly free, and ruled by the spirite of God, are knowen by these fruites. For with this spirite are ioyned charitie, ioy, peace, long sufferyng, gentlenes, goodnes, faythfulnes, meknes, temperancie. They that of theyr owne good wyll do these, haue nede to be perced forth with compulsories of the lawe: for them theyr owne innocencie maketh free from it. Beside this, they that truely are Christes, as it behoueth spirituall people, haue crucified the flesshe with all the vices and desyres therof. For by baptisme we dye with Christ, and are buried also with him.

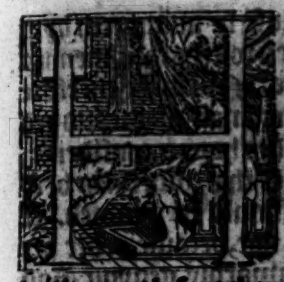
The texte. If we liue in the spirite, let vs walke in the spirite. Let vs not be desirous of vayne glory, prouokyng one an other, enuyng one an other.

We may not stande doubtfully betweene the flesshe and the spirite, whether of bothe we shoulde folowe. If the spirite geue life to the body, reason it is that the body be vnder the gouernaunce of the spirite. If we haue receiued life throughe the spirite of Christe, and not by the lawe, let vs liue accordynge vnto the enclination of the same spirite. If we haue truely tasted of the spirite of Christ, let vs bryng forth the fruites of it, and abstaine from alcarnal workes. Let vs not be desyrous of vayneglory, for the same prouokyng eche one an other of vs to debate and strife, enuyng one an other of vs. For turn them, that professe the rule of godly life, these vices oftentymes trouble, which yet are in hery dede the perdition and destruction of true godlynes.

The

The. vi. Chapiter.

Brethren, if a man also be taken in any faulte, ye which are spirituall, healpe to amende him, in the spirite of meekenes: considering thy selfe, lest thou also be tempted. The texte.



Hitherto have I shewed you (brethren) to whatende all they, that have taken Christes religion upon them must enforce the selfes. Yet because baptisme taketh not from vs, but that we are men styll, if any among you by reason of weakenes fal into any offence, your part is, which are stronger, and by the spirite of God have not geue place to fleshly desyres, with gentle and meke wordes to restore him againe, encouraging hym by, that he may rise againe, not with rough speache causing him to despayre. Hypocrites vse suche proud lokes and high wordes, but Christes spirite, forasmuche as it desyreth all mens saluacion, with meke and gentle meanes calleth men to amendement. And oftetimes it chaunceth, that whom a sharpe earnestnes withdraweth vtterly, them gentle and brotherly correction maketh humble and boweth. Moses lawe after suche sorte suppresseth synne, that it destroyeth the synner, but christian charitie so remedyeth vice, that she yet saueth the man. The better thou arte, by so muche the more gentlely condescende thou to thy brothers weakenes. If Christes owne example moue the not sufficiently so to do, who most mercifully suffered his children, vntill time they amended, at lest wyse yet lette this encourage you, because ye know, that the like may chaunce vnto your selues.

Considering thy selfe, lest thou be tempted.

Beare ye one anothers burdaine, and so fulfill the lawe of Christ. For if any man semeth by in selfe, that he is somewhat, when in dede he is nothing, the same deceyueth his owne minde. The texte.

This man is fallen, remember that thou art a frayle man also. Let his fall be vnto the a lesson, neyther to be bolde vpon thy selfe, nor yet to truste to muche in thine owne strength. Vse thy selfe towarde him that is fallen, as thou wouldest be glad to be vsed, if the lyke chaunced to the. And a mischaunce may befal any worldly man. Suche as at the motion of certaine false Apostles have staggered, must not with crueltes be banished out of your company, but charitably be called againe to their olde sted fastnes. The tyme may come, that they beyng made strong may againe beare with your weakenes. He that hath vpon him a heauy burdain, must be eased, and not throwen doune. Wherfore if ether of you beare others burdaines, then shall ye in euery point fulfill the lawe of charitie, whiche lawe is Christes owne lawe. Christ wherein he neyther was vnder synne, nor nigh the ieopardye therof, yet bare he vpon hym our wickednes, and of his great mercy healed vs, & condemned vs not, as one without fyre. Let no man thinke hym selfe to be righteous, and vpon confidence therin despise his brother, that is with some kynde of synne entangled.

Beare ye one anothers burdayne.

For a man to seame iust to him selfe, is a proofe of a fained righteousnes. Wherfore if any man thinke him selfe somethyng, when he in dede is nothyng, he deceyueth himselfe.

The texte. ¶ Let euery man proue his owne worke, and then shal he haue reioysyng, onely in his owne selfe, and not in an other. For euery man shall beare his owne burdaine.

For neyther is any man therfore righteous, because he auaunceth hym selfe before the synner, nor is therfore one man defiled with other mennes synne, yf he submitte hym selfe to restore him agayne. Nor is he therfore good, because he coparyth himselfe to a worse. Euery man shalbe iudged by his owne dedes, yet must no man in his owne dedes haue a confidence, but euery manne must serue with hym selfe, whether that, wherin he bearyth himselfe in hand to do well, be suche as of God should be allowed. If thine owne conscience condemne the not, yet glory not, because other are weake, but glory of thyne owne strength, & glory inwardly, geuyng God thankes for his giftes bestowed vpon the, nor bost it among other, ne despise them, that are not so stronge, as thou art. Helpe hym, yf thou be able, if thou be not able, let God his iudge alone with hym. Neyther shall his synne diminisshe thy rewarde, nor thou for an other mannes offence be punished, but before God euery man shall beare his owne burdaine.

The texte. ¶ Let him that is taught in the worde, minister vnto him that teacheth hym in all good thinges. Be not deceyued, God is not mocked. For whatsoeuer a man soweth that shall he also reape. For he that soweth in his flesshe, shal of the flesshe reape corruption: but he that soweth in the spirite, shall of the spirite reape life euerlasting.

But as long as we be in this worlde, we are bounde eche one to helpe an other. And as it belongeth to them, whose giftes are aboue others, with teachyng, comfortyng & exhortacion to helpe theyr brothers weakenes, so let suche, as be holpen, remembre, that they be not vnthankefull to suche as haue done for them. And so among you shall all good thynges be comen, if they, that can preache the gospell, teache, comfort, & beate vppe the rude, and they agayne that are taught, of theyr substaunce geue theyr teachers and counsaillours necessaries, so that one do for an other. Let them that teache, take heede that theyr doctrine be christian, and fauor of the spirite of Christ, or els better were it for a man not to beleue his teacher at all. Beside that, he that for corrupte teachyng the gospell receyueth mede of him, whom he so teacheth, the man he deceiueth, yea, and himselfe to, but God can not of him be deceyued. Wherfore my counsaill is, that ye teache syncerely the gospel, for God is not mocked with. But suche seede as euery man soweth, suche shal he mowe. Who so teacheth carnal doctrine, for his sede he shall reape fruit whiche is corruptible. But he that teacheth spirituall doctrine, shal for his spirituall and heauenly counsell receyue lyke rewarde, whiche is lyfe euerlasting.

Be not deceyued, God is in not mocked.

The texte. ¶ Let vs not be weary of well doing. For whē the time is come, we shall reape without weatynes. Whyle we haue therfore tyme: let vs do good vnto all men, and especially vnto them, whyche are of the housholde of fayth.

Therfore

Therfore let vs alwaye endeuoure to do for all men, not ceasse at any tyme to do good dedes, whether we haue gentle seruices, or ungentle, whether we haue a reward of men, or not, for when the tyme shall come, we shall gather fruite, whiche shall neuer dye, and receyue for our temporall labours, wages euerlastyng. So wyng time shall not alwaye continewe, the tyme shall come, when we shall neither with our own dedes, de volpen, nor with other mennes. For the tyme of this presente lyfe, wee maye with good workes wyn goddes fauor, and helpe other: but at the daye of iudgement, neither shall our good workes haue place, nor wee bee able to doe for anye other. Therefore let vs take the tyme whyle it serueth, endeouryng to doe, bothe for all men, and specially for them, that are of the same religion and faith, that we be of. The Iewe fauoureth none, but Iewes, but the christian folowyng the example of Christ, is desyrouse to do good for all men.

When the tyme is come we shal reap without wearynes.

¶ Se ho we large a letter I haue wrytten vnto you with myne owne hand. As many as desyre with outwarde apparence to please carnally: the same constrayne you to be circumcised, onlye lest they shoulde suffer persecution for the crosse of Christe. For they themselues, whiche are circumcised, kepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in youre flesshe.

The texte.

Ye se (ye people of Galacia,) how I am in this matter delited, whiche with myne owne hande wrote vnto you so longe an epistle. Ye knowe my hande wryting. No cause haue ye to thinke, that it is a counterfaite letter, but all myne, and a declaracion of my good will towarde you. And looke, that it be you of more weight, than anye false apostles doctrine. Suche as endeuoure rather to please men, than god, suche (I saye) moue you to be circumcised, to thintente they maye bringe you in hatred of the Gentiles for Christes sake, and in displeasure with the Iewes for lacke of circumcision. Iewes are they, that so teache, and feare the displeasure of theyr countreymen, yf they shoulde without circumcision preache Christe, as mere abolishyng the lawe. Suche rather stande in feare of men, than of God, and seeke for prayse at mennes handes, rather than at goddes. Suche feare lest the sincere profession of the crosse of Christe might stere vp other, that hate Christes name, to persecute them: and feare also, lest they shoulde be counted for fooles, yf they shoulde nothyng elles teache, but the simple confession, that Christe was crucified. Nor doe they this for a very zeale borne to the lawes of theyr countrey, as I once reported, persecutyng the flocke of Christe, forasmuche as no not the Iewes selfe kepe the lawe, notwithstandyng that they be of theyr forefathers circumcised, but abuse youre tenderdenes, ouerthrowe you with circumcision, to the ende that they amonge theyr companions maye bounte themselfe, that throughe their preachyng and teachyng ye are fallen to Iewishnes. This policie vse they to pacifie the enuie of theyr countrey men, whiche could not abyde, that throughe the gospell of Christe the lawe should be abrogate. As for I neither so feare the hatred of the Iewes, nor persecution of the Gentiles, that I shoulde with lesse sincerite preache Christes gospell.

God forbid, that I shoulde reioyce, but in the crosse of our Lord Iesu Christ. Whereby the world is crucified vnto me, and I vnto the worlde. For in Christ Iesu neither circumcision auayleth any thyng at all, nor vncircumcision, but a newe creature.

The texte.

God

God forbid, that I shoulde in anye thing els reioyce, but in the crosse of my lorde Iesu Christe. The Gentiles (I knowe) counte his crosse for a
Whereby the worlde is crucified vnto me, and I vnto the worlde. vilanie and reproche, the Iewes hate and enuie it, yet therin onlye put I all my glorie, whiche nothing regarde worldly prayse, as one, to whome throughe baptisme beyng graffed into the bodye of Christe the worlde is deade, and contrary wyse I to the worlde, nor am I with aduersities therof a fraide, nor with prosperities delited, nor palle vpon the displeasure, nor couet the commendation, without all feate of worldly reproche, and without delyre of vainglory. Christe onlye is for me sufficient both for all, and against all. To whose profession, whether a man come, circumcised out of the stocke of the Iewes, or not circumcised out of the stocke of the Gentiles, it forceth not. Into whose bodye, whoso throughe faith is transformed, is sodaynely in such sorte chaunged, that he is become a newe creature, and called regenerate. A burden therfore for all worldely differences, whoso professeth Christe, let him nothing els remember, but that he is a christian man.

The texte. ¶ And as many as walke according to this rule, peace be on them, and mercye, and vpon Israel, that pertayneth to God. From henceforthe let no man put me to paynes. For I beare in my bodye the markes of the lorde Iesu. Wherfore the grace of oure lorde Iesu Christe be with your spirite. Amen.

Let this be a sure rule, whiche rule, whosoeuer folowe, to them be the peace and mercye. For where it is to wyshe them the same thing, whiche he had wished to the Galathytes in the beginnyng, where he sayethe: peace be vpon Israel. For there were of Israelites two sortes, one, whiche is soone corrupted before men, and an other before god. For he is not streyght a
[illegible] Israelyte, whiche is but circumcised, but he, whose mynde is circumcised, and he that throughe faith is strong to godwarde. To suche Israelites then, of whose number ye all be, wyshe I peace and mercie. Away with false Israelites, whiche as subtelly and malitiously feyne against the gospell of Christe, that they shall neuer from this doctrine moue me, but what I haue preached, that will I stedyfastly preache. And therfore in this matter let no man here after trouble me. For why am I from to be moued from the truthe of the gospell with any blame or affliction, that whither soeuer I go, I carie about in my bodye all the time, that I haue for Christe suffered, as emprisonmentes, scourgynges, stonynges, stormes, trompynges, with other aduersities knowen to Christes name, as tokens and markes of my Lorde Iesus Christe, bearing them out, as certaine signes of my victories, countyng this for my glorie, that I, as farre as maye be, deserue to folow the crosse of Christe, whome I preache. The grace and good
I beare in my bodye in markes of ꝑ lorde Iesu. will of our Lorde Iesus Christe (brethren) be euer with your spirite, that throughe his ayde ye maye continue in the truthe of the gospel whiche delyte of myne, that it maye take effecte, he graunte, by whose spirite I wrote these.

Finis

To the Christian reader, Iohn.

Olde wylleth grace / mercye and peace / from God the father and from his sonne Jesu Christ our Lorde & onely sauiour.



Forasmuche (moost gentle reader) as euery pyrill vnder a certayne degree in scholes is bounden by the kynges Maiesties moste gracious iniunctiõs to haue prouided by a daye lymited for his owne study and erudition ỹ whole Paraphrase of D. Erasmus vpon the newe testamente both in Latine and Englishe: And where I heard neuertheles in the begynnyng of this last somer by the Printour, my very hertie good frend Edwarde Whitchurche, that the Paraphrases vpon seuen of Paules Epistles, that is to saye, to the Ephesians, Philippians, both thepistles to ỹ Thessalonicãs, both to Timothie, and thepistle to Philemon were neither translated ready to the Printe, ne yet appoynted certaynly to be translated of any man, so as thafore mencioned iniunction should be lyke in this case to be frustrate of his due execucion, the ignoraunt prestes iniunction breakers (as they are in other thynges prowde beslydes that) and the symple vulgare people hungryng and thirstynge after ryghteousnes, by wantyng of theis Paraphrases, vnfedde and not onely vnfedde for lacke of suche liuely playne explicions of the scriptures, as the Paraphrases in moste thynges are, but also by reason of the continuaunce of accustomed vanities (yea rather blasphemies) in the churche, they are brought throughe the Popishe persuasions of the couetous gredye missal sacryficers, into dayly encreace of errour and ignoraunce more and more. And although it myght be iustely answered vnto me, that it is not the onelye lacke of the translated Paraphrases, whereby the comunne people communely continue still in ignoraunce, but muche rather the lacke aswell of good wyll as habilitie in the prestes and curates, that reade the good Homelies alreadye set forth, and the scriptures with cutting, hackynge, hummyng, cheoppyng and mynceyng after such sort, as ỹ people are in moste Parishes not only brought into a great tedious wearynes bicause of the vnlauery & imperfite readynge pronouncing & pointing of those good thinges, but also into a certayne cõceyued loth[illegible]nes & hatred therof, seing their curates beare so lytell good wyll & so vntowarde to the furtherance of gods worde & glory, to their parishioners erudicion, & so diligent to cõtinue & aduaunce their popyshe pyllate masses & other straunge tounged seruice to passe awaye the tyme & to kepe both the soules & the people blynde still: yet myne vnfeyned hope & trust is, that lyke as ỹ almyghtie euerlyuing God the father of our lorde Jesu Christe (& by Christe of al perfite christians) hath of his owne vnspeakeable mercye to this mooste Emperiall Realme warde, geuen so gracious, so godly, so vertuous, so learnedly toward and so faythful a Christen kyng, and moste worthy supreme head ouer our moste soueraine lorde kyng Edward ỹ vi. to rule gouerne, nourishe & defende it: who by thaduise, ministery and traunsle of his vncle ỹ lorde Protectours grace, & other of his moste honourable Counsayll,

seketh the kyngdome of heauen and the righteousnes therof, aswell in free scr-
tyng forth of the most holy sacred scriptures by iniunctions and visitoures, as
in diligent placeing and sendyng abroade of moste excellently learned readers
and preachers to instructe his subiectes in the true knowledge of them selues
and of God, and in theyr bounden dueties to theyr superiors, and also in christi-
an charitie to their neighbours: so he will also of his moste aboundaunte ry-
ches of mercye and inscrutable power contynue (wyth daylye encrease) suche
forewarde hertynes and hertye forewardenes of earnest godly procedynges in
the kynges moste Royal Maiestie, by the aduise, ministerie, and trauayle fore-
sayed, as (the ignoraunt ministers being charitably amoued from their eccles-
asticall cures hauyng competent in other trades of lyfe to rest vpon, and rea-
sonable necessarie prouision for the honest mayntenaunce of learnyng & good
ministers beyng had) that father of mercies and Lorde of glorye, whose waies
are vnsearcheable and iudgementes incomprehensyble, by whose wisedome all
thynges are swetely disposed and ordred, wyll (in case we be feruent in hearte
prayer and not slacke in rendryng thankes vnto him for his exceedynge manif-
olde benefites) sende conuenient, wyllyng and lustye forewarde workemen in-
to this his most copious great harueste of Englande, aswel to the extirpacion,
banyshement, and rotyng out of popysshe fayth, false religion, cankred opini-
ons, heathnysshe rites, idolatrous worshyppynges, superstitious deuocions,
disguysed myssall sacrificeinges, aduouterous conuersacion, and other grosse
vile iniquities arysyng and growing (to the contempt and dishonour of the li-
uyng God) as braunches out of the roote of the Romysshe Antichristian religi-
on: as also to the plantyng, settyng forth, and glorifyeng of the moste vndefy-
led lawe of the Lorde that conuerteth [illegible] from naughtynes to godlynes: to
the syncere teaching of the most sacred religion of Christ, and the true wour-
shyp of God: to the reformacion of maners and also to the expressyng of god-
ly behauiour in outwarde conuersacion both in the ministre and parishener, to
walke in loue as Christ hathe loued vs, in Christen almose dedes, in scripture-
ly fastyng, in ghostelike prayer, in rendryng thankes, in lifting vp pure han-
des, in pacience, long suffryng, perfite charitie, temperaunce, sobrietie, chastitie,
brotherly compassion and true obedience towardes the kynges maiestie and
all other set in autoritie vnder hym: and in other offices, workes, dedes and
vertues, that God requireth and commaundeth by his actes, proclamacions,
and decrees most earnestlye and straightely mentioned in his mooste holy per-
fite boke the Byble, so as God (I doubt not) shall vouchesafe long to preserue
vnto thys Realme ye moste vnspeakable worthy Iewel ye kynges highnes: and
defendyng it fro the daungerous plagues & curses due vnto the wicked chil-
dren of vnbeleefe, shall vouchesafe also to powre vpon it the mercies & blessyn-
ges in most plenteuous habundaunce that he hath promised by the same boke
to the beleeuing chyldren of obedience. Vpon these respectes, hope & consideraci-
on, and seing thaforenamed seuen Epistles (whiche in dede are as necessarye &
requisite pieces of scripture to the furtheraunce of Christes religion, & christen
maners as ye rest of the newe testamẽt is) to be left vntraslated: I toke in hãde
to trãslate thẽ at such seldome leasures as I possible could frõ mine other pro-
phane trauailes incidẽt to my drudging vocacio spare & now at last haue fini-
shed thẽ: not doubting, albeit I cõfesse my self (out frõ ye botome of mine hert) as
vnmete for this kinde of office as a carter of husbãdry to be a caruer at a noble
mans table, yet ye this my rude trãslacio is bothe accordyng to ye texte in euerye

sentence

ſentence agreably to the Paraphrases mynde, and playnlye Engliſhed to the vnderſtandyng of the moſte vnlearned Engliſhe men, for whoſe erudicion I old take vpon me thys labour. For although curious loughte termes of Rhetorycall Engliſhe, in thys translacion would better pleaſe the delicate eares and fyne wyttes of men fynely brought vp in trickynge of termes and tounges, yet in almuche as theſe translated Paraphrases are ſet forth for the informacion and playne teachyng of the kynges maieſties playne Engliſhe ſubiectes that vnderſtande none other but theyr owne native barayne tongue, I thoughte it rather better to ſeke the edification of the playne vnlearned by playne termyng of wordes, than by tedious circumlocution to make a Paraphraſe vpon a Paraphraſe, and by that meanes, not onelye to leaue the ſymple vulgare people vntaught or neuer the better, but alſo in vayne ſekynge after curioſitie to be iuſtly laught to ſcorne, for bungelyng at the thyng that is ferre aboue my capacitie. Therefore where vnneceſſary fynelie wanteth, a cepte true meanyng playnelie. And (good reader) be not of the nombre of thoſe men, whiche leade and get an ealye and a wealthye lyfe almoſte altogether by depraauinge, comptrollyng, quereliyng, myſtepoortyng, and faule fyndyng at other mennes doynges (whoſe ſtudye is to doe ſome good) and loyter the tyme them ſelues and do no good at all. But in eale thou chaunceſt to fynde any notable faulte in this my groſſe tranſlacion, whiche hathe eſcaped me either for lacke of leaſure or learnynge, I beſeche the correcte it charitably with aduyſednes, ſo as the readers and hearers therof, maye the better and more expreſſelye perceaue the Paraphrases mynde, conſiderynge howe profitable doctrine for theſe oure preſent daungerous dayes the Paraphrases doe impoorte, aſwell in teachynge Chriſt ſincerely, and in ſetteyng forthe of Chriſten maners playnlye, as in reprouynge vice & wicked cuſtomes ſharpely. I ment not by thys my tranſlation to hunt after worldly commendacion or temporall rewardes, God is my witnes, but to do good to the beſt of my poore vnlearned talente, vnto the ſymple vulgare ſort, who I perceiued by moſt euident experience at ỹ kynges highnes viſitacion, wherin I vnworthye was a wayting miniſtre, were glad & conformable wilyng to heare the pure word of God, & obedient to receyue the kynges moſt godly iniunctions traynyng them to ỹ same: & ſo they would contynue, to eale theyr ordinaries, Curates, & miniſtres were not tryflers and hynderours therof, and if they were not ſeduced, and taught by ſeditious eare whiſperours contrary to the worde of God & the kynges hyghnes mooſte godly gracious proceedinges, onely for pelfe, bely cheare, eale and lucre. But take me not, that I meane all them to be tryflers, hynderours, or vnmeete miniſtres, that are ordinaries, curates or miniſtres. For there are ſome of the chiefeſt Byſhoppes, & ordinaries which (all theſe poſſible enemyes labour and payne tendre the goſpelles affaires, god be thanked for them: And lykely other curates & miniſtres (who I know alſoughe to fewe, are honeſt and diligently well wyllynge towardes the truethe in diuerſe ſhyres, where I walkes vpon the kynges hyghnes viſitours, eſpecyally in Lincolneſhyre and in other ſhyres of that Diocele. And I verayly truſt in God, that the nombre of the honeſt ſorte ſhall daply encreaſe there aboute more and more, by the induſtrious miniſters and vnfoorne concurrence in holſome doctryne of the Byſhoppe and Deane of Lincolne, and the rather by the helpynge forewardes and forewardyng helpe of the deuoute woman of God, the Ducheſſe of Suffolke. But I meane onely

certaine sortes of ministers, whom our noble learned Paraphrast Erasmus paynteth notablye out in the person of the Euangelistes and apostles: of whō, one sort are these, that beyng altogether vnlearned had leauer cōtinue styl like Horses and Mules without vnderstanding, than to acknowlege their ignoraunces and blyndenes and laboure for better knowledge to become the chyldren of lyght. These are dogges ꝑ can not barke, & ouerseers that can not see. These are also the blynde guydes, whom whan the blynde doe folowe, not the blynde guydes onely but the blynde folowers also (as our sauiour Christ him selfe testifieth) doe fall bothe in to the ditche of errour & endles dānation. The seconde sorte are they, which beyng maseled & roted in worldly pelfe, polycheate & promocīō obteined by courtefaute crouching hypocritical lowting, & by meanes of their courtely fedes wil rather obstinately relyst & murmure agaynst ꝑ kinges maiesties most godly trauailes & proceedinges as much as in them lyeth, & with slaūderous diffuations & perplexe impertinēt interpretacīōs go about to bryng the most pure playne worde of God in to contempte, yea and to incense the people to tumultes, seditions, rumours and rebellions, (as practised experience hath of late dayes moste lamentably taughte vs) than they woulde lose or forgoe any iote of their worldely wicked pompous Mammon, or (for conscience sake) submytte them selues to the trueth of ꝑ scriptures, or any syncere godly quietnes. These are the curssed shepeherdes of Israell, that eate vp the fatte of the shepe, and clothe them selues with the wolle: that slea the best fedde and nourisshe not the flocke. These are the damnable hypocrites that shute vp the kyngdome of heauen before men, in forbiddyng, dissuading and discouragyng them from readyng or meddlyng with the scriptures, (whiche be the breade of the soule) and wyll neither entre in them selues, ne suffre them that wolde. These are ꝑ false doctours that S. Peter prophecied of before hand, which slyghtyly bryng in pernicious sectes, euenne ꝑ lord that bought them: and throughe couetousnes by fayned wordes make marchaundise of men. These are the incarnate angelles of Satan, which with theyr fyne maner of creyp & bosome and outwarde pretence of holynes, transforme them selues into the angeles of lyght. These are the prechyng eares, maisters and spirites of errour, that teache doctrines of deuilles and inconuenient thynges for fylthy lucres sake, hauing their consciences marked with an hote yron, and teaching genealogies & endles fables, that engendre questions, more than edifie to Godwarde. These are the Antichristes that against all the whole scripture, & to the vndeuyable derogation of the merite & dignitie of Christes death & bloudsheadyng done once for all, take vpon the daily to sacrifice for the remyssion of synnes of the quycke and the deade: & teache sweete to be sowre, & sowre sweete, lyght to be darknes, & darknes light. These are also right sonnes of their right father the deuill, that hath bene a murtherour & a lyer ꝑ the begynnyng. Finally these are the whelpes of the roryng Lyon the deuill, ꝑ goeth about seekyng by their ministery, whō he may deuour. And vnto these there is, whiche for the sauetie of their pelfe and promotion, employe their studyes and forecastyng polycies to please all partes, deuisyng in their owne phantasies that to be possible to them that Christ our most true doctour taught is impossible, to serue both god & Mamon. These are they, by whose occasion ꝑ people halt betwene two opinīōs, not knowyng what is best for the to folow, whether God or Baal. These are the messagiers of Sathan, whose workes are nother

colde

colde nor whote, but betwene bothe, medlyng neither to muche of the ghospel, nor to lytell of popetie. And yet they muste be called fauourours of the trueth, for they woulde fayne all thynges were well, so it were not long of them. These woulde fayne haue Goddes cosne to come vp, but yet they dare sowe none longer than the wozlde (as they saye) maketh faire wether. And notwythstandyng the moze parte, yea and to muche the moze parte of ecclesiastical parsons be of these three soztes, that is to saye, eyther of blockeheaded asses, plaine professed enemyes, oz doubletaced frendes: Yet God of the habundaunt riches of his exceding great mercies, hath reserued vnto him selfe some sincere Bysshoppes and preachers in this Emperiall Realme, to erecte and confirme the towardenes of the true meanyng fauourours, to comfozte the weakehearted, & to confounde the stowte rebelles, (the golden cupped countesours of the prowde whoze of Babylon) with the mysghtye swearde of the spirite, whiche is the word of God. And for theuidenter declaracion of his mercies to his Englishe flocke, and for the glozyouser enhaunceyng of hys own kyngdome and glozie in thys Realme, in forewardyng the godly labours and industruous trauailes of hys faythfull ploughmen the ministres, (in despighte of all hys enemyes) God (in whose hande all kynges heartes are) hathe put in to the hearte of oure mooste Royall wozthye kynge, Edwarde the. vi. not onely lyke a moste Christen Josias, by the ministerie, trauaile, and studious endeuours of his moste faythfull deare vncle the lozde Protectours grace & other of his most honozable Coũsayle, to abolysshe idolatrous sacrificeinges, and superstitious customes, and to restoze the true worshyp, religion and gospell of Christe in to his pristine sincerite, pureneg and sybertie agayne, but also lyke a moste prudent pong Salomon tobuylde vp perfitely the Lozdes house, and to walke (after the example of the olde Salomon) as it were before the porche of the temple, lyke Goddes true minister, to expell and kepe out all false worshyppinges, popishe Goddes seruice, vayne ceremonies, pernicious sectes, seditious tumultes, sylthye errours, and naughtie lurkyng hereticall opinions, from amonge hys Christen Englyshe subiectes, whiche is the lyuing temple of God, and to rayne, ozdre and gouerne them with the rule of holsome lawes (to the banishemente of vngodly licentious libertie, that men are nowe a dayes to muche geuen and bent vnto, and to the nourishement of vertues, whiche God requireth) and also to kepe and defende them from all intestine tumultes, daungers and invasions, that myght perchaunce be intended by forayne oz homedwellyng enemies.

Forasmuch than as al the kynges maiesties obedyent true subiectes, are now most frayerly bebebounden generally to rendre moste humble perpetual thankes to God, throughe our lozde Jesus Christ, for his exceedyng vnspeakeable mercies and most bounteous liberall benignitie powred in most habundaunt wyse vpon vs, nowe already tyme by manifolde proued miraculous experiences, in sendyng vs so godly a pong kyng, in placeing so noble and so religious a Protectour, & inprouidyng so wozthy a prudent Counsail: And lyke as we may be most vndoubtedly sure, in case we lay fast hold on ỹ promisses of god, & stick hard to his gospel wythout belefe of our hert, vnfeined cõfessiõ of our mouth, & frame our cõuersacion wout grudging agreably to ỹ same, ỹ he wyll continue, maintene & increase his trasoures, blessinges, & liberal benefites vpon vs: Euē so it standeth vs in hand w al diligent circũspection generally to beware, ỹ we take not these graces of god so getly, so frely & so bounteously geuē

vnto vs, in vayne, lest for oure negligente vnthankefulnes, contemptuous stubburnes, outragious licentiousnes, and dissolute vnholynes, be withdrawe his blessynges, and take away these moste precious Jewelles, treasoures and benefites from vs, and so for our owne wicked defectes iustely leave vs to our selues, to worke the thynges that are not conuenyent euen with creatures, and to serue therfore the rewarde of errour. Therefore to be playne with the (good reader) seyng that our moste bounteouse mercyfull God almyghtye doeth as well in powryng these hys moste plenteouse proued blessynges vpon vs Englyshe folkes without our deserynges, as in his longe sufferaunce and wynkyng at our dayly practised naughtines, inuite and moste gently prouoke vs vnto repentaunce: I thinke it not best for vs to mocke on hyll with God, and to contemne the riches of his goodnes and long sufferaunce. For God wyll not be mocked for vs. And yet yf a man any thyng earnestly marke the maners of this totall vnthynge worlde, it woulde seme, that men thynke that there is no God, either that God is a slepe, or elles that he is not so greuously displeased with the filthynes of synne and disobedience, as the holy scripture in all places reporteth him to be: or at leaste that the scripture is not the worde whiche declareth the cõmaundement and trueth of God. For it is a monstrous mater to marke, howe shamelesly the Romyshe pupes, flaunder, deprave, and abuse the moste holy sacred worde of God, the Bible, and the true preachers and expoundors of the same, namyng it falsely the newe learnyng, and the newfangled felowes: and howe hansomly they vpholde, and how stubburnely they continue they? popyshe baggage of dumme ceremonies, idolatrous worshippynges, heathenyshe rites, cankred opinions, disguysed deuotion, muffall factions, feinynges, faythles phantasied workynges, and other trades of counterfayte superstitious religion, esteemyng the trueth of God to be a lye, and the lyenge Prophesies of Methodius and other fonde imaginations to be the trueth. It is an horrible thyng also to heare the blasphemous swearyng, sworne dishonestye, traiterous rebellynge, false rumours inuentyng, deuelyshe backbytyng, slaunders carryeng, seditious murmuryng against the trueth and al godly procedynges, and to see the hellyshe workes of palpable darkenes that are exercised nowe a dayes. Nowhan was there euer more vildayne, and more excesse of costly apparell vsed, and lesse clothyng of the poore than nowe? Nowhan was there more hastyng and craftyng to scrape money to gether, and lesse succoryng of poore widowes, fatherles children, and poore, needy impotent persons, than nowe? Nowhan was there at any time more forestall to ryse house to house, and lande to lande, and lesse hospitalitie, than nowe? Nowhan were there in any age so many gorgious buyldynges set vp for wealthye mens pleasures, and fewer hospitalles mayntened for poore mennes succours, than nowe? Nowhan was there more destroying & enclosyng of whole townes, villages and comyns to some one mannes priuate vse for the nourishynge, rearyng, and feadyng of shepe and brute beastes, wherby straunge Realmes are enpoysoned, and so lytle studie to mayntenye tyllage and to nourysshe tall yomen, to the increase of the commen strengthe of this, their owne natyue Realme, and to serue to kynges Materiallie in his necessarie affaires, than is nowe? Nowhan was there euer more pollyng, pyllyng, theuing, robbyng, extorcionyng, & brybyng, & lesse restitucion makyng than nowe? Nowhan was there at any tyme more holsome lawes made for the commẽ wealth & good order in euery estate, and lesse obedience and obey-

ed, than

ed than nowe. Whan was swearyng and takyng of othes vpon the holy euã-
gelistes more solemnely vsed, and lesse truth or promysse kept than nowe. Whã
was excessyue riotous banketyng, pottecompanyonyng, and belychearynge
more outragiously vsed, and the poore hungriousnes lesse refreshed, than nowe.
Whan was shameles whoremongyng more licenciously frequented without
punishement, than nowe. Whan was holowe herted flatterye and crafty de-
ceauyng more practiced and lesse hearty frendeshyp sieryng, than nowe. Whã
were parentes more negligent in vertuous bryngyng vp of their children, and
children more disobedient to their parentes, than nowe. Whan were maisters
more vnlouyng or vnpreparelared to their seruauntes, and seruauntes lesse dili-
gent and trusty to their maisters, than nowe. Whan was there more quycke
bargaynyng among men, and lesse true dealyng, than nowe. To be shorte, whã
was there mo gholpell talkers, and fewer gholpell walkers, than are nowe.
Whan was there so many gholpell bablers, and so fewe gholpell folowers, as
nowe. And finally, whan wente Christe in his ministres so diligentlye on pre-
chyng and founde lesse fayth vpon earthe, or was lesse entretayned, than nowe.
These thynges therfore respectiuely weyghed and conferred together, are cup-
dent proues, that lyghte is comen in to the worlde, and men haue rather loued
darkenes than lyght. And it is also an auncient practice of the father of the
popes malignaunt churche (that most diligent preachyng prelate doctour de-
uyll) whan he can not get him damnable disciples ynowe to sacrifice his gredy
lust, thoughe his power, by reason of the cleare lyght and powre of the ghol-
pell shynyng forthe, to take vpon him to be a syne forewarder of the gholpels
lybertie: that is to saye, to instigate men in pretense of the gholpell, to scrape
and clappe in to their handes as muche possession as they can, to thintent that
(the godly learned preachers and ministres now lyuing beyng once deade, and
no competent prouysion for preaching nor learned men beyng had) there may
growe in more blinde papery, barbarousnes and ignorauunce in our posteritie,
than was in or before oure tyme. And so the laste errour shalbe worse than the
farther. For (as Salomon sayeth) whan preachynge ceaseth, the people shall
runne hauocke. And it is that subtill Satans practise also, in pretence of the
gholpelles libertie, to cause men to make their belies their Goddes: as we see
daply (alas therfore) euery lyghte headded ydle person, and euery raungeyng
ruffian shamelesly pampre his paunche with flesshe and delicates, regardynge
neyther order nor comune wealth, sparyng nether place nor time, ne yet greuing
god any thinge at all, eyther for flesshe or fishe, meate or drynke, as it may appeare
by their impudent abominable lyuinge, & couetous gredynes of worldly plea-
sures: in swearyng, whoring, dycing, carding, brawlyng, raylyng, braggyng,
quarelling, fighting, pikyng, stealing, robbing, bawdy talkyng, & in al kyndes
elles of hellishe iniquitie. And so by that reason (ouer their own dãnable estate)
the poore symple vntaught wolbe brother, for whom Christe died, seyng thys
lybertie and thys infaustu reigne together, is by and by offended, and defyeth
the worde of God, because of that calbe beastly bellyed mannes wyckednesse,
whiche prateth of the worde and lyueth cleane contrarie agaynst it. Thus the
deuyll (I saye) purchaseth to him selfe and to the fyre of hell, as many or rather
more soules by his counterfaite gholpellyng, than he did before with open ido-
latrous papery maintayning.

Nowe therfore goe downe in to thy selfe (good reader) and see what cause

thou standest in, for thou seest by experience that the dayes are euyll. Lose not the good opportunytie that God hath lent thee. For all that saye, Lorde, Lorde shal not entre into the kyngdome of heauen, but he that doeth the fathers wyll whiche is in heauen. Although we are made ryghteous before God throughe onely fayth, yet we muste expresse our fayth by suche charitable workes before men, as God commaundeth, or els our faythe is deade, and become no faythe. And thoughe we are saued throughe grace, yet we may not abide in synne til that grace maye abounde. For lyke as whan a synner repenteth, there is a merye heauen, the Angelles reioycing for gladnes: euen so whan a man repenteth not, but lyueth styll in infidelitie and synne, he maketh the holy ghost sadde and a sorowfull heauen. And thoughe we are quyckened together with Christe of his owne free mercye without our deseruynges, yet we are commaunded by his holy worde, to mortifie oure carnal membres vpon earth, that lyke as we haue in tymes past made them seruauntes of vngodlynes from one naughtynes to an other, so we shoulde hencefoorth make them seruauntes of puritie into sanctification. For he that gaue vs Christ to be our newe garmente, badde vs (by his Apostle Paule) put of the olde Adam: or elles Christe woulde not lycke cleane on our backes, onlesse olde Adam be stripped cleane of, wyth all his tagged rotten pathes of infidelitie and sinfulnes. And he that sayeth: *Let us put on the armour of lyghte*, sayeth fyrste: *Let us cast awaye the workes of darkenes*. For lyke as God loueth to be worshypped onelye accordynge to his owne worde and byddyng: so he curseth all them that inuent or vse other kyndes of worshyppyng or seruyng of him besydes his worde. And lyke as God killeth them with his grace that reuerently and truly vse his holy name: so he killeth them also full of wikednes, that be swearours: and maketh his plague of vengeaunce to hang styll ouer their houses that abuse Goddes name. And lyke as God promyseth reward to them that helpe their poore neyghbours at their nede: so he threatneth punishement to them also, that hurte their neyghbours by worde or by dede. And like as the holy goste alloweth chaste wedlocke for holy and honourable among all men: so doeth he pronounce whoredom and bawdrye to be cursed and abominable among all men. Christe that geueth the peny to the diligent workers, byddeth auaunt, I knowe you not, to them that are loyterours. The Prophete Dauid that sayeth: *Propè est dñs oibus eum inuocantibus*, sayeth also: *Longe a peccatoribus salus*. And that ghospell, which is the power of God to saue all that beleue it, shall also be a witnesse at the last daye against all them that shewe them selues in this worlde vnbeleuers by the frutes of their vngodly behauyour. Assure thy selfe of thys, good reader, that lyke as there is God, so is there the deuyll. As there is heauen, so is there hel. As there is lyfe and eternall saluation, so is there death and eternall damnation. Therfore cast of careles securitie, and be diligent in readynge or hearynge Goddes worde. If Christe be thy sauiour, make no moe mediatours for thee but onely him. For lyke as he wyl not geue awaye the glory of his passion to any other: so wyl he not geue awaye the glory of his intercession to any other. Cast of keyned custome, and laye holde vpon vnfaylyng veritie: forsake blynde broade byewayes, and folowe the streight narowe pathe way: awaye with filthy whoremonging, and take thee to chaste wedlocke. If thou wilte be chosen, make sure thy vocation. If thou dekyest the deuyll, meddle not with false teachers and deuelyshe lyuyng. If thou louest not the deuylles sauiour, dwell not vpon hys

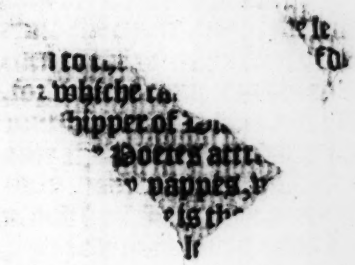
donghill of ſtynkyng ydolatrie and ſuperſticiō. If thou be the ſonne of Abra-
ham, doe the workes of Abraham. If thou be iuſtified throughe onely fayth
in Chriſt, leade the lyfe and doe the dedes of a faythfull iuſtifyed chriſten man.
If Chriſte be thy Lorde, be thou his true ſeruaunt. If thou wylte take vpon
the to be Chriſtes diſciple, ſee that thou weare his badge, Chriſten charitie.
If Chriſte be thy good ſhepeherde, herken to his voyce and none other. If
Chriſte haue borne the on his owne ſhoulders into his ſhepefolde, whan thou
waſt runne aſtraye: ſee thou runne not oute agayne, leſt thou droppe into the
pitte and be drowned throughe thyne owne folye. If thou wylte take God for
thy father, ſee thou be holy as he is holy. If thou wylte haue the holy ſpirite
of God to be thy comfortoure, make him not ſadde with the reſiſting waiward-
nes of thy ſpirite. And than mayeſt thou be ſurely bolde to preace vnto the
throne of hys grace, and ſhalte be ſure to fynde mercye in conuenient tyme.

Take hede by tyme, for nowe is the tyme and verye howre for vs to ryſe vp
from ſleape: and therfore, I ſaye, take tyme of repentaunce, whyle tyme is, for
tyme wyll awaye. But and yf thou wylte not aryſe and heare the voyce of thy
Shepeherde Chriſt, hauing the lybertie of Goddes woorde (the rather by the
ample enterpretyng of theſe Godly Paraphraſes) to teache thee and to be thy
warraunt: & therample of the kynges Maieſtie with hys gracious Uncle the
lord Protectour & the reſt of his moſt honorable Counſail to encoutage, ayde
and defende thee: but wylt tomble and walowe ſtyll in wylful ignorraunce, and
errour, ſtickyng to olde heathenyſhe idolatrous worſhippinges, ſuperſticious
deuiſinges, maſſe meritinges, beade droppinges, poppyſhe cuſtomes, diſobedy-
ence agaynſt ſuperiours and parentes, blaſphemous ſweatyng, adūouterous
lyuing, theuyſhe ſtealyng, murder and robbynge, couetous cloynynge, bawdye
talkyng, holoweharted flateryng, falſe witneſſe bearyng, vntrue dealyng, craf-
tye deceauyng, dronken drinkyng, paunche pampryng, ſubtyl vndertinynge,
and other wyckednelles and vilanies againſt the wrytten word and commaū-
dement of God: and ſo differreſt repentaunce from daye to daye, and heapyng
ſynne vpon ſynne, ſayeſt: the mercye of God is greate. Tuſhe let God ſende
me a mery lyfe, & ynoughe in this worlde, and than let hym doe with me in an
other worlde what he wyll: Be thou aſſured, that thou enforceſt God to take a-
waye hys holy ſpirite, and his good gyftes from thee, and layeſt vp wrath in
ſtoare for thy ſelfe agaynſte the daye of wrath, whan God ſhall iudge the ſe-
cret thoughtes of men, by Jeſus Chriſte. Thou ſhalt haue the immortall
worme of thy conſcience to gnawe contynually vpon thee, ſo as fallynge into
deſperacyon and grudgeynge agaynſte God, thou ſhalte begynne thyne hell
euen in thys worlde, haunge anguyſhe and trouble vpon thy ſoule for thy
wycked lyuynge. And at that greate feaſte daye, whan thou ſhalte appeare
wythoute the weddynge garment of a perfyte fayth, garnyſſhed wyth workes
of charitie, and good lyuynge: Chriſte the kyng ſhall commaunde thee to be
bounden hande and fote, and to be caſt into the vtter darkenes, where ſhalbe
weepyng and gnaſhyng of teethe: & for the rewarde of thyne errour and wic-
kednes, thou ſhalte be conſtrayned perforce to pledge the Deuyll of his own
cuppe, that is prepared euerlaſtyngly for hypocrites to drynke vpon, where-
into the Lorde God ſhall rayne, ſnares, fyre, brymſtone, ſtorme and tempeſt.
Than it wyll not auayle the to repente. Than it wylbe to late to crye, had

I wyſte.

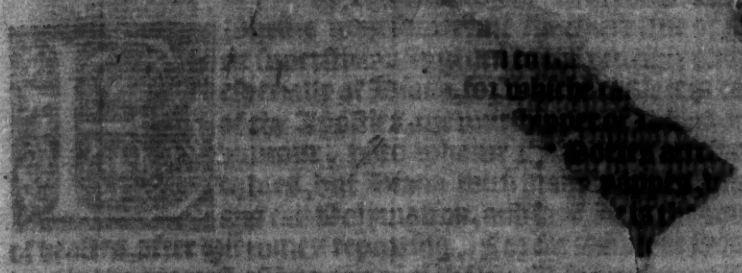
I wyste. Remembre thy selfe therefore in tyme: seyng that God of hys curteous gentylnes, by hys holy woord geueth thee so curteous warnynge. And take in good parte thys my symple translacyon, intended to none other purpose, but to thy forwardynge helpe, as the Lorde is my wytnesse: God sende thee perfyte vnderstandyng (gentle reader) in hys trueth, and well to fare. Amen.

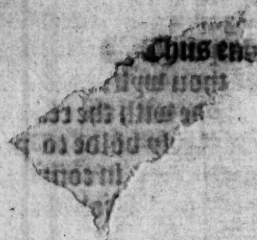
Thus endeth the Prologe.



I wyll.Remembre thy selfe therefore in tyme: dyng that God of hys ryche
ous gentylnes, by hys holy worde geueth thee so ryche helpynge.
And take in good parte thys my symple translacyon,intended
to none other purpose, but to thy soulehelpe,as
the Lorde is my wytnesse: God sende thee per
fyte vnderstandyng (gentle reader) in hys
trueth,and well to fare.Amen.

¶ Thus endeth the Prologe.





The argument vpon the Epistle

of the Apostle Sayne Paule vnto the Ephesians

by D. Erasmus of Roterodame.

EPhesus was sometyme the chefe citie of the lesse Asia, a citie superstitiously geuen to the inuocacyons of deuilles, and especially of Diana, for whiche cause it is called in the actes of the Apostles, the murtherer of Diana, not of Diana the aduoutresse, vnto whome the Poetes attribute bowe and arrowes, but Diana with many pappes, whome the Grecians call Polymaston, and saye she is the nource of all maner of beastes, after Pieromes reporting. For the temple of Diana at Ephesus, was in the greatest estimacion of al the worlde, so much that the Ethnike writours make special mencion of it, almost in al their writinges. These men gaue their whole studies vnto curiouse artes and sciences: as we may gather where we reade, that at the preaching of the Apostles, they brought in theyr bookes of enchauntmente, and burned them in the fyer, and whan they had coumpted the price, they founde it to be fiftie thousand siluerlinges, as it is purposed in the.xix. Cap. of the Actes. And therfore to thentent he might withdrawe them from those great errours, he taried still among them thre yeares, trauayling all that while, to the vttermost of hys power, to bring the thyng to passe, that myght be to the profitable forwarding of their saluacion, albeit many of them made great resistence agaynste him, as he specifyeth hymselfe in an other place. And there he was cast to beastes: lyke as he maketh mencion, in his secounde Epistle to the Corinthians. And whan he departed from thence, he commaunded Timothee to remaine there still amonge them. And like as that Citie was full of Curiouse menne, and suche as were geuen to magicall artes, euen so had it many great learned men in it. By reason wherof, Paule, as he temprereth himselfe according to the maners and natures of all men, maketh often mencion of deuils and spirites, whan he sheweth the difference of good men and bad. Beside these, he openeth certaine darke hard sentences. For there is none of his Epistles, that hath so darke and hidde sentences in it, as this to the Ephesians. So as it shoulde seme, that this Epistle was the chiefest occasion, why Peter wrote after this sorte. Euen as our derely beloued brother Paule, according to the wisedome geuen vnto hym, wrote to you, yea, almoste in euery Epistle, speaking of suche thynges: among whiche, many thynges are harde to be vnderstanden, which they that are vnlearned, and vnstable, peruert, as they do other scriptures to theyr owne destruccion. Therfore because these men abode constaunly in the fayth, he exhorteth them to continue and goe still forwarde, vntil they were become perfite: putting them in remembraunce, what maner of people they were, whan they were addict vnto naughtines, & did seruice vnto wicked spirites: and what they are become now, that they are engraffed vnto Christe: and teacheth them withall, that although the grace of the Gospell was promised vnto the Iewes, yet that by the eternall decree of God, it was rightfully enlarged vnto the Gentiles also: and that he was a minister ordayned of God, to that same office. And forasmuche as he wrote thys Epistle, being in prison, he exhorteth them, not to cast downe theyr hartes for his afflictions, but rather thinke, that they haue so much the more cause to reioyce. These

thinges he treateth of in the first and secounde Chapters. In the other three, he prescribeth the forme of godly conuersacion vnto them, shewing what is to be followed, and what is to bee auoyded: the dueties of the husbandes to the wyues, and of the wyues vnto the husbandes: the offices of parentes to their children, and of the children to theyr parentes: the dueties of maisters to their seruauntes, and of seruauntes to their maisters. Then [illegible]

[illegible] was written from the citie of Rome by Tychicus the [illegible]

[illegible]nome he speaketh of in the end of the Epistle, called [illegible]

a faithfull minister. Anesime layeth further more [illegible]

he wrote it, to whom, what he was called to [illegible]

[illegible] returned to Rome, and there liued [illegible]

[illegible] vnto the time, in the tenth yeare [illegible]

[illegible] he had raised vp vnto.

The ende of the Argument.

The paraphrase of Eraſmus vpon the Epiſtle of ſaincte Paule the Apoſtle to the Epheſians.

The.i. Chapter.

Paule an Apoſtle of Jeſus Chriſt by the will of God. To the ſaincte, whiche are at Epheſus, and to them whiche beleue on Jeſus Chriſt. Grace be with you and peace from God our father, and from the Lorde Jeſus Chriſte. Bleſſed be God the father of our Lorde Jeſus Chriſte, whiche hath bleſſed vs with all maner of ſpirituall bleſſyng in heauenly thynges by Chriſte, according as he had choſen vs in him, before the foundacions of the worlde were layde, that we ſhoulde be holy, and without blame before him, in loue. Whiche ordeyned vs before thoſe dayes Jeſus Chriſte to be his ſonnes vnto himſelfe, according to the good pleaſure of his will, to the prayſe of the glorye of his grace, wherewith he hath made vs accepted thorowe the beloued. By whom we haue redemption thorowe his bloud, euen the forgeuenes of ſinnes, according to the ryches of grace, wherof he hath miniſtred vnto vs abundauntly in all wiſedome and prudence. And hath opened vnto vs the miſtery of his will according to his good pleaſure, whiche he had purpoſed in him ſelfe, to haue it declared, when the time was ful come: that he might ſet vp all thinges perfitly by Chriſt (both the thinges which are in heauen, and the thinges which are in earth) euen by him, by whome we are made heyrs, and were ſorted predeſtinate according to the purpoſe of him, which worketh all thinges after the counſaile of his owne will: that we (which before beleued in Chriſt) ſhould be vnto the prayſe of his glorie. In whom alſo we beleue, for aſmuche as we haue heard the worde of truth, euen the Goſpell of your ſaluacion: wherin when ye had beleued, ye were ſealed with the holy ſpirite of promes which is the earneſt of our enheritaunce vnto redemption of the purchaſed poſſeſſion, vnto the prayſe of his glorye.

the texte.

PAule an apoſtle, not of Moſes, nor of any man, but of Jeſus Chriſte, whoſe buſineſſe I take in hande, being ſente, not vpon myne owne head or by mennes commiſſion, but by the auctoritie and commaundemente of God the father, whiche, by hys ſonne, hathe commaunded me to preache the doctrine of the Goſpell among the heathens. I write this Epiſtle to all them that leade theyr lyfe at Epheſus, and leade theyr lyfe after ſuche ſorte, that they applye theyr endeuoure to kepe them vnſpotted from the vices and vncleannes of this worlde, and with a ſincere conſcience, beleue the Goſpell of Jeſus Chriſte, not lookyng for rewarde of innocencye and holynes, any where elles, than from whence they receiued the example: nor waiting for the ende of their felicitie, of any other, than of whome ſprong the beginnyng. In the meane ſeaſon, I wiſh vnto you, not as thoſe vſe to doe, that meaſure their felicitie, by the dignities of thys worlde, but I wyſhe, that God the Autour of all goodneſſe (whome now we, we may call euen our father, not for that, that he created vs onely, but muche rather, that being engraffed into the body of Chriſte, we are receaued into the enheritaunce of Chriſten) maye daylye encreaſe in you hys beneficence, wherwith he hathe freely deliuered you from the tranſgreſſyons of youre olde life, and of vngodlye hathe made you folowers of innocencye and righteouſnes: and ſo continue you in concorde, that you maye bee of one mynde amonge your ſelues, and that being reconciled once to God, you maye take hede, that you breake not (in fallyng to ſynnes agayne) the promyſe, that you coueuaunted with hym, thorough Jeſus Chriſt his ſonne, by whome

Grace be vnto you & peace.

and with whome, he geueth vnto vs al thinges, whom also we shal from henssoorth woorthely call our lorde, forasmuche as he hath set vs at libertie from the tirannye of the deuil, with the pryce of his holy sacred bloud, and taken vs to himselfe, and hauing deliuered vs from the deuilles seruitude, hath made vs his owne. The seruitude is fortunate, that vniteth vs to Christ. Howbeit this thyng happened not vnto vs by chaunce, nor by oure owne meryte. But God the father of our lorde Jesus Christ, is altogether to be praised on our behalfe, that of hys free fauour, hath powred all gentle kyndenesse vpon vs, not bestowyng those thinges vnto vs, that pertayne to the vse of this lyfe, and bodelye sustenaunce onelye, but also those excellent giftes, that auayle to the saluacion of soule, and lyfe immortall: which lyfe abydeth vs in heauen, through Christ, by whome the father hath set heauen gate wyde open. And because no manne shoulde be curious to aske, how commeth this so aforeadyng fauour: from whence cummeth such a wonderfull gentlenes. It was so resolutelye determined throughe the goodnes of God, by an eternall decree, euen before the foundacions of the worlde were layed. For euen than he had chosen vs, that by hys sonne, by whome he created, gouerneth and restoreth all thynges, our former vicious liuing should be wyped awaye, and we be cummen holy and faultles, not onely in the syght of men, but also of God himselfe, who esteemeth man according to the secret affectes of the minde, and that, not with the terror of Moses lawe, (the seueritie wherof is tryed vnto thys purpose altogether vneffectuall) but with the beliefe and loue required in the Ghospell, whiche wynneth more of suche as be willyng, than the lawe enforced by rigorous compellyng. For it is not a perfite seruice, that the seruauntes doe constrainedly, for feare of inconuenience, or for theyr maisters displeasure, but that, that children doe vncompelled by loue and good affectyon. Which thyng was impossible to bee perfourmed by any strength of vs, had not God by hys eternall decree chosen vs into the roume and heritage of children, through onely Jesus Christe, vnto whome he hath so incorporated vs, through fayth and loue, that beyng made his membres we may be one with him, so that by his participacion, we attain that thyng that was not due to our deseruynges. And therefore we may in no wyse attribute any thankes vnto our selues. Inasmuche as it stoode with the good pleasure of hym, that is naturally good, to declare and manifest his free liberalitie bestowed vpon vs, more playne and open to the whole worlde. We (as concerning our own strength) could not possibly be any thing els, than the enemies of God, and very abiect slaues, but that he hath reconsiled vs to himselfe, by Christ, whome he loueth more than can be expressed, and of damnable wretches, hathe made vs acceptable deare children. As long as beyng snared with the daunger of sinne we were membres of the deuil, we coulde neither loue God, nor be loued of God. But inasmuch as his most dere sonne hath redemed vs with the price of his most holy bloud from the bondage of sin, and incorporated vs as membres vnto himselfe, the father can not possibly choose but loue those, whome it pleased him to make partners with hys sonne. This benefite is surely inestimable, but notwithstanding suche was the will & bounteous largesse of almightie god, which although it be manifestly apparēt in euery thing, yet it more peculiarely abounded vpon vs, forasmuche as he openeth vnto vs (as a merciful harted father vnto his children) the secret mistery of his eternal will, so many long yeres hidden from the world, the knowlage wherof is most

Blessed bee God the father.

According as he had chosen vs.

Through loue.

Which ordayned vs.

To the praise of the glory of his grace.

hygh wisedome and chiefe prudence, much more excellent than that knowlege, wherin being singularely learned in humayne disciplines, ye haue excelled other sortes of men euer vnto this day. Mannes wit attayneth the knowlege of the secretes of nature, & yet what they are knowen to the vttermost they make no man any thing more godly at al. But this secret mistery, that we here speake of, no reason of mannes mynde coulde attaine, onles God himselfe had opened it vnto our knowledge to bring vs to true perfite felicitie. But if a man would aske, for what cause hath God kept it close so long, and now at length manifested it plainely: I haue nothing to aunswer, but that it so pleased the good will of him, that willeth al for the beste, in asmuche as he is goodnes it selfe. That, that is new vnto vs, is not new with him. For that that he shewed open to the world in sending his sonne now in the later dayes, was eternally decreed with the father and the sonne, albeit he would by his certayn & vnspekable counsail haue it secretly hidden, vntil his determined time were fulfilled, to open this secret vnto mankynde. Wherin the losses of tyme, that the people in times past mispent in vaine seking saluation, some by the outward obseruation of Moses law, some by the studie of philosophie, some by superstitious religion & worshipping of deuils, should be expelled, and the whole sume of all thinges ỳ appertayne to true innocencie & to true godlines, should be ascribed only to Christ, besides whom, no man ought to desyre any thyng, for asmuch as he, being the only fountayn, is content to gratifie our petitions with any good thyng, that is eyther in heauen or earth. For God the father hath appointed him to be the head of all, that all men should depend of him onely, and to trust to receiue at his hand, whatsoeuer is rightly to be desired, and to acknowelege that it commeth of him, whatsoeuer he of his bountyous liberalitie bestoweth vpon vs. By whome also, such aboundant felicitie hath chaunsed vnto vs, that we wer chosen vnto the lotte and enheritaunce of immortalitie, not of our owne deseruinges, but because we were predestinate to it by his decree long a go, by whose arbitrement and power all thinges are ordred and disposed by his vnsearcheable counsel on our behalfe, according to his owne will, who, forasmuch as he is the best & the most wise, he cannot possibly will any thyng, but those thinges that are both best & wisest. Such was his determinate wil, that we should be called vnto this enheritaunce & felowship of Christ, not for our own deserts, but of his fre benignitie, we that through the mouth yon of the prophetes sayinges, had in a maner fixed our hope in Christ promised vnto vs, yea euē afore the truetth of the gospel came to light: so that this benefit should not be ascribed to the obseruation of Moses law, but that al the praise should wholy redound to the glory of the goodnes of God, who was content frely to geue it to vs by his sone. Neuertheles we Iewes wer not called alone to the promised felowship of Christ, although in distrusting the shadowes of Moses lawe, we haue embraced the truetth of the ghospell, wherof we trust assuredly to receiue true saluation, yea without any helpe of the lawe at all: but you also albeit you are vncircuncised, yet allone as ye beleued in the same gospell, you were chosen into the same felowship. For we are not debtours vnto Circūcisiō, in ỳ we are receiued into the hope of immortalitie, but vnto fayth, which if you haue as wel as the Iewes, what should let you frō the gētle goodnes of god? The cutting away of ỳ foreskin is a marke to discerne ỳ Iewe frō the Heathen. But ỳ marke of the gospel extēdeth further & is not printed vpon the bodye, but in the soule. With this signe, all are marked indifferentlye of what nacion soeuer they be,

In al wisdome and prudence.

According to his good pleasure.

That we may to his prayse.

In whome we also.

that embrace the doctrine of the gospel, and beleue his promisses. Some will aske, what token is it, that discerneth the Christians from the wicked: Truely the holy goost, and the inward affect (not a seruile vonde affect, but such a one as is commonly in good children) which maketh vs with al our hart to beleue the promisses of the gospel, yea although they do not yet in this worlde presently appere. For ỹ enheritaunce whervnto we are engrafted, shal not be fully performed, but at the resurrection of ỹ bodyes. Howbeit, he geueth vs his spirite in the meane season, as a pledge & ernest of ỹ promised enheritaunce. By this token we are surely certified, ỹ god accepteth vs for his children, not doubting, but he will take his owne to himselfe, whō he hath redemed by ỹ deathe of his sōne. For ỹ mercifull gētilnesse of god is desirous to winne many, & would haue his magnificence most specially knowē & notified to mākind, whiche, ỹ more it is opened abrode, ỹ mo shall speake of it. God in times past cared peculiarlye for ỹ Iewes, in that he deliuered thē frō the seruitude of ỹ Egiptians. But it was a small matter, to haue ỹ goodnesse of god set forth only in one nacīō. His will is to be prayed & extolled of al mē, inasmuche as he hath freely redemed al frō the bondage of sinne. For ỹ he esteemeth as pertinent to his glory, ỹ not only the Iewes, but al the nacions of ỹ whole worlde through beliefe of the gospel, should be partakers of saluatiō.

Which is ỹ earnest

Vnto the praise or his glorye.

The texte. WHerfore I also (after that I heard of the faith which ye haue in the Lord Iesu, and loue vnto all the saincters) cease not to geue thankes for you, making mencīō of you in my prayers: that the God of our Lord Iesus Christ, the father of glory, maye geue vnto you the spirite of wisdō & reuelacīō by the knowlage of him selfe, & lighten the eyes of your myndes, ỹ ye may know what the hope is, wherunto he hath called you, and how riche the glory is of his enheritaunce vpon the saincters, and what is the exceding greatenes of his power to vswarde, which beleue accordig to the working of that his mighte power, which he wrought in Christ, when he raised hym from the dead, and set him on his right hand in heauenly thinges, aboue all rule, and power, and myght and dompnion, and aboue euery name ỹ is named not in this worlde only, but also in the worlde to come: and hath put all thinges vnder his fete, and hath made hym aboue all thinges, the head of the congregacion, whiche is his bodye, and the fulnes of him, that fylleth all in all.

For this cōsideracīō, I passe not, whether you be circūcised or not, whā I see euident tokens in you of euāgelical saluacīō, first in that you haue repосed your whole trust in the lord Iesu, thā in that you declare your Christian charitie towardes al Saintes the mēbers of Christ. For this cause I cease not to geue thākes for you. For Euāgelicall sincerite is of suche efficacie, ỹ it causeth vs to be glad of other mennes cōmodities, no lesse thā of our owne. And I make alwaies mēcion of you in my prayers, wherin I daily call vpon God for ỹ aduauncement of the gospels businesse, ỹ he, which is god of al sortes of people indifferentlie, & of Iesu Christ also after his humaine nature, of whō also Christ hath to be god (vnto whō, as vnto the autor & fountaine of al goodnes, the fulnes of al glory doth wholy belōg) may geue vnto you, more & more ỹ ernest whereof I haue spoke, his spirite, to inspire into your myndes this heauenly wisedō, and the knowlage of this mysterie: that you maye knowe hym, that is thonly autor of all healthe, & that you may behold hym in the meane while, as it were, with yes, not with bodily eyes but with the yes of the harte and myndе, that see through the light of faithe, wherewith the thynges are also seen, that are to come, whiche cannot be seene with the grosse bodily yes: wherby you maye knowe that, which no humayne philosophie teacheth, how blissed the enheritaunce is, whiche he hath called vs to truste vpon: and how excellent ỹ dignitie

May geue vnto you ỹ spirite of wisedome.

of

of this moſt pleteous enheritaūce is, wbich the ſayncte ſhal receyue, & howe great the largeneſſe, and howe excedyng the greatneſſe of his power is, wbich he declareth eūe now in vs: the which alſo (as it were with a certain ſecrete enforcement (̄ cannot be expreſſed w tongue) hath transformed & altred vs frō our olde trade, after ſuch ſorte, that we contēne al other thiges, & truſt onely to him, & abidyng thoſe thynges wbich we ſe, we hope after ſuch thynges of him, as we ſe not, & ſuch as he hath openly declared before in our head Chriſt: who of his mighty power hauing raiſed from death to life immortal, he hath exalted vnto ſo high honor, that he hath ſet him on his owne right hand in (̄ kingdō of heauen, & geuen him autorite ouer al other rule, poteſtate, power & lordſhip, and euery other name of dignitie or power, how excellent ſo euer it be aboue theſe afore rehearſed, eyther in this worlde or in the worlde to come, that he may be lorde not onely ouer bodely and earthly thinges, but alſo ouer ſpirituall and heauenly thynges. So feete hath he ſubdued al thinges w̄houte exception vnder his feete. And to make our hope more ſtedfaſt and certayn, that we ſhall alſo come to the felowſhip of the ſame glorye, for aſmuche as he hath made Chriſte lorde ouer all thinges, his pleaſure was alſo that he ſhoulde be the head vnto al the whole flocke of the beleuing, that cleaue to fait to Chriſte, as the whole body is coupled to the head, that the one can not be diſcouered frō the other. Finally the glorye of the head is common to the reſt of the membres, wherunto the head is ſo ſet aboue, that it powreth his good nourifhment into euery one of them. The bodye is not perfit, onles the head be perfit: and the head wanteth ſumwhat, if the body be not ſet to perfitly conſummate in all his membres: wherunto Chriſt doeth dayly powre his excellent giftes in ſuch wiſe, that by himſelfe he fulfilleth all thiges, and fylleth and reigneth now whole and entierely perfit, hauing his membres vnited vnto himſelfe.

He hath wrought in Chriſte &c.

And hath made him aboue all thynges the head.

¶ The ii. Chapter.

The terte.

And you hath he quyckened, wher as ye were dead in treſpaſſes, and ſynnes, in the whiche in tyme paſſed ye walked, according to the courſe of this worlde, euen after the gouerner that ruleth in the ayre, the ſpirite that nowe worketh in the chyldren of vnbelefe, among whō we all had our converſation alſo in tyme paſt, in the luſtes of our fleſhe, and fulfilled (̄ wyll of the fleſhe and of the minde: and were by nature the chyldren of wrath, euen aſwell as other. But God whiche is ryche in mercye, (for his greate loue wherwith he loued vs) euen when we were deade by ſinnes, quickened vs together in Chriſt (by grace are ye ſaued) and raiſed vs vp together with hym & made vs ſytte together in hym emong them of heauen in Chriſte Jeſu. That in tymes to come, he myght ſhewe the excedyng riches of his grace, in kyndnes to vs ward through Chriſt Jeſu. For by grace are ye made ſafe through faythe, and that not of your ſelues. It is the gyfte of God, and cōmeth not of workes, leſt any man ſhould boaſt hym ſelfe. For we are his workemanſhyppe, created in Chriſte Jeſu vnto good workes, whiche God ordeined, that we ſhould walke in them.

Owe marke me this, how the father hath begon in a maner to accōplyſh euen now in you, that that is accompliſhed already in Chriſt, & ſhal be afterward accōpliſhed in you. Chriſt dyed and roſe agayn, & ſhall neuer after dye any more. Eaſyer he was not ſubiecte to ſinne, albeit, foraſmuche as he tooke vpon him an humaine bodie, he was ſubiecte to mortalitie. To be briefe, like as ſin is a certain death of the ſoule, and the forewatning of eternall death: euen ſo is innocencie a certayne life of the ſoule, and the begynning of eternal life. But of this maner of lyfe, God, that geueth vs his ſpirite, is the prince. And the deuill is (̄ autor of death, hauing alſo a ſpirite of his owne, wherwith thoſe that he

be enspired, are rapt vnto the pleasures of this worlde, and plainely dispise the promisses of eternal lyfe. Christ dyed for our offences, and rose agayn to make vs sure of the immortalitie to come. In the meane tyme, after hys exaumple, you also beyng engrafted to Christ through baptisme, are dead to your sinnes and wickednes: wherein as long as you lived vngodly, you were dead in dede, for almuche as you had affyaunce in nothing, but noysome shadowes of good thinges, wherwith this worlde for a tyme deceaueth suche, as wanteyng the spirite of God, are lead by the spirite of Satan, whose tirannye in the meane while is permitted ouer this lower element. His spirit (I say) and he himselfe setteth out as it were his own power in them, that hauing no truste in the promisses of the Gospell, set they whole felicitie in visible and transitory thinges: and geue no eare to God the father, that alureth them to true felicitie, but had leauer serue that wicked, cruell maister, whome in tymes past you serued, and not you alone, but all we also. For albeit the law restrayned vs from the worshipping of Images, yet our lyfe was altogether defyled with noysome lustes of corporall thynges, by the enforcemente whereof, we passed of the tyme, not doyng those thynges, whiche the holy ghoste commaunded, but those that our owne mynde, geuen to filthie affectes, bad vs doe. By reason wherof it came to passe, that like as they, which are incorporated to Christe through fayth, appertayne to the enheritaunce, that is promised to obedient children: euen so we as disobedient children, should haue belonged to a ferre contrary enheritaunce: that is to say, we should haue becomen the companions of hym, to whome we had ioyned our selues. That death is eternal, that is appoynted to the wicked. Whereunto we also were subiect, almuche as other, touchyng our owne state, and condicion. We had addicted our selues vnto it of our owne free choice, but it was not in our power to wynde vs agayne out of that most miserable seruitude. Nowe you haue heard of our death, nowe you haue harde of our destruccion, but whereof commeth lyfe, whereof commeth saluacyon. Truely not of our desertes, nor yet by the benefite of Moses lawe. Wherefore then? Surely of the free largesse of God the father, whose bountefousnesse and louyng affection is so plenteous and so exceadingly great to mankyndewarde, that he hath not onely not punished vs according to our desertes, but also whan we were dead by reason of our sinnes, he hath called vs agayne to lyfe together with Christ. This I say, was not of our deseruing, but came of free gyft. And he hath not only called vs agayne to lyfe with hys sonne, but also he hath caryed vs vp frō these thinges ẏ are benethe, vnto the thinges that are in heaue, & there hath placed vs through Christ Iesu: by whō we haue indifferently together whatsoeuer he (our head) hath: & do possesse now in hope, all ẏ we shal shortly after possesse in very dede. Thus it was his will, that at the resurrection: whan his promisses shal euidently appeare, he may declare his most aboundant liberalitie, which it pleased hi of his free goodnes to powre vpō vs, not for our owen good dedes sakes, but for the merites of Iesu Christ. For the thyng is often to be rehearsed, ẏ ought to be fixed moste depely in your hartes. It cumeth of fre grace, I say, that you haue obteined saluacion, from the destrucciō, wherin ye were tangled: lest ye should folow the erroꝛ of some of the Iewes, which thinke to be saued for obseruing the prescriptes of Moses law. You are endebted for your saluacion to fayth, whereby ye beleued the gospell, & yet you may not bragge of faith, as though it come of your selfe. Christ loued you first, & hauing drawen you to himselfe, he hath geuen you power, that you should loue hym agayne.

And

In the children of vnbeliefe.

And were by nature the childꝛē of wꝛathe.

But God whiche is riche in mercie.

By grace are ye made safe.

It is the gift of god.

And he it is, that hath freely powred into you the gift of fayth: by the whiche you should set darkenes apart, and see the lyghte of the Ghospels veritie. It is wholy therfore to be ascribed vnto his fre gift, so that no man hath thereof to boast as though it were of his owne. In that we are created, we are endebted to God. Agayne, in that we are regenerate by faythe and baptisme, and as it were made a newe, after an other maner, we are diuorced from the felowshyp of our parent the sinfull Adam, and engraffed in Christ, the prince of innocēcie: to the intent that by the helpe and exaumple of him, we should from henceforth apply the offices of true godlinesse, & that renouncing the olde man, we shoulde represent the newe man in newe dedes, and become so ferre vnlike to oure selues in condicions, that a man might iustly say, it were not we. For God, by the doctrine of the ghospell, hath opened vnto vs the rewarde of Immortalitie, to the intent we should preace hard vnto it through innocencie of lyfe and well doing. For the euangelical faith is not an idle mattier, but hath an inseparable companion, charitie, whiche causeth more dueties to be done of the willyng, than the prescriptes of the lawe are hable to enforce ot the constrayned.

For we are his workemanshyp.

Vnto good workes whi che god ordayned.

Wherfore, remembre that ye being in tyme passed Gentiles in the flesh, were called vncircumcision from that whiche is called circumcision in the flesh, whiche circumcision is made by handes. Remember (I saye) that at that tyme ye were without Christ, beyng aliantes from ỹ commen welth of Israell, and straungers from the testamentes of the promes, and had no hope, and were without God in this world. But now by the meanes of Christ Iesu, ye which somtime were farre of, are made nye by the bloude of Christ. For he is our peace, whiche hath made of both, one, and hath broken downe the wal that was a stoppe betwene vs, and hath also put away, throw his flesshe, the cause of hatred, euen the lawe of commaundementes contayned in ỹ lawe written, for to make of twayne one newe man in him selfe, so making peace, and to reconcyle both vnto God in one body throwe the crosse, and slewe hatred therby: and came and preached peace to you whiche were a farre of, and to them that were nye. For throw hym we both haue an entraunce, in one spyrite vnto the father.

The texte.

The yoke of Moses law is not layed vpon you. For one onely law of Christian Charitie, is sufficient to accomplishe all dueties. The Iewes are not endebted to theyr lawe for theyr saluacion, but yet you are so much more bounden to the goodnesse of god, as you were more far of than they from the true worshipping of god, & from true religiō. Therfore ỹ ye may the more vnderstāde, how muche you are bounden to the bountie of God, for being nowe as ye are, your duetie is to remember, what ye haue bene afore tyme. For you were sumtyme Heathens, after the corporall distinccion of kynred, whome the nacyon of the Iewes, bragging of their carnal circumcision that is done with handes, name contumeliously vncircumcised, and repute them for prophane persons and abhominable, supposing this felicitie, that was promised lōg agoe by the oracles of the prophetes, to belong peculiarely to themselues: and not vnderstandyng that they be reputed as vncleane persones before God, whose inward myndes are vncircumcised. But you at that time were vncircumcised both in body and soule, being so muche more abiect & in miserable condicion than the Iewes, in that ye had no hope of Christes benefite to you warde, that is to saye, because you were vtterly astraunged, aswell from the tytle and felowshyp of the nacion of Iewes, vnto whome he semed to be peculiarly promised, as also exiled from the couenauntes of God, wherin he promised in saying to Abraham the father of that nacion. In thy seede shall all nacyons bee blessed.

Hauing no hope.

Gene. xxii.

And

And to bee briefe, there remayned no apparente hope of your saluacion, in as muche as being worshippers of deuils, ye had no knowledge in thys worlde of the true God, where as the Iewes called him theyr God, and he agayn called them hys people. Neuertheleſſe, as ſoone as the trueth of the Ghoſpell ſhewed furth his lyght, Chriſte turned the courſe of thynges vpſyde downe, and broughte ſo to paſſe, that you, whiche ſeemed nothyng to pertayne vnto God, were nowe knyt moſte nere vnto him not by the circumciſion of the foreſkinne, but by the bloud of Jeſu Chriſt, with the price wherof ye were not onely deliuered from the ſinnes of your olde conuerſacion, but alſo reconcyled vnto God the father. In tymes paſte, you were at diſcorde with the Iewes, yea you were at diſcorde with God: but Chriſt the Autour of peace and concorde, ſtroke away al the differēce of circumciſed, and not circumciſed: he toke away the ceremonies of Moſes law, as it had bene a wall, that deuyded the concord betwene the Iewes and the Gentiles, ſo that two ſortes of people, beyng afore moſt feare different one from the other, ſhould agree and growe together in one, vtterly expelling theyr olde grieues. For before Chriſtes cummyng, the gentiles did wonderfully abhorre the Iewes obſeruaunces, as ſuperſticious thinges: and the Iewes contrariewiſe were in ſuch conceipt with themſelues by reaſon of their ceremonies, that they held al ſuch accurſed as were without them. Chriſt therfore by his woonderful deuiſe, aboliſhed and brought out of vſe that hated lawe, that conſiſteth onely in the preſcribed carnall ceremonies, ſo that he would neyther alyenate the Iewes, nor preſſe the Gentiles with the burthen of it. For he beyng very God, and very man after the fleſhe, obſerued the commaundementes of the lawe, and yet he teſtifyed, that the ſaluacyon, which he brought after the ſpirite, belonged no leſſe to the Gentiles than to the Iewes, ſo that nowe you ſhoulde neyther be abhominable becauſe of your vncircumciſion, nor the Iewes any ſtouter becauſe of theyr circumciſion, but that in diſpatchyng the olde cankerdneſſe of bothe thoſe nations, he myghte of two make one newe, to growe together into one newe man Chriſt, the common ſauiour indifferentlye of them both. And lyke as he made the Iewes and the Gentiles at one betwene themſelues, euen ſo he made them both at one with god, that there ſhould be nothyng to breake the atonemēt, but that the thinges in heauen and the thynges in earth, ſhoulde bee ioyned together as it were into one body. The death of Chriſte, whiche he ſuffered for our ſinnes, hath united vs to God, with whome no man is at peace, that hath delyghte in ſynne. And forasmuche as this peace is beſtowed both to the Iewes and to the Gentiles indifferently, there is no cauſe, why eyther of them ſhoulde thinke them better than the other: ſpecially in aſmuche as the pledge and gage of the holy ghoſt, whereof we ſpake a litle before, is geuen commonlye to them bothe, without difference. Now we ſe it come to paſſe, that Eſaye by inſpiracyon prophecyed long agoe, ſhould come. For Chriſt hath not offered the doctrine of the goſpell to the Iewes onely, vnto whome this bleſſed felicitie ſemed to be peculiarely promyſed, and whiche alſo after theyr ſorte, were the true worſhyppers of God, but alſo vnto you, whiche were ferre of, bothe from the kinred of the people of Iewes, and from the worſhippyng of the true God: teaching thereby, that throughe hys deathe, bothe the flockes of ſhepe ſhoulde goe together into one ſhepefolde, and knowe hym to bee theyr onely ſhepeheard.

But nowe by the meanes of Chriſt Jeſu

For he is our peace.

Through his fleſhe.

Making peace.

To you which were a ferre of.

He

ye it is, that hath opened vnto vs the entraunce to the father, who before was displeased at our sinnes, and none other hath opened this entraunce to the Iewes, than he who hathe opened the same to the Gentiles, but we are all bounden to him alone, in that we are now bolde to approche bothe to that merciful father, having confidence in that comminne spirite, which inspireth this assured trust indifferently into the heartes of vs bothe.

The texte.

¶ Now therfore ye are not straungers and forreyners, but citesens with the Saintes and of the houshold of God: and are built vpon the foundacion of the Apostles and Prophetes, Iesus Christ himselfe being the head corner stone, in whome what building soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whome ye also are built together, to be an habitacion of God thorowe the holy ghoste.

Now therfore, to the intente you shoulde not thinke youre selues the worse, because you came not of the stocke of Dauid or Abraham, as concerning the kinred of the flesshe, or because ye are without the lawe of Moses, in asmuche as after the spirite, ye are citezens and felowes of saintes, pertayning to the house of God, which is builded, not of the Iewes onely, but of al them, that purely beleue the Gospell. The foundacions of this house, are the Apostles, the preachers of the Ghospel, and the Prophetes, who theyr long a goo in theyr prophecies, that the gifte of the Ghospell should now be indifferently comuon to all men. To thys foundacyon you are also fast layed, and to be shorte, Iesus Christe is the chiefe head stone of this building, whiche being layed in the corner, coupleth and kepeth the walle together on bothe sydes, by whose power and coupling, all the buildyng of the beleuers, compacted together euery syde, dayly encreaseth, and tyseth vnto a perfitely holy spirituall temple, consecrated of the lord himself. And of this holy building you are also parte, whilest, lyke lyuelye stones layed vpon the same foundacyons, and holden together of the same corner stone, you make, in purenes of mynde and spirite, vnto God an holye habitacle vnspotted from all synnes, and voyde of filthes. There bee none receyued into Moses temple but Iewes, but to this temple all they pertayne indifferentlye, that embrace the fayth of the Ghospell.

¶ The. iii. Chapiter.

¶ For this cause, I Paule am a prisoner of Iesus Christe for you Heathen: yf ye haue heard the ministracion of the grace of God whiche is geuen me to youwarde. For by reuelacion shewed he me the mistery, as I wrote afore in fewe wordes, whereby when ye reade, ye may vnderstand my knowlage in the mistery of Christ, which mistery in times passed was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spirite: that the Gentiles should be inheritours also, and of the same bodie, and partakers of his promes in Christe, by the meanes of the Ghospell, whereof I am made a minister, according to the gift of the grace of God whiche is geuen vnto me after the working of his power. Vnto me the leaste of all Saintes is this grace geuen, that I should preache among the Gentiles the vnsearcheable riches of Christe, and to make all men see, what the felowship of the mistery is, which from the beginning of the worlde hath bene hid in God, whiche made all thinges thorowe Iesus Christ: to the intent, that nowe vnto the rulers and powers in heauenly thinges, might be knowen by the congregacion, the manifolde wisedome of God, according to the eternall purpose, whiche he wrought in Christe our lorde, by whome we haue boldenes and entraunce with confidence whiche is by the fayth of him.

The texte.

And



And that you maye gene the more constaunte credence hereunto, vnderstande, that I Paule, am laden with these bondes for no cause els, that is to say, not for any naughtie dede, but for Jesus Christes sake, vnto whose I trauayll to winne you, Gentiles, wherat the Jewes haue indignacion. Yf ye haue heard tell, that this office was committed to me of Christ himselfe, that I should preache the saluacion of the Gospel (whiche some afore tyme iudged to belong to none but to the Jewes) in euery place, yea euen among the Gentiles, of whose noumber you are. This secret mistery, being hidden before to other Apostles, Christ opened most chiefely to me, lyke as we begonne to speake briefely of before, in our writynges to other nacions, by readyng wherof, you may know, that I am not ignorannt of the secret counsel of Christ, who whan he tolde Ananias beforehand, that I carie his name among the Gentiles, he commaunded me than to goe and dooe his message vnto the Gentiles that dwelled farre of. Whiche thyng before serued abhominable, that wicked persones and Image worshippers should be called to the felowship of the gospel. Notwithstanding it was so decreed with God long a goe, yea euē afore the world was made, and in a maner opened vnto the prophetes by inspiracion, albeit it was not playnly opened to the world, as it is now by me, that the Gentiles, through onely fayth of the Gospel, without helpe of Moses law, should attrayn saluacion: yea in so much that the chiefest of the Apostles durst not admit suche as were not circumcised, vnto baptisme. But now it is playnely opened vnto the holye Apostles of Christe, and to hys prophetes, by inspiracion of the holy goste, that the Gentiles through faith are so vnited vnto the Jewes, that they are comen in to the felowship of ỹ selfe same enheritaunce, and growe in to all one bodye, reioycyng in theyr common head, Christe, and by reason therof, are becomen parteners of all the promisses, that abyde suche, as beleue the Ghospel of Christ: to preache the which Ghospell, auctoritie is committed vnto me, and I cease not to dooe my commaunded office, labouring constauntly hitherto in the Ghospels busines, euen vnto emprisonmētes and fetters, not that I am any thing mete, of mine owne strength, for so painful a busines, but he that appoynted that office to me, hath laied his owne helping hande to the same. And so it is, that I being (as concerning myne owne habilitie) feble and weake, am by his benefite strong and full of courage agaynst the stormes of al mischiefes. I boast not myne owne worthines, for I cōfesse that I am the least of Saintes: but yet (as litle as I am) it hath pleased the goodnes of God, to putte me in truste with this busines of moste weightie importaunce, that I shoulde publishe and preache among the Gentiles (whiche before this time knewe nothyng of God) the vnsearcheable richesse of Christ, which he offereth plentifully to all men: and bryng to lyght the thyng, that before was hidden, that the benefit of the ghospell is to be dispensed and ministred to all maner of nacions, whiche before was supposed to be geuen onely to the Jewes, although it was otherwyse decreed eternally of God, the maker and gouernour of all thynges: notwithstanding, his will was to haue thys Counsayll of hys diuyne intente, to be yet hitherto kepte secrete: whiche in these tymes he woulde so openly manifeste, and that by the congregacion, wherinto he powred suche aboundaunce of spirituall giftes, that his

manifolde

By reuelation shewed he this mistery vnto me.

Vnto me the least of al Saintes is this grace geuen &c.

manifolde wisedome whiche with wounderfull deuises disposeth all thinges, through death geuyng life, through shame exaltyng to glorye, through humilitie aduauncyng Goddes maiestie, whiche no man in times paste coulde haue Imagined, shoulde no we bee brought to lyght, not onely to the brode worlde, but euen to prynces, and chiefe of Angelles and deuilles, that haue to dooe in the ayres and in the vppermoste parte of the ayer: whiche thynges, albeit they myght gesse should come to passe, that mankynde should once be redemed, yet this was not knowen, by what reason, the wisedome of God had eternallye decreed, to bring it to passe: whiche thing now at length was openlye knowen, whan he sent his sonne into the world, who hauing taken vpon him an humain bodye, would by vnspeakeable meanes, vnite and couple the congregacion to hymselfe, whereof our lorde Iesus Christe should bee the head: by whome, like as Innocencie chaunced vnto vs, in that, that our sinnes were doen awaye, euen so chaunced vnto vs an assured truste also, that as children, we shoulde not be afraied to approche vnto the father, whose displeased countenaunce we durst not afore beholde. For what shoulde we bee afrayed of, hauyng suche a heade, that in no wise suffreth any of his membres to perishe, albeit here in the meane season we suffre sum affliccion.

The texte.

Wherfore I desire, that ye faint not because of my tribulacions that I suffre for your sakes: whiche is your prayse. For this cause I bowe my knees vnto the father of our lorde Iesus Christ: which is father ouer all that is called father in heauen and in earth, that he would graunt you, accordyng to the riches of his glorye, that ye maye bee strengthed with might by his spirite in the inner man, that Christe maie dwell in your hertes by faith, that ye beyng rooted and grounded in loue, might bee hable to comprehende with al sayntes, what is that bredth and length, depth and heigth: and to knowe the excellente loue of the knowelege of Christ, that ye might bee fulfilled with all fulnes, whiche cummeth of God. Vnto him ꝑ is hable to doe exceading aboundantly aboue al that we aske or thinke, accordyng to the power that worketh in vs, be prayse in ꝑ congregacion by Christe Iesus, throwout al generacions from time to tyme. Amen.

This secrete counsayle of God, forasmuch as I preache boldely in euery place, I suffre exceadyng punishemente, of such, as yet cannot possibly be perswaded of this matter. But I beseche you, let not myne afflictions, whiche I suffre for your sakes, any thyng disquiete or dismaye you. For there is no cause why you shoulde be ashamed of suche an Apostle, though I bee laden with fetters. For like as the crosse of Christe is our glorie, euen so my fetters, which I weare not for any euill dedes, but for the sinceritie of the Ghospel, are for your honestie, and no rebuke. For, the more displeasures we suffre with a constaunt mynd for the Ghospell of Christe, the more entierly we cause the people to beleue, that the promises of Christe are not vayne, inasmuch as through assured hope of them, we faint not for any displeasures of this life. And it is not ioyous to me onely to suffre for the ghospelles busines, but it also becommeth al men, that are entred vnto Christe, to folowe the example of their autour and head. And truely for this cause sake, I bowe my knees, and praye earnestly euen from the botome of myne harte vnto God our father, and the same, the father of our lorde Iesus Christe, of whome, as the supreme head, dependeth all spirituall kynred, whereby are incorporated together whether they bee angelles in heauen, or faithfull people vpon earth: and of whome onely, as of the fountaine, springeth whatsoeuer is belongyng to true felicitie: that like as he hath begonne to declare hys

That he would graunt you accordig to ꝑ riches of his glory.

which is father of all.

aboundaunte glorye in you, so he maye more and more augmente his liberall goodnesse to you ward: that as you are engrafted to Christ through baptisme, and as it were borne newe agayne, so you maye gather courage and strengthe with daylye encreace, not accordyng to the bodye, but accordyng to the mynde and soule, that is to saye, by the gyfte of the spirite of the father, continually encreacyng in vs, by whome we are made stronge and valiaunt, to withstande all dredes of persecution: and that the constancie of your fayth maye be suche, that you thynke surelye, that Christe will neuer fayle you, but rather dwelle inwardly in your hertes, for ỹ faythfull trustes sake, wherwith you commit your selues wholy vnto him. For with suche is he most specially presente, as distruste theyr owne strength and depende wholye of his helpe. And this shall the rather come to passe, yf hauyng a Ghospellike fayth, you practyse also a Ghospellike charitie, knittyng the one to thother, so as it maie vtterlye reste and take rote in your soules, to ỹ entent, that being established and groũded vpon this sure foũdacion, you maye waxe greater, and greater in your spirite, and after a certayn wise, be correspondent to the vnmeasurable spirite of God, that you maie growe and go forward so perfitely, that not onelye with the Iewes, but also with the vniuersall multitude of Sayntes, whiche are encorporated to the bodye of Christe, through the beliefe of the Ghospell, you maie bee hable to comprehend howe infinitely the goodnesse of God extendeth it selfe, and howe it is not restrained within narrowe bondes and limittes: in heigth reachyng vp to the angels, in depth peacyng downe to the helles, in length and breadth spreadyng it selfe vnto all coastes of the worlde: and that you maye be hable also to vnderstand the inestimable charitie of Christe towardes mankynde, whose knowledge excelleth all the knowledge of man, how excellente so euer it be. And that you may in these gyftes so encreace, that as perfite and lustye membres, you maye bee aunswerably mete for so noble a heade, and so hygh a father. For lyke as the bodyly byrth hath degrees of ages, hath his encreases, and hath his measure, as long as his growing time endureth, euen so this spirituall generacion also hath his childehood, hath his springing time, and than his perfite lusty growen age. For these thynges (I saye) I praye often vpon my knees vnto God the father. Which thinges in dede although thei be greate, and far aboue mannes power, yet I desyre them of hym, whose power is so myghty that we cannot possibly imagyne so great a matter, but he is hable to doo muche greatter: and is so good and so gentill, that he dooeth not onelye accoumplishe our desyres wyth his owne liberalitye, but also geueth vs muche more than we can hope for: And yet there is nothyng in this behalfe dooen other throughe our merites or powers. For we are nothyng elles, but the instrument of the diuyne power, that worketh his owne myghte in vs, so that all glorye, that florisheth in the congregacion, is wholy to be ascribed to hys largesse, through Christ Iesus, by whose participacion the congregacion is endowed with so excellente gyftes: and of this glorye there shall bee no ende, but it shall endure through all ages eternally, like as the congregacion of Christ shal also haue none end. That, that I haue sayed, is certayne and vndoubtedly true.

Ye beeyng rooted and grounded in loue.

mygbt bee hable to cõprehende

Vnto hym that is hable.

The. iiii. Chapter.

I Therfore (wdiche am a pryſoner of the Lordes) exhorte you that ye walke worthy of the vocation wherewith ye are called, with all lowlines and meknes, with humblenes of mynde, forbearyng one an other thorowe love, and be diligente to kepe the vnite of the ſpirite thorowe the bonde of peace, being one body, and one ſpirite, euen as ye are called in one hope of your calling. Let there bee but one Lord, one fayth, one baptiſme, one God and father of all, whiche is above all, and thorowe all, and in you all. The texte.

NOw inaſmuche as ye perceiue, from how vyle a condicion, vnto what great dignitye, from how depe deſperacion, to what excellente benefites you are called, I beſeche you for theſe thynges ſakes, wherwith I am tyed, not for myne owne faultes but for the glorye of God and your ſaluacion, that aſmuche as remaineth behynde, you would conforme youre ſelues in honeſt conuerſacion anſwerably to your profeſſio, & to the mercifulnes that God hath ſhewed to youwardes. And that ſhalbe done, in caſe the excellencye of your profeſſion make you not to hygh minded nor to fearcely ſtomaked. But ſee that all the cuſtome of your life reſemble in all thynges, true modeſtye, gentilneſſe and lenyte of mynde, ſo that one diſdeyne not an other, but euerye one ſuffre other thorough mutuall charitie: rather one bearyng with an others weakeneſſe for the tyme, than whan euerye one goeth about to holde his owne with to the andnayle, you breake concorde and vniforme loue, wherwith you are made one and vnited together thorough the bonde of peace. For it is not conuenient, that ſuch members myndes, ſhould be deuided among theſelues, that haue ſo many thynges common. You are al one bodye, you depende all of one heade, you haue all receiued of one ſelfe ſpirite of Chriſt, and you are alſo indifferently called all into one hope of inheritaunce. There is one lord of al Jeſus Chriſt: al haue but one profeſſion of faith, there is but one baptiſme of al, that by the meanes of Chriſtes death is indifferently effectuall, vnto all that beleue the Ghoſpell, whether they bee circumciſed or vncircumciſed. Finallye there is but one God and father of al, that as the prynce & nature of all thynges, hath dominion ouer vs all in ſuche ſorte, that by his ſpirite, wherewith he gouerneth vs, he geueth himſelfe vnto all, and keepeth continual reſidence with vs, releuyng and helpyng vs in all thynges. Is that it is the gifte of onely one, what good thyng ſoeuer we haue.

Vnto euery one of vs is geuen grace according to the meaſure of the gyfte of Chriſte. Wherefore he ſaieth when he went vp on hye, he led captiuitie captiue, & gaue gyftes vnto men. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt partes of the earthe. He that deſcended, is euen the ſame alſo that aſcended vp, aboue all heauens, to fulfill all thinges. And the ſame made ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome Paſtores and teachers: to the edifiyng of the ſainctes, to the worke and miniſtracion, euen to the edifiyng of the bodye of Chriſte, till we all come to the vnitie of fayth and knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the full perfect age of Chriſte. The texte.

This ought in no wyſe to hynder our concorde, that the gifres of God bee not all after one ſorte nor all a lyke appearyng in al menne, no more than we ſee the membres of the body not agre or to be tacked one fro an other because thei be not indifferently apte al to one vſe, or feele not al after the influence of ỹ head. But this maner varietie ought rather to be ỹ occaſion of vnitie. For inaſmuch as no membre of the body is hable fully to vphold himſelf of himſelf, it commeth to paſſe, ỹ

euery one muste haue nede of an others office, so that one maye not contemne an other. But this distribucion of gyftes, dependeth not of vs, but of the wyll of God, who distributeth vnto euerye man lesse or more as it semeth expedient in his owne syghte. There is no cause, why he shoulde bee disdeyned, that hath lesse, nor why he shoulde exalte hymselfe, that hathe more. That one is after Goddes measuryng, thys other is after Goddes plenteous enlargyng, and all by Christe, which geueth also these thynges equally with the father. Certaynly this is the thyng ỹ the Psalmiste by the inspiracion of the holy goste spake of so long agoe. For Christe hauyng all ready conquered the helles, is ascended agayne into the hygh kyngdome of the father, and hath caryed with him the ensigne of his conqueste, euen the flocke of vs myserable captiues, whom he hath freely deliuered from the tyranny of the deuyl and synne. And from thence, of the fathers liberalitie, he hathe geuen thoughe the holye ghoste sondrye kyndes of gyftes, and bestowed them among menne, as it is the solemne manner of suche as woynne the maistreyn a tryumphe; to thentent they do wone fauour of tryumphe abyde among the people. He sente downe gifftes from heauen, and heauenly thynges they were, that he sente. To be briefe, where it is sayed: he ascended, doeth it not consequently folowe, that he before descended? And there is no descencion but from aboue: so that the descencion is before, and the ascencion after. For none deserueth worthelye to bee exalted on hyghe, but onelye thoughe lowlinesse and humblyng of hymselfe. To conclude, after maiestie we humblyng, folowyth moste hygh aduauncing. From the moste hyghe heauen, than the whiche nothyng can be higher, Christ descended himselfe euen vnto the helles, than the which nothyng can be lower. And for this cause sake he was worthelye exalted aboue the highesse of all the heauens, and so tooke his bodily presence out of oure syghte, to the intente to accomplishe all thynges from aboue with heauenly gyftes, and after an other maner of reason, to be now more effectually present with vs, than whan he was conuersaunt emong vs vpon earth. He forsoke not his body, but deuyded his gyftes vnto euery of his membres, after suche wyse, as none of them all should want anye thyng, albeit some were endued with more excellent gifftes than some. For some he would haue to be chief, as Apostles, eyng leaders & autoures of the Gospel preaching, & some to be prophetes that coulde expounde the hidde meanynges of Moses lawe, some to be euangelistes to occupye the Apostles rowmes, and to carrye aboute the gospell from place to place. And some to be pastours and doctours, as bysshoppes, to feede the flocke of Christe, with the meate of holy doctryne, and holsome example of good lyfe. And the reste he instructed, some with one gyfte and some with an other, to the intente, that of all these conferred together, the compasse of sayncctes shoulde bee perfitelye consummate and furnyshed, to the vse of euerye good office: and that the perfeit bodye of Christe beyng fully growen together in all his membres, shoulde so bee cherished one with the succour of an other, and that the stronger membre shoulde beare for the tyme with the weaker, and the weaker marke and folowe the exaumple of the stronger, vntill we maye all at length cumme to equall strength of fayth, and with lyke perfection knowe the sonne of God, thoughe whose helpe we maye waxe bygge and lustye in the secrete encrease of mynde, after such sorte, that at length we may growe vnto a perfeit manne, and accordyng to oure measure, frame oure selues annswerablye

swerably to our moste perfite head: In whome was neither imbecillitie, nor erroure neyther yet any defaulte.

That we hence forth shoulde be nomore children, wauering & caried about with euery winde of doctryne, by the wylines of men thorowe craftynes, whereby they laye awaite for vs, to deceyue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym, whiche is the head, euen Christe, in whome yt all the bodye be coupled, and knitte together thorowe oute euery ioynt, wherewith one ministreth to an other accordyng to the operacion as euerye parte hath his measure) he encreaseth the bodye vnto the edifying of it selfe thorowe loue. The texte.

There is an age of the bodye, that geueth full strength to all the membres, and putteth away the tenderneselle of childehood. And in semblable wyse vnto this, there is a lyke procedyng in the ordre of godlinelle, whereunto we ought all to geue diligent endeuour, that we be not from henceforth, as we haue been, wauerynge lyke children, in diuerse ayne opinions, not addicte to any certayne decrees to ateyne saluacion, but as men boyde of trueth, caryed about now into this, now into that iudgemente with euery wynde of doctryne: submittyng oure selues (as it were plenilye children) to the subtilitie and craffte of some certayne men, whiche craftyly not to teache vs Christe sincerely, but to catche vs through their diuelli artes, and to make vs with their craftie deuises, or with philosophicall reasons to bryng vs in doubte of those thynges, which by faith ought in no wise to be doubted of: or elles in stede of the Gospelles veritye to set before vs the shadowes of Moses lawe. But now we hauyng once embraced the veritie of the Gospel, lette vs rather ioyne vnto it sincere charitable loue towardes al men, enforcyng our continuall studye to this ende, that we maye profite not onelye in the knowledge of the trueth, but also in the continual diligente workes of charitie, so as all we beyng membres maye be answerably like vnto our head. And truely Christe is our head, who also is the trueth selfe, and hathe so loued vs, that he hath geuen hymselfe to make vs safe. To this ende it is requisite, that the membres be agreable: Inasmuche as from hym, the spirite of lyfe flowethe into all the whole bodye, beyng compacte and set together of sondrye membres ioyned ordrelye one to an other, and pearcyng thrughe euerye ioynt of the synnues, whiche coulde not be, except the partes of the bodye were ioyned agreably one to an other, that lyfe may haue passage into the from one membre to an other. For the hande or the foote beyng cutte of, cannot possibyne haue any parte of the vertue, that commeth from the toppe of the heade. But forasmuche as the whole bodye is perfectly conglutinate in it selfe, it commeth to passe, that the spirite of Christe practiseth his efficacie in euerye membre, according to their seueral capacitie and ordre: and forasmuche as all the membres studye through mutuall loue to profite euerye one other, the whole bodye waxeth bygger and bygger, and is made lustye and strenge, so as it wyll not geue place to any condicion to the wyndes of false opinions, allurynge this way and that waye, to bryng it out of the trueth. The texte.

This I saye therefore, and testifie thorowe the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, whyle they are blinded in their vnderstanding, being farre from a godly lyfe, by the meanes of the ignorannce that is in the, and because of the blindenes of their harte: whiche being paste repentaunce haue geuen themselues ouer vnto wantonnes, to worke all maner of vnclennes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue hearde of hym, and haue beene taught in him, as the trueth is in Iesus (as concerning the conuersacion in time paste) to laie from you that olde man, whiche is corrupte, according to the deceauable lustes.

Now of all these matters, that I haue gone about to open vnto you, with so many similitudes, this is the whole Sume. I do not onely mouith but also desyre and beseche you for the lorde Iesus sake, vnto whom you are endebted for your saluacion, that as soone as you are once encorporated vnto hym, frame your selues lyke vnto hym, not onely in the synceritie of faith, and veritie of doctryne, but also in vpryght integritie of lyfe. Whan you were of the nomber of the gentyles, you were answerablye lyke vnto theyr condicion. But nowe you are becomme other men and regenerate vnto Christe, it becommeth you also to be of other maners. The gentyles, forasmuche as they haue not receiued the trueth of the Gospel, are leadde with vaine opinions, worshyppyng dumme Images in the stede of God, and measuring theyr felicitie after the temporal commodities of this worlde. And the cause why they worshippe dead wares, and truste in transitorye thynges is, that they haue no knowledge of the true eternal lyfe, whiche is God. And forasmuche as he cannot be sene, but onely with the scoured eyes of the soule, for that cause he is not seen of them, whose harte is obscured, yea rather blynded, with the darkenes of naughtye lustes, and cloudes of infidelitie. And beyng geuen ouer to theyr owne naughtines, are drouen at length to so high mischeafe, that as men out of hope to returne to amendement, and as those that fele not theyr owne vyle miserye, renne headlong into all kindes of abominacion and intacia ble lustes, to doo all thyng that fylthye is, euen so ferre, that it were shame also to speake of. But the doctryne of the Gospell is ferre differente from suche kinde of menne. For of it you haue not learned folishe humayne opinions, but Christe hymselfe, the fountayne and example of all Innocencie, in case you haue truely herd him speake in wardly, & are truely taughte by his spirite, that you to your powers maye diligently folowe those thynges that were truelye in Iesu, that is to wete, lyke as he was vtterlye voyde of all synne, and nowe hauyng conquered death, dwelleth in the glorye of Immortalitie, euen so you beyng also regenerate vnto hym, put of the old man that representeth the fylthe & filthy maner of lyfe afreshe through naughty venemous lustes,

The texte. To be renewed also in the spirite of youre mynde, and to put on that newe man, whiche after God is shapen in vprightousnesse and true holines. Wherefore put away lying, and speake euery man truely vnto his neighboure, for as muche as we are members one of another. Be angry, and synne not: let not the sunne go downe vpon youre wrath, neyther geue place vnto the backebyter. Let hym that stole, steale no more, but let hym rather labour with his handes the thing whiche is good, that he maye geue vnto hym that needeth.

Forasmuche as you are engraffed vnto the newe man Christe, throughe baptisme, bee you also renewed with hym, not after the bodye, but after the mynde wherein the spirite of Christe dooeth moste chiefly woorke: and layng away the maner of youre olde cankered lyfe, put on the newe man, whiche was made after a certayne spirituall sorte lately in you by the woorkemanshippe of God, yea made, as it were, by a certayne transformacion, that vnrighteousnes being abolished, Innocencie shoulde succede, and the vnclennesse of humayne lustes beyng taken oute of the waye, the holinesse of the Gospelles veritie shoulde take place. Loke therefore that you folowe that holines in euery condicion, and let no you deceaue not one an other with counterfaict speache nor lying, but that euery one consider with himselfe the thyng, that true is, & deale truely with his neighbour

your, remebryng that inasmuche as we are al mẽbres of one bodye, no man can hurte an other, but he muste nedes also hurte hymselfe. It is a great perfection not to be moued with angre, but in case through the frailtie of mannes nature any rage of angre come in your minde, remẽbre (as the holy psalmographe geueth warning) so to refrayn your angre, whan it would barste out, ẏ it breake not out into scoldyng, or iniurie, or malicious harred. And lette not your angre be onely unhurtefull, but also let it remayne so litel whyle with you, that it bee sooner out of your stomakes, than the sunne from beyndes the earth: lette whan the earth in the night season is naturally colde, you contrarie wise, chaufe youre selfes in the meane tyme hootelye with angre. There is nothyng but concorde ẏ is able to defende you safelye against the assaultes of the deuyll, and yf it bee broken through malice and displeasures one agianste an other, you open a wicket for your enemye to breake into your utter destruction. Where as concorde is, the deuyll is feble, and where discorde is, there is he myghtye, so that yf you geue place to malice, you must perforce geue place also to hym. He that after the olde naughty facion of lyuyng to bed and polled others, now let hym absteyne not onelye from other mennes goodes, but also geue awaye liberallye of hys owne. And if he haue not to doos with all, let hym not disdeyne to get with his honeste handelabours, wherewithro succoure suche as be nedye.

Let no fylthy communicacion procede out of your mouth: but that which is good to edifye withall, as oft as nede is that it may minister grace vnto the hearers. And greue not ye the holy spirite of God by whom ye are sealed vnto the daye of redempcion. Let all bytternes and crabbednes & wrathe and rayyng and cursed speaking be put away from you, and all maner of malyces. Be ye courteous one to another, mercyfull, forgeuyng one another, euen as God for Christes sake hath forgeuen you. The texte.

It is not ynoughe to kepe still the handes, contynente, excepte the tongue be also unhurtefull. Many pestilent mischiefes a naughty tongue is woont to deraste out with filthy communication it infecteth, with backebityng it infameth, with false accusacion it destroyeth, with lying and periurie it deforceth. Let no euill communication therefore procede out of your mouthe. For such as the speache is, such is the minde, yf you be of a pure mynde, it becometh not impure communication to procede out of it. And it is not ynoughe for a Christian mannes communicacion to be unhurtefull, but it ought also to bee of suche sorte, that it bee spoken in season, and to so good purpose as it maye bee commodious unto the hearers. But in case you doe otherwise, you shall not onely offende menne with unprofitable, unseasonable, and noysome communication, but also the holy spirite of God, that dwelleth in Christian hartes, by whome youre soules and bodyes are, as it were, marked unto God. And it is furthermore conuenyente for you, to bryng foorth that marke safe and sayre in that daye, when you shall receyue the rewarde of youre Innocencye, at whiche daye you shall bee dysseuered from the companye of the euyll. And twelue thys symple is deryued a waye, and displeased with all kynde of vncleanesse, and cannot abyde to haue a doue with wrathe, with reuengement, nor with filthye communication, he is penetable, gentyll and bountyous, and yf you haue truelye receyued hym, let al bytternes, swelling and fearcenes be farre from your conuersacion. Let angre, loude speakyng, and scoldyng be so fer from you, ẏ no leauen

of

of malice remayne in youre stomake, whereof these maner of mysshapes are woont to budde out. But rather bee you tractable and gentill among youre selues, redye to haue mercie, to pardone and to forgeue euery one other, yf any thyng chaunce to bee dooen amysse through errour and mannes imbecillitie: to forgeue (I saye) for Christes sake, forasmuch as God hath forgeuen you youre offences by Christe once for al, howbeit the lord hath forgeuen his seruauntes vpon this condition, that after his example, we should also euery one forgeue oure felow seruauntes. For concorde can not possibly in any wyse continue among men, onles they can beare paciently euery mā with the faultes of others.

The .v. Chapter.

The texte. Be ye therfore followers of God as dere children, and walke ye in loue euen as Christ loued vs, and gaue himselfe for vs an offeryng and a sacrifice of a swete sauer to God. As for fornication and al vncleannesse, or couetousnes, let it not be once named among you, as it becommeth saynctes, or filthynesse or foolishe talkyng, or iestyng, whiche are not comly: but rather geuyng of thankes. For this ye knowe that no whoremonger, either vncleane person, or couetous person (whiche is a worshipper of images) hath any inheritaunce in the kyngdome of Christ and of God. Let no man deceyue you with vayne wordes. For because of suche thynges commeth the wrath of God vpon the children of disobedience. Be not ye therfore companions of them. Ye were sometime darkenes but nowe are ye lyght in the Lorde. Walke as children of lyght. For the fruite of the spirite consisteth in al goodnesse and righteousnesse and trueth. Iudgyng what is pleasyng vnto the Lorde.



Then forasmuche as by the holy goste you are the children of God, see that you be lyke your father in holines of lyfe, that you maye worthylye be loued of hym for euer. For truely thus shal he shewe his loue towardes you perpetually, yf you shewe loue among your selues one vnto another. And howe aboundauntlye greate the fathers loue was towardes vs, it appeareth playnelye by his sonne, who loued vs so entierlye muche, that not onelye he hathe freely pardoned al our sinnes, but also offred himself vnto death vpon the crosse, to thintente, where God the father was before displeased and angred with vs, he should by meane of this sacrifice and offeryng of good fauour that smelleth swete in his presence, become louyng and mercifull vnto vs. This leryng thē diligently we folowe, as it becommeth vs to doe, we shal not onely be reasonable, yf any thyng shall chaunce to be committed agaynste vs, but also we shall not disdeine, if occasion so require, for the commoditie of our neighboure to putte oure lyues in daunger. But nowe to what purpose meete we to speake earnestly vnto you, touchyng suche vices, as be to filthye and to grosse, as whoredome and al kinde of vncleanes, and insatiable desyre of money: from the which monstreous abominations, a Christian mannes conuersation ought to be so ferre alienate, yf it were shame to haue the once spoken of among the. For there be some thinges so execrable, that an honeste pure harte woulde euen abhorre once to thinke of the. And it becommeth saynctes, to be not only of honest cleane communication, but also to bee chaste mouthed, & of pure communication. And we may not thinke it ynoughe, to be pure of woorde and cleane of lyfe onely, except we abhorre also to take of foolishe friuolous fables, and vayne iestes and lesies,

whiche

whiche as in other they maye be tolerated or commended, so truely in Christians they are nothyng fitte nor congruente. For Christians in theyr moste spedye Journaye to heauen, haue continuall batayle with vyces, and so daungerous battayle, that they canne haue no layſure to applye ſuche trykles and ſportes, but rather they haue to wepe. And whan the mynde woulde make merye, because of good ſucceſſe and well ſpedyng, it oughte to make merye in hymnes and thankes geuyng to God. Howebeit I knowe well ynough, there be philoſophers, that teache Carnal copulacion out of mariage to be no ſinne, because it is not puniſhed by mannes lawe. And that couetous deſyre of money is no faulte, because there is no temporall peyne appoynted vnto it. But I woulde haue you vnderſtande for a certaynte, that whoſoeuer is an whoremonger, or ſpotted with any kynde of vncleane luſtes, or geuen to Couetouſnes (whiche, forasmuche as he repoſeth his principal felicitie in dunne tranſitorie ſubſtaunce, is reckoned litel better than a worſhipper of Images) ſhal not be admitted into the enheritaunce of Immortal lyfe, that God hath promiſed his to inherite commonly with Chriſt. And if you thinke that this paine is but light, than geue credence to them, that goe about to perſwade vnto you, that thoſe ſynnes are but lyght. Suffer not your ſelues to be deceyued wyth ſuche maner of vayne fabulous communicacion, but take hede rather to the doctryne of the Goſpell, ſeyng that for ſuche maner of ſynnes, although they be not puniſhed with mannes law, yet the vengeaunce of God commonly falleth vpon the children of diſobedience, for diſtruſting the promyſſes of the heauenly father, and repoſyng theyr felicitie in ſuche kynde of thinges. Once you diuorced youre ſelues from ſuche mennes company, and profeſſed Chriſt. It ſtandeth you therfore in hande to beware, that your conuerſacion be not lyke vnto the naughtynesſe of them, that profeſſe one waye and lyue fette wyde an other waye. The darkenes of Ignorannce hath bene yet hitherto the occaſion of errour: And the truerth of the Goſpel is ſpronge vp and wyped awaye all darkenes. And you in tymes paſte, walked as in the darke night, and committed the ſhameful vyces that are doen in the night. But nowe God by the lyghte of the Goſpel, hath enlumined your hartes, that you maye clerelye deſcerne, howe abomynable the thynges are now, that before appeared to be pleaſaunt & ſweete. The night hath no ſhame and couereth many thynges, that no man woulde bee bolde to doe in the clere day. Therefore ſee you order your converſacion all together after ſuche ſort, as you forgette not to conſider, that you lyue in the daye; and are alwayes ſeene to the eyes of God. For he that taketh a Journeye in the night, many tymes ſtombleth, becauſe he ſeeth not, where he ſhoulde goe by. And the daye on the other parte hath this commoditie, it ſheweth what is to be folowed, and what is to be auoyded. For it teacheth vs in euery condicion to flee from malice, curſed ſpeakyng and diſſimulacion, and in ſtede of them to folowe goodneſſe, righteouſneſſe, and trueth: and generallye to marke that thyng alwayes, not that is pleaſyng vnto me, nor that is ſweete or delectable vnto vs, but that which is acceptable vnto the will of god, after whoſe appointmet our cõuerſacion ought altogether to be gouerned.

And haue no felowſhip with the vnfruictful workes of darkenes: but rather rebuke them. For it is shame euen to name those thinges whiche are doen of them in ſecret: but all thinges when they are rebuked of the light are manyfeſt. For whatſoeuer is manyfeſt, the ſame is light. Wherfore he ſaieth: awake thou that ſlepeſt, and ſtand vp from death, and Chriſt ſhall geue the lighte. The texte.

Chriſte

Christe is the fountayne of our dayelyght: and yf you wyll continually cleaue vnto hym, your endeuour shal be to doe fruitefull honeste offices of godlines, and suche as be worthye of the lyght: and from henceforth be ashamed to haue a doe with the vnfruitefull workes of darkenesse. Now therfore take so good hede, that you slyde not agayne into your olde former darkenesse, that you may rather with your lyght bewray and reproue those naughty dedes, that they cõmit in theyr darknes. For whã thei are not afraied to offend God, as oft as the night or secrete place hath takẽ away shame, the thynges that they do than, are so abominable, that it were very shame euen once to make rehersal of them. But as long as they offende, whyle no lyghte appeareth, they offende licentiously without punishement. But as often as they are bewrayed with the open lighte, than the vilenesse of the thyng begynneth to bee knowen, and the faultes so bewrayed, are amended and turned into better: that is to were, whan the nyghte is turned into the daye, and the blyndenesse of harte vtterly expulsed. And yf your conuersacion be lighte, they shalbe ashamed of theyr owne filthynes, whan they see your Innocencie. And than it shall come to passe, that beeyng moued through your honeste godlye demeanour, they shall bee styrred vp to Innocencie, yf they see the lyght of Christe shynyng in you. For in deede thus sayeth the prophete. Wake thou that sleapeste, and ryse vp from the deade, and Christe shall geue the lyght. It is a very deade sleape, yea rather death is itself, to bee ouerwhelmed with the pleasures of this worlde, and not to respecte the thynges that are eternall and vnfeynedlye good. And yet they cannot otherwyse awake nor by any other meanes returne to lyfe, onelesse Christe spryng into theyr hartes and wype awaye the grosse darknesse of ignorauncе.

The texte. ¶ Take hede therfore how ye walke circumspectly: not as vnwyse, but as wyse men: auoyding occasion, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstand what the wyll of the Lord is, and be not dronche with wyne, wherin is excesse: but be fylled with the spyrite, speakynge vnto your selues, in psalmes and hymnes, and spyrituall songes, syngyng and makyng melodie to the Lorde in your herres, geuyng thankes alwayes for all thynges vnto God the father, in the name of our Lorde Iesus Christ, submittyng your selues one to another in the feare of God.

Therefore you of the Ephesians, vnto whome Christe, our bryght sunne, geueth hys clere lyght, take hede and loke about you, how and after what maner you walke, not leadyng your lyfe nowe after the maner of the gentyles, which through blyndenelle of harte perceyue not what is honest, but as it becommeth them, that vnderstande truelye the doctryne of the Gospell, and with lolle of all you haue redeme this opportunitie to obteyne saluacion: for the more gredelye is to be layed holde vpon, ỹ this tyme is so perlously naughte, and many thynges flowe in on euerie side, that are hable to withdraw vncircumspect men from the synceritie of Christian doctryne. Therfore it standeth you in hand to take the more circumspecte hede, that through vnaduisednelle you geue not occasion vnto the wicked, ỹ eyther they maie be open aduersaries to the Gospel, or elles drawe you backe from your profession. This is the whole Summe of your saluacion, and in this behalfe you ought to be warely wyse, to wynke at other thynges, and to declare that you vnderstande perfeitlye what the lordes wyll is. For his desire is to haue al men brought to the saluacion of the Gospel, if it were possible. And it shalbe requisite for such as take that busines in hand, to bee sobre. For dronkenship is hartelesse, and vncircumspecte, and not onelye harteles, but also rashe and temerarious.

Therefore

Therefore be in no wyse dronken with wyne, whiche is a thyng vnnecessarie, and prouoketh lasciuiousnes: but be you filled with the swete wyne of the holy ghoste. For that is a fortunate exhortacion, that can stirre vs, not to wanton daunsynges or folyshe balletes, wherewith the gentiles crie vpon theyr deuilles: but vnto psalmes, and hymnes, and spirituall songes, wherewith to reioyce, and syng, and make merye amonge your selues vnto the lorde: not with vncomly yellyng noyses, as madde dronken men are vsed to doo, but inwardelye in your soules and in your herres. This is a pleasure, this is a loue, this is a banket woorthye of Christians, lest they shoulde excede the gentiles in dronken banketynges. After theyr dronken pastimes, sorowe dooeth ensue, and many tymes also disease of bodye. But your myrth is a continuall merimente. For whatsoeuer chaunceth vnto you, whether it bee gladnesse or whether it bee sadnesse (gladnesse from our mercifull God, sadnesse from hym that laboureth for your saluacion) you are bounden alwayes to geue thankes for all thynges, beyng assured, that nothyng can happen, but to the beste auauntage of your eternall felicitie. But the thankes are to bee geuen vnto God, the autoure of al good thynges to al menne: and the same is also the father and God of our lorde Jesus Christe, by whome he geueth vs all thynges, and hym he wyll haue prayed in all thynges equally vnto himselfe. Christ hath submitted himselfe obediently vnto ỹ father, and in lyke case it becommeth vs to submitte our selues vnto hym, not that it beseemeth a Christian to be a terrour vnto a Christian, but those that reuerently folow Christ, as appertaineth, do not grudge to submit themselues euerye one to other, inasmuch as he, beyng the supreme head of al, hath submitted himselfe humbly vnder al. Let the inferiour acknoweledge the autorite of the superiour. And on the other syde, let the superiour conforme hymself vnto ỹ capacitie of the inferiour: so as ỹ rather he may do hym good. For he ỹ among Christians beareth moste rule, ruleth to none other ende, but to do the most good he cã.

¶ Ye wemen, submitte your selues vnto your owne housebandes, as vnto the Lorde. For the housebande is the wyues head, euen as Christe is the head of the congregation: and the same is he that ministreth saluacion vnto the bodye. Therefore, as the congregacion is in subiection to Christe, likewyse let the wyues also be in subiection to theyr housbandes in all thynges. Ye housebandes, loue your wyues, euen as Christe also loued the congregacion, and gaue hymselfe for it, to sanctifye it, and clensed it in the fountayne of water throughe the woorde, to make it vnto hymselfe a glorious congregation, without spot or wrinkle, or aught suche thyng: but that it should be holye, and without blame. So ought menne to loue their wyues, as theyr owne bodyes. He that loueth his wyfe, loueth hymselfe. For no manne euer yet hated his owne flesche: but nourysheth and cherisheth it, euen as the Lorde dooeth the congregacion. For we are membres of his bodye, of hys flesh, & of his bones. For this cause shal a man leaue father & mother, & shal be ioyned vnto his wife, and of two shalbe made one flesche. This is a great secret, but I speake of Christ & of the congregacio. Neuertheles, dooe ye so, ỹ euery one loue his wife euẽ as himselfe. And lette the wyfe feare her housbande.

The texte.

Let the wyues therefore acknoweledge the autorite of theyr housebandes, and be in subiection vnto them, none other wyse, than the congregation is in subiection to the Lorde Jesu. For lyke as Christe is the heade of the congregacion, euen so is euery housband the head of his own wife. Neuertheles like as ỹ head hath preeminence ouer the bodye, to the entent the health of the body should depende of it: euen so is the housbande in autorite ouer the wyfe, not to thintente to vse her cruelly like a tyranne, but to prouide for her wealth, because hys witte is more substanciall than hers. And yet the wife maye not vtterly against her housebande, because he seeketh at her handes to bee more loued than feared.

The housebande is the wyues head euen as Christe is ỹ head of the congregacio

But

But her duety is to be ſomuch more in ſubiection in al pointes, like as ꝑ congregaciō is ſo much ꝑ more in ſubiection vnto Chriſt, as he hath more lowly ſubmitted himſelf for the ſaluacion of her his ſpouſe. And on the other parte, you ꝑ be houſbādes, abuſe not your autority lyke tyrannes ouer your wiues, but rather vſe them with like louyng charitie, as Chriſt hath and doeth loue his congregacion, whome beyng an aduouterer and an obſtinate rebel, he did not onely not caſte of, but alſo gaue hymſelfe vnto death, for the redemyng of her ſaluacion: and ſo of a defiled one he made her pure and holye, and where ſhe was vncleane and foule, he made her fayre and goodlye: and yet caſte her not in the teeth with her vyle filthineſſe, but waſhed her cleane with the ſtreame of his owen bloud, and ſcoured her in the fountaine of lyfe that worketh profitably by the inuocacion of the name of God, ſo as through his owne diligent goodnes he myght prepare for hymſelfe a glorious wife, euen the congregacion: whiche now we ſhould neyther haue ſpotte nor wrincle, nor any ſuche lyke, that might be diſpleaſaunt in the houſebandes eye, but in euery point both fayre and faultles. And ſo it becommeth the houſebandes to be lykewiſe affected towardes theyr wiues, that they leaue nothing vndone, whereby they maye make theyr wiues perfite Chriſtian woomen, and to bee no leſſe carefull for their wyues healthe, than the head is carefull for the health of the bodye. For the wyfe is the houſebandes body. Admitte thy wyfe be of croked condicions, or a nyce wanton, or geuen to other vnthriftyneſſe: deſtroye her not with ragyng crueltie, but heale her and amende her with ſobre lenitie. Correcte the faultes, ſo as thou loue thy wife neuertheleſſe for all that. For what would the head doe, yf it ſee his bodye be full of ſickenes or diſeaſe: would it beginne to hate it, and forſake it? or rather heale it, if it coulde, and if it coulde by no meanes heale it, yet at leaſt beare with it, and cherithe it? Might it not be thought a great abſurditie, if the head would wiſhe euill to his owne bodye? He that loueth his wyfe, loueth hymſelf, for he is parte of hymſelfe: what man had euer ſo litle felyng of the ſenſes of nature, to hate his owne bodye? What man dooeth not rather nourithe and cherithe hys bodye, what a maner a one ſo euer it bee, to make it better and luſtier? Seyng that the very Ethnikes doe naturally no leſſe than ſo, why doeth not Chriſtian charitie worke theſame in vs a great deale more, inaſmuche as we are moued thereunto by the exaumple of Chriſte, who did not forſake his wife the congregacion (though ſhe was diſteyned before tyme, many ſondry wayes, and a very whorithe naughty packe) but he cleanſed her, he pyked her, and made her perfectly trimme in euery poynt. Therefore, you houſebandes doe theſame vnto your wyues, that Chriſte hath dooen vnto vs, that are the membres of his body, whiche is the congregacion, lyke as the wyfe is the bodye of the houſebande, of whoſe fleſhe and bones ſhe is made, to thintent it maye be manifeſtlye knowen, that that thyng oughte in no wyſe to bee diuorced aſondre that is all one ſelfe ſame thing. For thus we reade in the booke of Geneſis, For the wyues ſake, man ſhal rather forſake father and mother, than forſake his wyfe: vnto whom he ſhall ſo kepe hymſelfe, that of twoo there bee made one, in moſte perfite couepling together both of bodies and ſoules. Nexte after God, we are moſt bounden to father and mother, & yet the wife is preferred a boue them. Herin is ment a certain vnſpeakeable great miſterie, howe that the thyng that was doen in Adam & Eue vnder a figure, ſhould be perfourmed in effect miſtically in Chriſt and in the

Yf houſbādes loue your wiues as Chriſt alſo hath lo-ued the congregacion.

He that loueth his wife loueth himſelf.

in the congregacion. This inseparable coniuncio, whosoeuer will well weigh, shal perceiue that there lyeth hidde a great mistery. For lyke as Christ is one with the father, euen so would he haue all his to be al one with him. And albeit this mistery importeth greater circumstaunce, than can be nowe presently expressed, yet it is inough to haue applyed the exaumple to this ende, that euery man should loue his wife, none otherwise than he loueth himselfe: and consider that both he and she are al one selfesame thing, euen as Christ loued his congregacion whome he vnited entierely to himselfe. Finally it shall be the wifes parte, not only to loue her husband agayn, as her companion to liue together, but also reuerence him, for the autorities sake that he hath ouer her. And than shall hartie loue continue long together goodly, in case both parties doe their dueties accordingly.

¶ The. vi. Chapter.

Children, obey your fathers and mothers in the Lorde: for that is right. Honoure thy father and mother, (the same is the firste cõmaundement in the promes) that thou mayest prosper, and liue long on the earthe. Ye fathers moue not youre children to wrathe: but bryng them vp through the norture and information of the Lorde. Ye seruauntes be obedient vnto them that are your bodely maisters, with feare and trembling, euen with the symplenes of youre hearte, as vnto Christe: not seruyng seruice vnto the eye, as they that go about to please menne: but as the seruauntes of Christ, doyng the will of God from the hearte with good will, seruyng the Lorde & not menne. Knowyng this, that whatsoeuer good thyng any maune doeth, the same shall he receyue agayne of God, whether he be bonde or free. And ye maisters doe euen the same thynges vnto them, puttyng awaye threatenynges: knowyng, that your maister also is in heauen, neither is there any respect of person with him.

The texte.



Et autorite be gouerned by charitie, that in any wyse it practise no tirannie. And on the other side, let reuerent feare holde vnder the lower hart, so as through to much sufferaunce they ware not rebellious. For there can no concorde nor quietnes possibly be, where all is hauocke without order. Ouer the wyfe the husband onely hath autorite. But the children are bounden to acknowlege the autorite both of father and mother. Therefore according to this rule, you children be curteous and obedient vnto your father and mother at al their honeste Christian commaundementes. For this doeth euen the equite of nature also require, that we shulde honour them to whome we are bounden for bringing vs in to the worlde: and be kinde vnto the, by whose goodnes, we are nourished and brought vp. And to be briefe, the very lawe of god commaundeth the same, and sayeth: honoure thy father & thy mother. And it was not inough to geue that commaundement, as it doth in the other commaundementes. Thou shalt doe no murther. Thou shalt not steale, &c. But he added also a reward vnto it, to allure them the rather to doe their duetie: although those thinges that are honest, ought to be doone freely without rewarde. But what reward doeth the scripture promise? That it may happen wel vnto the, sayth it, and that thou mayest be long liued vpon earth. Verely it is to be thought, that persone not to be worthy of long life, that is vnkynde and rebellious agaynst them, by whome he hath receiued the vse of his life. On the other part, you fathers abuse not your autorite, & the obedience of your children, thinking that you may lawfully do to the what you lust.

They are children, and not bonde seruauntes. Let gentlenes mitigate autoritie. You must beware that through waywardnes of your old age, or through straye dealing, or immoderate frowardnes, you amend them not, but prouoke their stomakes to bee worse. In case they doe amisse, by reason of youthe, they ought so to be admonished, that they may be rather taught than discouraged. Let this be the specialleste poynt of your charge, so to enforme them with monicions and instruccions from theyr tender yeares, and so to allure them with the exaumpies of godlines, that it may appeare, they were brought vp vnder Christian parentes accordyng to the doctrine of Christe. For by this meanes shal they soner be brought to good frame, then with threatninges, or crueltie, if they be taught and not altogether compelled. You seruauntes, let it appere by you, that the profession of the gospel, hath made you better and more profitable. And the duetie that other doe to their maisters, vnto whom they are bounden after the temporall condicion of seruitude, loke you on your behalfe doe it much more aboundauntly. For the office of baptisme is not to geue this libertie, that you shoulde bee in bondage no more, but that you shoulde dooe youre bounden seruice the more diligently: nor that your will shoulde be to disdayne your maisters, because they are become brethren with you in profession, but so muche the more you ought to haue them in reuerence, and be the more afrayde to offend them: Nor do not, as the common sorte of seruauntes doth, your duetie for feare, and in your mynde curse them and watche them: but with an vpright sincere conscience obey them, considering this with your self, that you do this duetie vnto Christ, vnto whose will you are obedient, although peraduenture your maisters deserue not that obedience. By this meanes shall it come to passe, that you shall not be lyke to the common trade of seruauntes, that dooe theyr maisters commaundementes, while they be presently in syght, for feare of displeasure. But assone as they thynke no body seeth them, than they will do as they liste. In dede thys is to serue vnto the eye and not of a conscience, and nothing elles but to coueit to please men and not Christe. In whose syghte nothing is acceptable, that is counterfaytely done or ells by coaccion. But be you as it becommeth the seruauntes of Christe, hartely and faythfully curteous & diligent in your dueties doing towardes your maysters, not because necessitie enforceth you, but because God so willeth you. And see you alienate not your selues from doing your dueties, albeit you haue croked and wicked mē to your maisters. For in dede it is an expediente forwardenes of the Gospell, that you shoulde be curteous vnto them, so that your obedience turne not vnto vngodlinesse. And considre with your selues, that you doe that vnto Christ, that you doe vnto them for the Gospels sake, and that you doo it vnto God, and not vnto men, inasmuche as you doe it to men for the loue of God. And in case you winne them vnto Christe, through your diligence, it is a righte well bestowed duetie. But and if they shew themselues vnthankeful, yet know you for a certaintie, that no man shall lose the reward of his well doing. And although he shal not receiue it at mans hand, yet he shall once vndoubtedly receyue it of the lord, not onely the bondman but also the freeman, whatsoeuer good turne he shall hartely bestowe vpon an vnthankeful man. Now to conclude, like as those bondseruauntes that profesle Christe ought to be so much the more profitable vnto their maisters, euen so is it requisite, that christiā maisters be the more gentle in commaunding their seruauntes, and in their behauiours to vse themselues

Ye seruauntes be obedient to youre bodely maysters. &c.

selues in such wise, as they may appeare, to couet rather to be loued then feared, and to be hartely louing vnto their bond seruaunters, inasmuch as they be receiued into the felowship of brethren: and not alwayes ready to threate and to beate, as the common sorte of maisters is accustomed to doe. Let your seruaunters perceiue, that you are becume the more gentle by reason of the Gospel, so as they also may the rather be allured vnto that profession as wel as you, if peraduenture they haue not yet alredy professed: and consider, that maisters autozitie is but a tempozall thing and onely stablished by mans lawe: And for all that it becummeth not vs in any wise to disturbe it: yet neuertheles there is no respect of persons with god. For he maketh neuer a whit the lesse of any mã because he is a bonde seruaunte, nor maketh the more of any manne, because he is a gentleman borne. Accozding to mans lawes, you maisters haue power ouer your seruauntes vpon earth, but for all that in the meane tyme you haue a maister in heauen as well as they. And hys will is, that you care for youre seruauntes commoditie, through reasonable commaunding, and not to presse thẽ with tirannie. These thynges that we haue hitherto treated of, tend to this end, that you should as wel be lyke vnto your head Christ in holines of life, as to agree together among your selues in mutuall concozde.

Finally my brethren, be stronge through the Lorde and through the power of his might. Put on all the armoure of God, that ye maye stande against the assaultes of the deuill. For we wrestle not against bloode and flesh: but against rule, against power, against worldly rulers, euen gouernours of the darkenes of this worlde, against spirituall craftynes in heuenly thynges. Wherfore take vnto you the whole armoure of God, that ye maye be able to resist in the euill date, and stande perfecte in all thynges. Stande therfore, and your loynes girded with the trueth, hauyng on the brestplate of righteousnes, and hauing shoes on youre fete, that ye maye bee prepared for the Gospell of peace. Aboue all, take to you the shilde of faythe, wherwith ye maye quenche all the fierie darres of the wicked. And take the helmet of saluacion, and the swerde of the spirite, whiche is the woozde of God. The texte.

Now this remayneth for a finall conclusyon, that forasmuche as the wicked doe lay sundry engines to ouerthrowe your tranquillitie, you must also bee armed with a strong lustie inward conscience to resist them, not with the ayde of your owne powers, but by the meane of the lozde Iesus your defendour, who will not suffer hys bodye to be destitute. Uerely as for vs, we are feble members, but he is valeaunt and mightie, that hath taken vpon him to be our protectour. Desyre therefore of him all maner of spirituall armour and weapons, that therwith being in euery poynt surely harnessed, you may be hable to stand valeauntly agaynst the assaultes of the deuil. For we haue not warre and battayl with men, whose wronges our duetie is to ouercome with patyence. But our battayl is with wicked spirites, the enemyes and foes of Christe, whose champions and instrumentes those are, that ragingly assault vs. And by their ministery the princes and powers of deuils geue battail against vs frõ aboue, and exercise theyr tirannye vpon suche as bee addycte vnto them through the naughtinesse of hys worlde, and lay wayte in the darkenes of this worlde for those that loue the lyght of the Gospel. Against those (I say) we must necessarily abyde battayll, and they are not onely mightye of strength, but also exceadingly perfite in spirituall pollicie, and that in the coastes of the ayre, so as they may the easelier come vpon vs, and so as it is the harder for vs to apprehende

them. To warre agaynst this kinde of enemies, no humayne weapons nor armour can doe any good. But it is the onely armour of God that must defende vs from harme. Therefore as often as you must entre battayl with your aduersaries, doe alwayes, as noble warriers are accustomed, whan they haue a doe with a daungerous enemie. Get on all your harnesse, and doe euery thyng accordyngly, that whan the daunger of the battayl shalbe, you may be hable to kepe your place, and stedfastly stand vpon the sure rocke Christ. Whan menne goe to warre one agaynst an other, fyrste they couer themselues on euery syde, that they lye not open any way to theyr enemies ordinaunce. Than they make ready to beate backe the inuader. The middle partes of theyr bodies, because of the tendernes, they girde with an Apron of maile. The vpper partes they harnesse with a brest plate. Upon the legges and feete they weare bootes, and an helmet vpon the head. Than on the lefte syde a shylde is buckled, to kepe of all arowe shot. And so in like case, you that haue spiritual battayl, with wicked spirites continually, in steede of the girdle, put on trueth to girde vp the lomes of your mynde, so as you stande vpryghte and shrynke not at any naughtie enticement of false goodes and false opinions. For the breste plate, put on innocencie and righteousnes, to kepe the inward partes of your mynd safe and sure with the mayles of vertue and godlines. For bootes to put on the legges and fete, loke you haue a sincere affection that coueteth after nothing, but such thinges as be heauenly, and is afrayde of nothyng but onely of vngodlines: so as you may be alwayes readily prepared to defende the Gospell, whose defence consisteth not in styrryng of tumulte but in patience and quietnesse. And for that cause sake it is called the gospel of peace. The preachers wherof, the prophete in times past respecting, was in an admiracion to consider howe excellently fayre their feete were. But we must diligently see ỳ we haue in continual readinesse on euery syde, ỳ buckeler of faythe, wherby we maye assuredly trust to all the promyses of God. What larum so euer happeneth, with this buckeler it shalbe vanquished: what fyrie dartes so euer our subtill aduersary shall throwe at vs, this buckeler shal kepe theim of, so as none of theim shal pearce any parte of oure liuely membres. For what thing can wounde the soule, that defieth death it selfe? And if you haue also with this buckler, the helmet of a vigilaunt mynde, that can take good circumspect hede, you nede not in any wise to be afraid of your health. Finally, haue alwaies in your right hand the swoorde of the spirite, aswel to cut of naughtie lustes from your mindes, and to pearce to the inwarde partes of the harte, as also to kepe of the resistours of the gospels veritie, and to suppresse falsehead, that trueth may preuayle. This swoorde is the woorde of God, that pearceth with a constaunt power of fayth, not after the maner of mannes cutting reason, but rather remeth through than cutteth. For the woorde of man is but a weake watrishe woorde, forasmuche as it entreateth onely of vayne transitorye matters: But the woorde of godis effectual, and can skil of nothing but of heauenly thinges, and pearceth through vnto the ioyntes of the soule, and searcheth euen to the inwarde boanes and marye. These be the enemies that Christians haue battail withal, wheras with men they are at peace: And these are the weapons wherwith they defend themselues and get the victorie, not with their own powers, but by the helpe of Christ the mightie Captayn, through whose luckie ayde theyr batayl hath good successe.

And

And praye alwayes with all maner of praier and supplication in the spirite: & watche thereunto with all instaunce and supplicacion for all saincres and for me, that vtteraunce maye bee geuen vnto me, that I maye open my mouthe freely, to vtter the secretes of my gospel (whereof I am messenger in bondes) that therein I may speake freely, as I ought to speake. But that ye may also knowe what condicion I am in and what I doe Tichicus the dere brother and faythfull minister in the Lorde, shall shewe you of all thynges: whome I haue sente vnto you for the same purpose, that ye might knowe what case we stande in, and that he might coumforte your hartes. Peace be vnto the brethren, and loue with faith, from God the father and from the lorde Jesus Christ. Grace be with al them, whiche loue our lorde Jesus Christ vnfaynedly. Amen. The texte.

Therfore it standeth vs in hande to pray alway vnto him with continual supplicacions, and to desyre this of him from the bottome of our hartes, without ceassing in our praiers day and night, that al saintes may haue the vpper hand by this sweorde of the spirite. And it is also your duetie, to helpe me with your prayers, and to beseche God that he would geue me plenteous vtteraunce of the gospel, whansoeuer I shall preache it: and that it would please him to vse my mouth as an instrument vnto his owne glory, and to your saluacion, so as I may boldly and without shrinking declare vnto al men the mistical doctrine of the gospel, whereunto all men are called indifferently. And that I be not hindred by suche as labour by all possible meanes, that the glorye of the Gospell should not be spred abrod, for the doing wherof, I am made an embassadour, yea euen now being laden with chaynes, and suffering exceedingly, that I may boldely goe about the office commitred vnto me. And that this mind may still perseuer with me vnto the ende, and that by the helpe of Christe, I may freely speake, as it becumneth me to speake. For it is a rebuke for a preacher of the gospel to be afrayd of any thing, that should hinder him from doyng the office of the gospell. To conclude, as concernyng the state of myne owne thinges, & howe the matter standeth with me here, you shall knowe all of Tichicus my wel beloued brother, and not a brother onely for the sinceritie of his fayth, but also a minister and an helper in the gospels businesse: whome I haue sent vnto you for this purpose, that you might know certainly in what state we are, and that you should be much coũforted by his beyng there, lest your hartes should be discouraged through myne afflictions. For I am so tyed and bounde, that the gospell of Christ doeth triumphe, notwithstanding, euen out of the prison. My prayer is, that peace and mutual loue ioyned with sincere fayth, may be vnto al the brethren. Of faith springeth charitie, & charitie nourisheth concord. These thre with prosperous procedyng, graunt vnto you God the father, and the lorde Jesus Christe. The loue and merciful goodnesse of God be foreuer with all them that with an vnfained conscience and vnspotted life, loue the lorde Jesus Christe: and despysyng the transitory tryfles of this worlde, folowe the thynges that are eternall and heauenly. And to confirme this mine hartie praier, I beseche god graũt mercifully. Amen.

Thus endeth the paraphrase vpon the Epistle of S. Paul the Apostle to the Ephesians.

¶ The Argument vpon the Epistle of Saint Paule the Apostle to the Philippians. By D. Eralmus of Roterdame.

THe Philippians are in the firſt parte of Macedonia, as it is declared in the .xvi. of the Actes, a people deducted oute of the citie of Philippos, ſo called of Philip the buylder of it. And Theſſalonica is the head citie of the Philippians, whiche are worthilye muche prayſed of the Apoſtle, becauſe they perſiſted conſtauntlie in the faythe, after they once receyued it: and woulde not allowe the falſe apoſties among them, wheras the Corinthians and Galathians had receyued them and geuen credence vnto them. Vnto theſe Philippians, Paule beyng warned of the holy ghoſt wente, and taried among them a good maynye of dayes, not without greate trauayll. For there Paule was ſcourged with whippes, and was caſte with Silas in to pryſon: at which tyme the keper of the priſon and all his houſehold were Baptized. In this citie was alſo Lydia the purpleſeller, who fyrſt beyng conuerted receaued Paule into her houſe. There alſo the ſouldiours, knowing that Paule was a cetezen of Rome, deſired him of theyr owne mynde, to goo whither he woulde: and ſo the name of Chriſte was notified abroade with luckye proſperous ſucceſſe. And alſo whan Paule was in priſon at Rome, theſe Philippians ſent to hym ſuche thynges, as were neceſſarie for him to lyue with by Epaphroditus: as they had doon afore, whan he was at Theſſalonica, as he him ſelfe witneſſeth in this Epiſtle. For the whiche hauyng ſet them forthe with prayſes and commendacions, he exhorteth them to perſeuer and goo forewarde, ſhewyng them, that they ought to reioyce euen in thoſe afflictions, which make for the aduancement of Chriſtes goſpel: and that he was not onely not afrayed of death, but alſo that he woulde gladlye wiſhe it, yf Chriſt ſo would. Than he gyueth them a ſpeciall exhortacion to mutuall concorde, whiche can not poſſible be amonge ſuche as be ſtoute ſtomaked. And becauſe they ſhoulde be the better content, he promyſeth to ſende Tymotheus vnto them, and that he will come againe to them ſhortlye him ſelfe. In the meane tyme he ſendeth Epaphroditus, whiche was amended of his extreme daungerous ſickeneſſe. Theſe he treateth of, in the two firſt chapters. For in the thyrd he confirmeth theyr conſciences againſt the falſe apoſtles, alluryng men euery where vnto the Jewyſhe ſecte: whom he calleth dogges, the workers of wickednes, the enemyes of Chriſtes croſſe, and makyng their belyes their god, and in no place he is more apertely ſtomaked againſt them than in this Epiſtle. The fourth chapter is ful of cõmendacions and ſalutacions, but onely that he intermingleth certain monicions here and there by the way, and thanketh the Philippians for their liberall gentilneſſe ſhewed towardes him. This epiſtle he wrote from the citie of Rome by Epaphroditus, whã he was layed the ſeconde tyme in priſon: for after his firſte defenſe he was leadde agayne in to priſon: wherof he maketh reporte in his Epiſtle to Tymothee.

The ende of the Argument.

The paraphrase of Eraſmus vpon the Epiſtle of S. Paule the Apoſtle to the Philippians.

The.i. Chapter.

The texte. Paule and Tymothe the ſeruauntes of Jeſu Chriſte. To all the ſayntes in Chriſte Jeſu whiche are at Philippos with the Biſhoppes and Deacons, Grace be vnto you, & peace from God our father and from the Lorde Jeſus Chriſte.

PAule and Timothe, felowes in the office of the goſpel, and ſeruauntes of Jeſus Chriſte: To all the companye of the ſayntes, that purelye and entierlye profeſſe the name of Chriſte, and to them alſo, that haue the ouerſight & miniſtracion of the Chriſtis flocke at Philippos: We wiſhe grace and peace vnto you, from god our father and from the Lorde Jeſu Chriſte.

The texte. I thanke my God with al remembraunce of you alwayes in al my prayers for you, & praye with gladnes: becauſe ye are come into the felowſhip of the goſpel frō the firſt day vnto now: And am ſurely certified of this, that he which hath begonne a good worke in you, ſhall perfourme it vntil the day of Jeſus Chriſte: as it becōmeth me, ſo iudge I of you al, becauſe I haue you in my herte: for aſmuche as ye all are companyons of grace with me, euen in my bondes, and in the defendyng and ſtablyſhyng of the goſpel. For God is my recorde howe greatlye I longe after you all, from the very hart rote in Jeſus Chriſte. And this I praye, that youre loue may encreaſe yet more & more in knowledge in all vnderſtandyng, that ye may accepte the thynges that are moſt excellēt, that ye may be pure, and ſuch, as haue no maner offēce vntyl ye day of Chriſte, beyng filled with ye fruit of righteouſnes, whiche fruit cōmeth by Jeſus Chriſt vnto the glorye and prayſe of God.

Verely as often as I call vpon God in my prayers, as I doo in dede without ceaſſyng, I make continuall mention of you all, with rendryng of thankes and ceaſſyng neyther day on all your behaltes, that euer ſynce the fyrſt entraunce of your profeſſion, euen vnto this daye, in that you haue releued me bothe your helpe and gentilnes, you haue ſhewed youre ſelues to be of the fellowſhippe of the goſpel. And my continuall prayer is, that you maye encreaſe in thoſe vertuous doynges more & more: not doubtyng, but God, which hath entred theſe goodly partes in you, wyl perfourme ye which he hath begon in you, vnto the day of Jeſus Chriſt ſhall come & recompence eternall rewarde to well done dedes. For ſo it is conuenient, yt I ſhould iudge of you, through ye helpe of God, in aſmuche as alwayes hitherto I haue had ſuche experience of youre conſtaunte and true goſpellike loue to me warde, as I may eaſyly gather, that of a very good beggynnyng, ſhal come a very good ending. For ye which cauſe, my mynde is ſo affectiouſly ſet towardes you, ye euen in theſe bandes, and bycauſe I am ſtraūgled at Neroes barre, where I muſt pleade for my head gilteleſſe, or not gilty, & in other ſome afflictions, through the which ye power of ye goſpel is not hyndred nor ſoiourned, but cōfirmed & aduaūced, I haue euer borne you a ſyngular good will bycauſe I haue alwayes perceiued your ſtedfaſt mynde. For god him ſelfe knoweth, yt who not beyng in myne affection, ſtedfaſtly to the intente to ſee you all, that after the maner of mennes affection, ſtudye to the intente to get anye thyng of you, or yet in anye wyſe to flatter you for youre liberalitie ſhewed to me, but I loue you in a pure chriſtis affectiō, for none other purpoſe, but bycauſe I ſe, that you ſeeke Jeſus Chriſt conſtauntly & purely. I thanke God heartely for beſtowynge hys gyftes vpon you, & beſeche hym, that this

youre charitie may encrease more and more, in all knowledge and in all vnderstandyng, that you maye knowe, vnto whome youre dutie is to ministre the offices of charitie. For the commaundement of charitie, is, that you should mynde to doo good dedes. And discretion sheweth howe and where you shoulde doo good dedes. Than what so euer you shall bestowe for Christes sake, vpon the preachers and promotours of the ghospell, it is best bestowed of all other, bycause you shall receyue it agayne with greate aduauntage. And for this cause I wyshe and praye, that you may alwayes encrease in both these gyftes, so as you maye be able to proue, what is best to be done: and that you maye be of a sincere affection, to geue respecte to nothyng but onelye to Christe: and to set out the profession of the ghospell, with suche vprightnes of lyfe, that you geue not any man occasion to be offended, but rather allure all men to the true worshyppe of God, and so persever styll vnto the daye of Christes commynge, that you maye than appeare ryche, and aboundauntlye ful of good workes, wherof in this worlde you make as it were a feedynesse, and shal reape ỳ frute therof at ỳ day. To moste plentyous encrease by ỳ meritours goodnes of Jesus Christ, & not to the glory of you & me, but to the glorye and prayse of god, to whō as ỳ fountaine of al goodnes al thinges are to be referred.

The texte.

I would ye should vnderstande (brethren) that the thynges whiche happened vnto me, chaunced vnto the great furtherauance of the ghospell: So that my bondes in Christe, are manifest thorow out all the iudgement hall and in al other places: In so much that many of the brethren in the lorde beyng encouraged thorow my bondes, dare more boldely speake the worde wythout feare. Some preache Christ of enuye and stryfe, and some of good will. The one part preacheth Christ of frute and not sincerely, supposyng to adde more aduersitie to my bōdes. Agayne the other part preache of loue, bycause they know, ỳ I am set to defend the gospel. What then? So that Christe be preached anye maner of waye, whether it be by occasion, or of true meanyng, I am glad therof, yea and I will be glad. For I know, that this shall chaunce to my saluation, thorowe youre prayer and ministrynge of the spirit of Jesu Christ according to my expectation, and hope, that in nothyng I shalbe ashamed: but that with all boldnesse, (as alwayes euen so nowe also) Christ shalbe magnified in my body, whether it be thorow lyfe, or thorow deathe. For Christe is to me lyfe, and death is to me aduauntage. If it chaunce me to lyue in the fleshe, that thyng is to me fruteful for the maner, and what I shal chose I knowe not, for I am cōstrained of these two thynges. I desyre to be loosed & to be wt Christe: which is muche farre better. Neuertheles, to abyde in the fleshe is more needfull for you. And this am I sure of, that I shal abyde, & continue wt you all, for youre furtherauance and ioye of your fayth, that your reioyclyng maye be the more abundaut thorow Jesus Christ in me, by my commyng to you agayne.

Now to the intent, ye may the more amplye be partakers of my ioye, I would ye should vnderstand brethre, that ỳ emptifolnesse, fetters, streightnesses, and my other calamities, wherwt I was tossed & turmoyled for ỳ gospel of Christ, did not only not hinder ỳ sitting abroad, & cōtinuing of ỳ doctrine of the gospel, but also happened to the great furtherauance of it: for did not only not withdraw the faythfull frō the profession ỳ they had taken vpon the, but also confirmed the in it a greate deale ỳ more, & made the more bolde & of a better courage, so as they vnderstode, ỳ to be moste bounteously grene ỳ I preache, for ỳ which I am not afraied to suffre these thynges: & made the bold to entreprise ỳ like by myne exāple. For this, for ỳ most part, is the comen chaūce, ỳ happeneth to matters of honestye & of weightye importaūce: the more they are holden vnder and turmoyled hereawaye and thereawaye, so muche more they come forwarde, & appeare, notwithstāding ỳ endeuour of ỳ wicked, trauailling to the cōtrarie.

So in dede

And in dede my bondes, gaue occasion, that the woorde of Christe came not onelye to a fewe, and those but of the simple sorte of the commune people, as it was afore: but it florysshed also throughoute all Heroes hall, and all the whole cytie, so as moste of the heathen, whiche professed the ghospell before that tyme, as men halfe afrayed, nowe beynge encouraged wyth my bondes, as the Lorde Iesus ordeyneth the matter, they begynne also through myne example, to professe the woorde of the ghospell more freely and boldelye, all dede set aparte. And albeit, all men dyd it not wyth a lyke syncerittie, as they dyd not also wyth lyke diligence, yet the matter chaunced by occasion to the furtheraunce of the ghospell. For there was among them, some that dyd it of a malicious purpose, to procure the greater hatred agaynst me, and to kyndle Heroes stomake so muche the more fearcelye agaynste vs, as he sawe thys secte encrease and come forwarde, whiche, in his erronious conceipte, he iudgeth to be hurtefull to his Empire: In consideration whereof they thoughte, he woulde the soner haue dispatched me oute of the waye. Perchaunce there be manye, that haynge diligence at my glorye, (whyche notwythstandynge I chalenge not to my selfe, but resigne it wholye vnto Christe,) haue gone aboute throughe malicious enuye to obscure my commendacion, if they myght seme to be more diligente than wee. Agayne, there be of them, that preache Christe, as I dooe, with a syncere good conscience, thoughe it be not throughlye perfite. For as concernynge fauoure after the outwarde maner of man, I can not wante anye at theyr handes, whyche loue me, and see me endaungered for thys cause, that I goe stedfastlye about, accordyng to the office committed vnto me, to defende the ghospell agaynste the wycked: although, that euen those that preache vpon the moste naughtye purpose, haue furthered the glorye of the ghospell also. For they preache Christe, but not of a Christian conscience, nor of an vprighte purpose, but labour to the intente, they myghte cause me, nowe I am taken and bounden, to be more greuouslye punyshed, in case throughe theyr earnest hoote cochled ghospellyng, they coulde haue brought vs in to more haynous displeasure. Thys, how so euer it shal happen vnto me, shall make no great matter, so that it turne to the glorye of Christe, vnto whome I owe suche entier hartie loue, that I am glad, to haue hym notified vnto all men, by what occasion so euer it be. They deserue the greatest commendation before God, that preache Christe, vpon the same intente that I doe. And they are to be borne wythall, that vpon a certayne priuate affection towardes vs, set forwarde the doctrine of the gospel. But those ꝑ preache Christ, for displeasure of me, in ꝑ they hurte thẽselues I am sorye: ꝑ they goe about to hurt me, I defye thẽ: in that their frowarde purpose turneth to the furtheraunce of ꝑ gospel, I am verye glad, so that they teache Christe trueiye, although theyr entente be nothyng hyrygbt. And I doo not onelye reioyce nowe presentlye, but also I will reioyce hereafter, in case they goe on styl, in despight of me, to set out the doctrine of Christ. It greueth not me, that their intente is by thys meanes, to destroye me, seynge I knowe well ynoughe, that wyth the helpe of youre prayers, the spirite of Iesu Christe forwardynge and gouernynge this businesse, it shall proue vnto my best commoditie, whether I dye or lyue. And my faythfull truste that I haue receyued of hym, shall neuer deceaue me, whyche is, that I

 nor in

am moste certaynly perswaded, that he will neuer leaue me destitute, leste put to shame in preachyng the gospell, which he hathe cõmytted vnto me, so as I shall not be enforced with anye afflictions, either to recante it as vayne, or holde my tongue from speakyng the thyng, that I am sure, is moste true: but rather, lyke as the afflictions whiche I haue suffered at menne handes affect the bodye, haue alwayes hetherto turned to the aduauntage of the gospell, either whan I was stoned, or whan I was scourged with whippes, or whan I was caste to wylde beastes, euen so, thys affliction wherebye I am in ieoperdye of my heade and lyfe, shall proue also to the glorye and prayse of Christe, whether I chaunce to lyue or dye. For as the former stormes of myne afflictions, although they troubled thys carcas, dyd neuer for all that withdrawe myne harte, nor make me to shrynke from the stedfast preachyng of Christe, no more shall also thys hoote tempest any thyng withdrawe me. Yf I lyue, I shall defende the trueth of the gospell boldely: yf I shall dye, euen my deathe, whiche I shall gladlye suffer for the gospelles sake, shall further the glorye of Christ. Whether waye so euer happeneth vnto me, I shalbe in sure sauegarde. And as for death, I am not onely not afraied of it, but I thynke it also rather to be wished for, yf it myghte be to the speedye furtheraunce of the gospell. And yet I am not wrayye to lyue, thoughe, I lyue in thys sorowfull estate, for I measure all the felicitie of my lyfe, by the successe of the gospell. And on the other parte, I am not afraied of death. For it shalbe my vauntage, and bryngeth me to the ioyes of heauen, where after thys lyfe I shall truely lyue. And yet in the meane tyme, thys dyle corporall lyfe wanteth not his fruite, forasmuche as in ministryng of good dedes, the rewarde of immortalitie is ministred also, and besydes that whyle we lyue in thys worlde, the gospell of Christe is set forwarde and confirmed throughe ours trauayll. And it is in the handes of Christe, whether hys pleasure be, rather that I lyue or dye. For myne owne parte, I am so readyly prepared for either waye, that I can not tell, whether is better for me to chose. There is cause, why I shoulde wyshe to dye, and there is cause, why I shoulde not refuse to lyue. But whan I haue cast what is best for me, and examyned myne owne hearte, I perceyue it were a greate deale better for me, to be losed fromme the troublous tossynges of thys lyfe, and to be in presence compayne with Christe, and to goe agayne vnto that vnspeakeable felicitie, that I had a taste of, whan I was rapte into the thyrde heauen. Agayne, whan I consider, what is best and moste expedient for you, I perceyue it profitable, yea rather necessarie for you, that I tarye yet for a whyle in thys myne office. And I knowe this for a certaynte, that I shall tarye styll yet in this lyfe, and tarye so, as I shall ones haue you companye agayne, and be at suche libertie, as you shall goe forwarde more aboundauntlye in faithe, and as I shall haue muche occasion to be glad of the encrease of your fayth, and as you on the other parte maye be glad of my comming vnto you agayne, whan you shall se, that by the helpe of Christe, I haue not onely not geuen place to these mischeeuous troubles, but also that I am preferred for the entreate of your best profite.

The texte.

Onely let your conuersation be, as it becommeth the gospel of Christ: that whether I come and se you, or els be absent, I may yet here of your condicion, that ye continue in one

one spirite, and in one soule, labouringe as we doo to maynteyne the faythe of ghospel: and in nothyng feareynge your aduersaries, whiche is to them a cause of perdicion, but to you of saluacion, and that of God. For vnto you it is geuen of Christe that not only ye shoulde beleue on hym: but also that ye shoulde suffre for hys sake, hauynge euen suche a fight, as ye sawe in me, and nowe heare of me.

Doo you see nowe howe lytle I regarde myne owne felicitie, in comparison of youre commoditie: what man is it, that woulde not loothe the cares of thys worlde to be in the hyghe heauen: who woulde not desire to be in the vpper paradise, and to be delyuered out of these miseries: who woulde not contemne the communication of man, whan he remembreth the secrete wordes that were spoken to him aboue: who would not in steade of so many daungiers, so many ieoperdies, so many deathes, rather chose to be in the quietnesse, that neuer shall haue deathe: Neuertheles I set so muche by brotherlye charitie, that I regarde more the profyte of others, than myne owne delyte. And therefore it shalbe youre partes to applye youre selues the more diligentlye, that you maye doo lykewyse, accordynge to my mynde in thys behalfe. And that shalbe, in case you wyl frame your lyfe answerably vnto the ghospell of Christe, for whose sake I abyde all these troubles, that I be not frustrate of this fruite, for the whiche onelye thyng, I wouldе wyshe to be seperated from the moste blessed felowshyppe of Christe. Therefore endeuoure youre selues, that in case I see you agayne, I maye fynde you suche as I wouldе wyshe you to be: or yf there be anye let, that I can not see you agayne yet at leall, I maye here of you in myne absence, that lyke as you haue done alwayes hitherto, so continue styll in one spirite, whiche you haue commonlye receyued: and agree all in one mynde, holdyng vp with youre diligence and prayers, the fayth of the ghospell, that warreth agaynste the wycked: and be not afrayed of any persecution, to resiste the enemies of Christe manfullye in euery place, whose wycked doynges shall worke nothyng elles, but their owne destruction and your saluation, and cause the glorye of the ghospell the more to flourishe, and theyr owne wycked purposes to prouе alwayes worse and worse. It is a very goodly thyng to suffer for Christe, but it is an excellent thyng, by hym to conquere the aduersaries. Howbeit we can in no wyse attribute that to oure selues. For it is geuen you of God, not onelye to beleue in the ghospell of Christ, wythout dyssemblyng, which I preache, but also readyly to suffer for it, as you see me doe: And therefore not to abyde the same conflicte for the ghospelles sake, that you haue seene me suffer so manye woes afore, whan I was there, and now haue heard of me beyng now in bondes and in hatred of my heade. These thynges happen not by chaunce, or all aduentures, but are appointed by the goodnesse of God, vnto them specially, whose godlynes he will haue more notablye seene through the afflictions of this life.

The ii. Chapter.

The texte.

If there be therefore any consolacion in Christ, if there be any comforte of loue, if there be any felowshyp of the spirite, if there be any compassions and mercyes, fulfyll ye my ioye, that ye be lyke mynded, hauyng one loue, beyng of one accorde, and of one mynde, that nothyng be done through strife or of vayne glory, but in meekenes of mynde let euery man esteme an other better than him selfe. Loke not euery man on his owne thynges, but euery man on the thynges that are of other men.

OWe therefore, yf there be anye mutuall consolation among them, that haue professed all one Christe: Yf there be anye comfort of brotherly loue, that maketh commune whether it be sadnesse, or gladnesse, among them that the spirite of Christe worketh his efficacye vnto: yf there be anye commune louyng affections among you, whereby men are commenly greued with their frendes heaupnes: yf there be any merciful compassions, wherby we euen of very natural instincte, mourne and be sory for the buttes of them, whō we loue hartely, and suffre for our sakes: by all these, I beseche you, O Philippians, make good this my ioye, which I haue cōceyued of you. Whatsoeuer you owe vnto me, in any maner of behalfe, I wyll acknowledge it for full paymente, in case, you sticke together in perfyte concorde of harte, in case you haue loue among you, one vnto an other, in case you be all of one mynde, and of one consent. For peace and concorde can not possibly continue among them, that are hote stomaked and hyghe mynded: for alsmuche as an hote mynde, and a swellynge stomake causeth contention, causeth ambition, and causeth angre: whiche are the very present poysons of brotherly loue, and frendshippe that ought to be among men. Seyng than, you are made all one among your selues by the spirite of Christe, and professe the doctrine of Christe, see that no thyng be done by contention, or vayne glorye, that one prouoke not an other by fearce demeanour, while none wyll gyue place to an other: by meanes whereof among worldly disciples, arise chydynges, braulinges, and dissension. And therfore let not wrathe, or ambition, or pryde be of your counsail, for they are very naughtye counsaillours, but rather brotherly loue, and her companyon, modestie of minde: so that no man preferre him selfe before an other, but thinke euery other better than him selfe, and without boastes of hys owne doynges, be content and gentlye glad of other mennes better qualities: And let not euery man respect his owne priuate commoditie, for there as they doo so, publique concorde is not lyke to continue. But let euery man regarde the commodities of others before his own, through christian charitie: whose propertie is not to seke after the thinges that be her owne.

The texte. Let the same mynde be in you, that was also in Christe Iesu: whiche whan he was in the shape of God, thought it no robbery to be equall with God: Neuertheles he made hym selfe of no reputacion, takyng on hym the shape of a seruaunte, and became lyke vnto men, and was founde in hys apparell as a man. He humbled hymselfe, and became obedyente vnto the death, euen the death of the crosse. Wherfore God also hath exalted him on hye, and gyuen hym a name which is aboue all names: that in the name of Iesus euerye knee shoulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tonges shoulde confesse, that Iesus Christe is the Lorde vnto the prayse of God the father.

Let not this wycked thought come in any of your myndes: why shoulde I, beyng the better, gyue place, wyttyngly and wyllyngly, vnto hym that is worse? Be not ashamed to folowe the example of Christe. For why doth it not become you, beyng companyons and but folowe lyke, to be so louingly mynded one to an other, as Christe was to vs all? In case he haue chalenged superiorite to hym selfe: In case he haue gredyly soughte after hys owne gayne: than maye you honestlye ynoughe stryue one wyth an

other for

other for suche thynges. But he where he was verey God by nature, and declared hym selfe to be God, by expresse dedes, in that, that he restored dead men vnto lyfe agayne with a becke: in that, he altred the elementes and natures of thynges: in that, he maketh deuilles obedyent to his commaundement: in that, he healeth all kyndes of dyseases wyth a worde: yet to the intente, he myghte set vs an example of perfite modestie, he thoughte it no raupne to be equall wyth God, and neuertheles humbled and made hymselfe balle among men, lokynge to receyue glorye of the father: the entraunce whereunto, his example teacheth to be, not by proude ambition but by lowe humilitie. And where he was the moste hygheste, he humbled him selfe so lowe neuertheless, that he was not onelye conuersaunt as a man amonge men, beyng payned for lacke of slepe, and suffryng thurste, honger, wearynesse, pouertie, and other daungiers and iniuries after the condicion of vs, but also he toke vpon hym the shape of a seruaunte, and that of an hurtefull seruaunte, whereas he is very innocencie it selfe. For what is it elles, but the desertes of an hurtefull seruaunte, to be taken, to be bounden, to be scourged with whippes and to be spytte vpon? But Christe submitted hym selfe not to abyde thus muche onely, but also, as thoughe he had bene an euell doer, he humblye suffred the punishement of death, and that the mooste shamefull deathe of the crosse. Suche was the decreed wyll of the father, that Christe shoulde suffre these paynes for oure offences, and he shewed hymselfe wyllyngiye obedyent in all thynges, not shrynkyng in any condition to abyde what so euer was auayleable to our saluation. They that are of a worldely affected mynde, are corruptelye prouoked vnto feyned boastyng of them selues, throughe ambicion and strife, throughe other deserue the prayse: But he that is a christian, and seketh after true glorye that neuer shall decaye, muste preace vnto it the same waye, that Christe entred into it. The waye vnto trut glorye is by false feyned slaunders, and the entrie vnto immortall thitste, is throughe losse of transitorie thynges, that fade awaye in a moment. It behoueth not to striue for commendacion, but to deserue commendacion. Will you beare, what Christe deserued by hys humilytie? Certes he vsed not arrogauntlye amonge men, to boaste of hys maiestie before the time: but God the father aduaunced his sonne vnto mooste excellente hyghnesse, and throughe humilitie, and shame of the crosse, exalted hym and gaue him a name that passeth all the glorye that man can reporte of: ℣ is to say, ℣ in the name of ℣ same Jesus, which was spitte vpō & crucified, euery knee shoulde bowe & make courtesie, not only of thynges that that are on earth, but of al thinges also ℣ are ether vnder ℣ earth or in the heauens aboue. And ℣ there shoulde be no kynd of tongue, either of men or of aungelles or deuilles, but it shoulde confesse that Jesus is the prince and Lorde of all thynges, and that he syteth on God the fathers ryghte hande, as equall possessor of all hys kyngdome and glorye, and that vnto the glorye of God the father, frome whome proceedeth, and vnto whom redoundeth all the glory of the sonne. What mannes ambicion, what ryches, what kyngdome, what humayne diligence, dyd euer wynne any man so excellente renoume with men, as Christes humilitie wonne vnto hym? And as for these thynges, he dyd all for our sakes, and not for his owne. For he neyther deserued to be brought lowe, nor

lowe, nor neded to be aduaunced hygher: But that you should learne to practise lyke humilitie, in almuche as without it you can not possyblye be preserued.

The texte.

Wherfore (my dearely beloued) as ye haue alwayes obeyed, not whē I was present only, but now much more in myne absence, euen so worke out youre owne saluacyon, with feare and trembling. For it is God, whiche worketh in you, bothe the will and also the deede, euen of good wyl. Do all thynge without murmuring and dysputyng, that ye maye be suche as no man can complayne on: and vnfaine blonnes of god without rebuke, in the middes of a croked and peruerse nation, among whom see that ye shyne as lightes in the world, holdyng fast the worde of lyfe, that I maye reioyce in the daye of Christ, how that I haue not runne in vayne, neither haue laboured in vayne. Yea, & though I be offred vp vpon the offeryng and sacrifice of youre faith: I reioyce, & reioyce w you all. For the same cause also do ye reioyce, and reioyce with me.

Nowe therefore my dearely beloued brethren, see that you goe forwarde also in thys behalfe, to be lyke youre selues styll, that euen lyke as according to the example of Christ, you haue alwayes obeied the ghospel preached by vs, so loke you do styll herafter, not onely whan we shalbe present, but much more nowe when we are absente, and shewe that diligente endeuour one to an other, that I would haue bestowed vnto you, in case I had ben present with you. Doe the businesse of youre saluation, not carelesly, but with all carefulnes and trembling: and consider, howe weyghtie a cause you muste take in hande, to defende, and what maner of aduersaries you muste haue to doe withall. There is no opportunitie to slepe or to be careles: and agayne, there is no cause why you shoulde be discouraged. For youre parte is, to stycke to it with all youre possyble powers: But it is God, that worketh thys habilitie in you, that as pertayninge to youre saluation, you maye bothe wyll and doe the thyng, that your good purpose putteth you in mind, that you should not be ignorant, vnto whom it is to be attributed, yf your will put any thyng in to your mynde. It standeth you in hande, with all circumspect behauiour to commende the doctrine of the ghospell expressely in your owne conuersacion, euen to them that be straungers to it. Whiche thing you shall doe, in case they see you lyue in perfite concorde, and like trusty affiaunce: and that, what so euer you doe, be done without murmurynges and puttyng of doubtes: of which the one appertayneth to them, that doe thynges agaynst theyr willes, the other commeth of them, that haue none affiaunce in that they doe. But be you rather syncerely vpryghte in all thynges, and of so pure and vnspotted demeanour, that no man be able iustlye to complayne of you: and that it maye euidently appeare vnto al men, that you are the veraye ryghte chyldren of God, and no bastardes nor vnlawfull chyldren: but perfitelye resemblyng youre heauenlye father in youre heauenlye conuersacyon: and so order youre lyfe in the myddes of a forwarde, cruell, corrupte nation, that youre syncere vpryghtenesse be not spotted in any condicion, but rather let youre innocencie of lyfe so shyne amonge their darkenesse, as it were certayne lyghtes of the world set before all mennes eyes. For you are they, of whome Christe speaketh in the ghospell, sayeng: you are the lyghte of the worlde, whiche holde vp the lyuelye woorde of the ghospell, that euery bodye maye see, and expresse the doctryne of Christe euen in youre

in your conuersacion: so as I am in assured trust, that at the cõming of Christ, I shall also reioyce in you for your constaunt perseuerynge, that I haue not laboured in vayne, nor runne vnprofitablye in this cause of the ghospel, in that I haue wonne suche disciples vnto Christe. And I doo not onely not repente my labours, whereby I haue offred you as a moste acceptable sacrifice vnto God, but also incase I my selfe chaunce to be offred vpon the oblacion and sacrifice of your fayth, I shalbe gladly contente bothe on youre behalfe and myne owne. On youre behalfe, in that I haue conuerted you vnto the gospel, and offered you as a most acceptable sacrifice vnto Christe: and on myne owne behalfe that hauing fynished suche a sacrifice, I shall also be offered vp all together my selfe. For lyke as I see well, that myne afflictions chaunced vnto the furtheraunce of you, euen so I knowe, that my deathe shall chaunce to the furtheraunce of the ghospell: And for this cause sake, death shalbe euen hartely welcome to me. And yf it be conuenient, that you shoulde be equall parteners of my ioye, you oughte in no wise to be sorye for my death, whiche shalbee so pleasauntly welcome to me.

I trust in the lorde Iesus, for to sende Timotheus shortely vnto you, that I also maye be of good comforte, when I know what case ye stand in. For I haue no man that is so lyke minded to me, which with so pure affection wil care for your matters. For al other seke their owne, and not the thinges which are Iesus Christes. Ye know the proofe of him, how he as a sonne with the father, so hath he with me bestowed his seruice in the gospel. Him therfore I hope to send, assone as I know how it wil go with me. I trust in the lorde, that I also my selfe shall come shortly. The texte.

Nowe ye perceyue in what behalfe you are bounden to be glad of my state: but I trust, throughe the grace of the Lorde Iesu, to see your shortly by Timotheus, inasmuche as I can not come my selfe as yet. Therefore I sende him, euen as it were my selfe, to the intent, lyke as you are glad, now you know what state I am in: so I maye be as glad when Timotheus commeth hither agayne, to knowe what state you are in. For I thought him chefelye the most mete man to sende vpon this message, seyng there is neuer a one of all the rest, that contenteth my mynde so wel as he in the ghospelles busines: because he applyinge youre necessaries, he wyll be as willinglye diligent and faithful as I my selfe: For you must vnderstande, I haue suche cause to regarde hym as myne owne sonne. There be other, whose ministerye I might better spare, than his, but I woulde sende neuer a one, but of throughly tryed integritie. For all the rest almost seke to be sent on suche messages, not to doo so muche good vnto other, as to prouide for their owne gayne, rather than to wynne vnto Iesus Christe. And you knowe that I haue alwayes abhorred suche purposed intentes. I thynke it not necessarie, that I shoulde prayse hym vnto you, because you haue all ready seen his demeanour, and can remembre, after what sorte he behaued him selfe wyth me in the ghospelles affaires, and as a tyght sonne did represent me his father in all thynges. Hym therefore I truste to sende, as soone as I see to what ende my matters wyll growe. And I truste for all thys, by the grace of the Lorde, that I my selfe shall also shortely come vnto

to you.

The texte. But I supposed it necessarie to sende brother Epaphroditus vnto you, my companyon in labour and felowe souldier, youre Apostle, whych also ministreth vnto me at nede. For he longed after you all, and was full of heynesse, because that ye had hearde saye, that he had bene sicke. And no doubte he was sicke, in somuche that he was nye vnto death. But god had mercye on hym: and not on hym onelye, but on me also, lest I shoulde haue sorowe vpon sorowe. I sente hym therefore the more diligently that when ye see hym, ye maye reioyce agayne, and that I maye be the lesse sorowfull. Receyue hym therefore in the Lorde wyth all gladnesse, and make muche of suche, because that for the worke of Christ he wente so farre, that he was nye vnto deathe, and regarded not his lyfe: to fulfyll that which was lacking on your part towarde me.

Furthermore I thoughte thys also verye requisite, that Epaphroditus, who is bothe my brother, and companyon and felowe souldier, and youre Apostle, shoulde beare Tymotheus companye vnto you, to the entente he myghte be commendablye welcome vnto you bothe for my sake and for youre owne: who also broughte vnto me youre louyng charitie, wherwith you are wonte to releue me at my nedes. He was a good while a goe muche desyrous to come see you, and was wonderfully afrayed, lest it greued you to sore, to heare tell that he was so perylously sycke. It was true that you hearde saye, for he was so sore sycke, that he was in ieoperdye of hys lyfe, and nearye lyke to haue dyed. But God restored hym agayne, and had compassyon vpon hys seruaunte, and not vpon him onelye, but also vpon me (that was in ieoperdye, whan he was in ieoperdye) leste vpon the sorowe, that I conceaued by his sickenesse, I should haue had double sorowe, for the death of so faythfull a felowsouldyour. And therfore I was the more diligent to sende hym vnto you, sperpally, that you myghte be glad to see hym well amended agayne, and peraduenture not beleue the tale as it was tolde you: than that all my sorowe maye be wyped cleane oute of my mynde, yf I perceaue you vnfeynedlye ioyous and glad of hys welfare.

Receyue hym therefore with a louynge Christian affection in all ioyfulnes: and haue not hym in price onely, but all them also that are lyke him. For he, whom you sente hym hyther, was not onelye nothyng afrayed of Neroes cruelte, whome he knewe to be muche greued at me, but also for the gholpell of Christe he put him selfe in suche ieoperdye, that he was verye lyke to haue died, preferrynge the doctrine of the gholpell, before his owne healthe, for this consideration, that bycause of his dyyng awaye, he thoughte he dyd not the offices, that were lackyng on youre parte toward me: and that by meanes of him you myghte be in a maner presentlye here with me, in that he broughte youre charitable tokens vnto me, and with hys ministeries serued me in this daunger, that he myghte one alone represente you all vnto me.

The iii. Chapter.

Moreouer

Cmoreouer (brethren) reioyce ye in the Lorde. Je greueth me not to wryte one thing often to you. For to you it is a sure thing. Beware of dogges, beware of euyll worckers. Beware of dissencion. For we are circumcision which serue God in the spirite, and reioyce in Christ Jesu, and haue no confidence in the flesshe: though I might also reioyce in the flesshe. Yf eny other man thincketh that he hath wherof he might trust in the flesshe: I haue more: beyng circumcised the eyght daye, of the kynred of Israell, of the tribe of Beniamin, an Hebrue borne of the Hebrues: as concernyng the lawe, a Pharisaye: as concernyng feruentnes, I persecuted the congregacion, as touchinge the rightwysnes which is in the lawe, I was vnrebukeable. But the thinges that were dauntage vnto me, those I counted losse for Christes sake. Yee I thynke all thinges but losse for the excellencye of the knowledge of Christ Jesu my Lorde. For whome I haue counted all thing losse, and do iudge them but vyle, that I maye wynne Christe, and be founde in him, not hauynge myne owne ryghtewesnes of the lawe: but that which is thorow the faith of Christ: euen that righteweisnes whiche commeth of God thorowe faith, that I maye knowe him and the vertue of his resurrection, and the felowshyppe of his passions, while I am conformable vnto his (death) yf by eny meanes I might attaine vnto the resurrection of ye dead. Not that I haue attained vnto it already, or that I am already perfect: but I folowe, yf that I maye comprehende that, wherin I am comprehended of Christ Jesu. Brethren, I counte not my selfe that I haue gotten it as yet: but this one thing I saye: I forget those thinges whiche are behynde, and endeuoure my selfe vnto those thinges whiche are before, and (accordynge to the marke appointed) I preace to the rewarde of the hye callynge of God thorowe Christ Jesu. Let vs therefore as many as be perfect, be thus wyse mynded: and yf ye be other wyse mynded, God shall open the same also vnto you. Neuertheles, vnto that whiche we haue attayned vnto, let vs proceade by one rule, that we maye be of one accorde. The texte.

Now brethren, this remaynneth moreouer, that whan you knowe what thinges are doen here, and hauing Epaphroditus sent to you againe in health, you maye reioyce: and neglectinge the afflictions, wherwith the world hath turmoiled vs, you may be glad, ye our lord Jesus Christes busynesse goeth alwayes forwarde better and better: On the behalfe wherof I am not so muche afrayed of them that be Ethnikes, whiche impugne the gospell openly, as of these halfe christians, whiche preache Christe after suche wyse, that they mynngle the Jewes maner of doctrine, in withall. Of this matter, I haue with muche carke and care oftentymes warned you, but yet it shall be no payne vnto me, to put the same in wryting, that you maye be more sure. For you can almoost neuer be ware ynoughe of these pestilent wycked, shameles kynde of me, that alwayes lye in wayte in euery place. They haue enuye at your lybertye, they barke against syncere doctrine, they depraue other mennes lyuinges, they labboure in the gospelles busynesse: howbeit to none other ende, but to corrupte it. They bragge of their forefynnes circumcision, whan their inwarde mynde is all together vncircumcised. Beware brethren, that they begyle you not, take hede of such dogges, take hede of naughtye workers, beware of the vncircumcysed circumcision, yea rather concision. They haue no cause to bragge of themselues, though they beare about the fylthy marke of their highe bragge, whereas their conscience is vncleane and wicked. If circumcision be worthye ye boasting, we are circumcised in dede, we are very Jewes in dede, we are the ryghte children of Abraham, that worshyp God, not with beastes bloude, but in spirite (for so he woulde be worshypped:) we boaste not in the lytell skynne cut from a parte of the bodye, nor yet in Moses, but in Christ Jesus, who, by his spirite, hath cut awaye all our synnes from our soules, and hathe prynted in our hartes a very excellente goodlye marke, wherby it maye manifestlye appeare that we are the sonnes of God. This nowe is a glorious and a true circumcision.

God from henceforthe esteemeth not man after the state of his bodye. But these men neglecting the care of ꝑ soule, repose al their whole trust in the flesshe, wherin yf any man maye boaste, I for my parte wyll geue place in this behalfe to none of them all: so as they can not haue, to quarell, that I set naught by circumcisiō, because I haue it not. If any man stande in his owne cōceite because of his circumcision, I maye bragge of my selfe a greate deale more, for I was lawfully circumcised the eyght daye accordynge to the commaundement of the lawe. I am an Israelite, not by engraffynge, but by kyndred: not a straunge foundlyng, but a Jewe, beynge borne of the Jewes: and not of an vncertayne kyndred, but of a special chiefe kyndred, that is, of Beniamin, whiche hath ben alwayes ioyned to ꝑ tribe of Juda, wherof kynges and Leuites and priestes also are ordayned: wher as many suppose them selues Israelites, bycause they descende of the kyndred of the concubines of Israel. I am an Hebrewe of the Hebrewes, after my birthe, and after the sectes of the law, a Pharisee, whose ordre hathe had alwayes the highest dygnitie. And yf they wyll esteme any man after the studye and obseruacion of the lawe: they haue not also in any of these, wherin to preferre themselues before me. For I regarded the dyligent studye of the lawe of my fathers so earnestlye muche, that for the defence of it, I persecuted the congregacion of Christ by all possyble meanes I coulde: and I so entierlye obserued those thinges, that the lawe commaundeth, that there was nothinge, wherin I coulde be iustlye founde withall, as a transgressour. And yf any of this geare deserued any prerogatyue, I might with iuster cause boast, than these men, that woulde seme to be halfe goddes, because they be circumcised. At that time in dede, for almuch as I was not yet taught Christ, I thought my selfe a iolye fortunate man, aswell for the nobylitie of my kyndred, and dignitie of my secte, as also for my straycte obseruyng of ꝑ law. But as sone as I learned by the gospel of Christ, in what thinges true righteousnesse cōsisteth: and that matters of farre greater excellēcie wer signified by these figures and shadowes of Moses lawe: by and by I cast awaye and renounced the thinges, that I haunted before as matters of wonderous holynesse, and thought it damage vnto me, what soeuer it were, that hindred me neuer so litell from the doctrine of Christ: not that I condemne the lawe, yf a man vse it as it ought to be, but that I attribute so muche vnto the gospell of Christe my lorde, that I doe not onely set lesse by the carnall lawe of Moses, wherin these men boast, thā the excellent knowledge of Christ, but also I thinke it losse, what soeuer this world hathe, of how excellent or of howe glittering a shewe soeuer it be. This knowledge therefore as sone as I begonne any whitte to taste, there is no aduauntage of any thing, how goodly so euer it be, but I esteme it as losse, yea I regarde it no more than the rubbyshe of a rotten wall, or yf any thinge be more vyle than it: so that with the losse of it I maye wynne Christe the fountayne of all good thinges, that are truely good. I take myne owne ryghteousnesse to be nothing worthe (where in obseruyng of Moses lawe, my ryghteousnesse was thought among men to haue ben muche auayleable) so that I maye atteyne vnto true righteousnes: which I may not call myne, for almuch as it is not gotten by our owne merites, but freely geuen to them, ꝑ dystrust them selues, & put their whole cōfydence symplye in Christ. Neuertheles there springeth a certaine ryghteousnes also of the lawe, howbeit it is not auayable to geue saluacion.

But

But that righteousnes, whiche is geuen of god, is so not ours, that notwithstandynge it geueth vs true perfite saluacion, in case we beleue the gospel, and through faith come to the knowledge of Iesus Christ, whose natiuitie is more wonderful, than can be vnderstanden by any mortall mannes wysedom: whose resurrection is of more power, than can be perswaded by any argumentes of man. Only faith is hable to perswade these vnto vs, and hathe so perswaded in dede, that beyng established in the hope of the promysses, I am gladly content to come vnto the felowshyp of his afflictions, to be bounden and to dye for his gospelles sake, lyke as he was beaten and crucified for vs: that it maye by some meanes chaunce vnto me, that lyke as I folowe the example of hys death, so I maye come to the glory of his resurrection, beyng rapted vp by him. This moost certaine constaunt hope doeth so comforte me in these afflictions, because I assuredly trust in the promysses of Christe, who hath promysed the felowshyp of his kyndome to them, that wyll not shrynke from the felowshyp of his crosse. Notwithstandyng I ment not to speake thus, as though it were in me, to attayne so hyghe a worthynesse. For I am not come as yet to the ende of my race, I haue not yet wonne the game, the matche is not yet all together at an ende, howbeit I preace vnto it to the vttermoste of my power, that I maye attayne the thyng that I pursue after. For euery bodye wynneth not the game, how so euer he runneth, but he that preaceth lustily, and he that laboureth constauntlye. I am in good hope, that I shall catche it, in asmuche as Christ hath catched me to this same ende, that beyng pulled backe in the myddle of my race (which in times past I purposed wickedly against his congregacion) I might runne well in the race of the gospell, and wynne the game of immortalitie, lest you should fall into slouthe and naughty securitie, in trustyng to the promised game. Brethren, I doo not thinke, that I haue yet attayned the thinge that I goe about, and hope to attayne. It is a very weightye matter of importaunce, that I folowe, and is not lyghtlye attayned by any man. I knowe that Christ is true, but the nature of man is so fraile and so mutable, that it wyll not suffre me as yet to be careles. Wherefore by the meanes of this excellente greate hope, I set all thinges a syde, and goe about this one thing onely, that in the race of the gospel, I maye forget, as it were, the thinges that are behynde me, and preace with all my possible endeuour to those thinges, that are afore me: howbeit I rushe not here awaye and there awaye rashely I care not whither, for he loseth his game, that runneth naught. But I bende my selfe streyghte towardes the pricke of the gospel, that is set before our etes, and to the rewarde of immortalitie, wherunto God the maister of our game lokyng out of heauen vpon our endeuour, calleth vs, by the helpe of Christ Iesus. Therfore, what other thing goe those men about, that myngle the lawe with the gospel, than to hynder vs in our race. And for that cause, as many of vs as be perfite, let vs be of this affected mynde, that wee set nothinge before vs to runne at, but the very marke of the gospel. And yf there be any amonge you that be somwhat weaker, than can vtterly contemne the law of their fathers, wherin they haue ben nousled, let them be borne withall, vntyll they ware perfite also. God hathe shewed vnto you, that the ayde of the lawe is nothing necessarie: and so peraduenture it shall come to passe, that he wyll reuele the same also vnto them.

The texte.

Brethren, be followers together of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and now tell you weppynge) that they are the enemyes of the crosse of Christe, whose ende is damnation, whose belye is their God and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we loke for the sauiour, euen the Lorde Jesus Christ, whiche shall chaunge our vyle body, þ he maye make it lyke vnto his glorious body: according to the workyng, whereby he is able also to subdue all thinges vnto him selfe.

Now whyle we are in this worlde, let vs goo on styll in the race, that we haue taken in hande, according vnto the rule prescribed vnto vs: and let vs truely agree in it, that we suffre not oure selues, to be drawne backe from that purpose: but let vs make spedye haste, euery man to his power, to attayne the game of immortalitie. Yf be some, þ kepe not the race a right, them it is not good to folowe. But rather folowe me: for I runne streyght to the goalpelles game. And marke them, that you see trende forwarde after the example of vs. Christ hath set vs the best facion of example, after the whiche you see me preace to the same place, that he went vnto. All they that runne in this race, wynne not the game: and therfore it is not good folowing of euery one, that runneth before. For there be very many, whome I haue oftentymes tolde you of before, and now I tell you againe with weppyng teares, that preache Christ after such sorte, that they are the enemyes of Christes crosse for all that. For they will in no wyse folowe the example of his lyfe and deathe, to the intent they may euerlastinglye lyue with him: but for their owne lucre and vayneglorpes sake, in stede of true godlynesse they teache Jewyshe obseruations, circumcision of the foreskynne, choyse of meates, differences of dayes, to the intent, that other men beyng burthened with these wares, they them selues maye reigne and lyue at ease for all that, as though after this lyfe they loked after none other. But let the ende of them fraye vs awaye from their conditions. For lyke as through slaunderous reproche of man, we drawe to eternall glorye, and by afflictions of this worlde, preace vnto immortall felicitie: euen so they by transitorye pleasures of the worlde, procure to them selues euerlastyng destruction, bycause in stede of God they honour their helpe that can not helpe them: and by counterfaicte vayne glorye among men, whiche they repose not in Christe, but in thinges that they ought to be ashamed of, they make spede to euerlastynge shame. For what soeuer is earthly, is but temporall and counterfayte: and what soeuer is heauenly, is true and euerlastynge. But they studye for nothynge elles but those thinges that are of the earthe. In them they repose their glorye, in them they set their pleasure, in them they put their hope of helpe, and so runne astraye ferre from the marke of the gospell. But we, that folowe Christ aright, though our bodyes be detayned vpon earthe, yet in soule our conuersation is in heauē, lyghting continuallye thither, as our head is gonne aforе, from whence also through faythe we loke for our lorde Jesus Christ, whiche shall rayse vs from death, and delyuer vs possession of those thinges, that he promyseth vs: and shall transforme this vyle naughtye bodye of ours, and make it lyke vnto his owne glorious bodye, for this consyderation, that the membres, which were felowes of his afflictions in this worlde, shoulde be called thereinto the felowshyp of hys felicitye. This matter shall not seme incredible to any man, that will diligentlye ponder the great power of him, that shall doo this dede. For there is nothinge, but he can bringe it to passe, in whose hande it is also, to subdue

due all thinges to himselfe at his owne pleasure. This power he shall openlye shewe than vnto al men, although in the meane season he doo many times kepe it close.

The. iiii. Chapter.

Therefore my brethren (dearly beloued and longed for) my ioye and crowne, so continue in the Lorde ye beloued. I praye Euodias, and beseche Syntiches, that they be of one accorde in the Lorde. Yee and I beseche the faythfull yockefelowe, helpe the wemen whiche laboured with me in the ghospell, and with Clement also, and with other my labourfelowes, whose names are in the boke of lyfe. The texte.

Nalmuche therfore as you are established with the hope of such great hyghe matters, my dearly beloued brethren and longed for, whose good successe I repute to be myne owne ioye, whose victorye I take to be my crowne: lyke as you haue begonne, see ye you so continue, & suffre not your selues to be drawe away fro Iesus Christ. Moreouer, my welbeloued brethren, I ekefelowes beseche Euodias, and I desire Syntiches and eyther of them by them selues, that they agree in one true concorde of myndes in promotynge the gospell of Christe. And I also require the, myne owne true naturall wyfe, whiche agreest with me in the trauayle of the gospel, helpe these women that were partetakers of my labours and daungers in the gospel, and Clement also, with the rest, that wer my labourfelowes in ỹ gospell, whose names, what nedeth me to rehearse, inasmuche as they are wrytten in the boke of lyfe and shall neuer be scraped out. In that boke are the names of all them wrytten, that with their diligences helpe forewarde the businesse of the gospell, of whose nombre you are also.

Reioyce in the Lorde always, and againe I saye: reioyce. Let youre softenesse be knowen vnto all men. The Lorde is euen at hande. Be careful for nothynge, but in all prayer and supplycacion let youre petitions be manifest vnto God with geuynge of thankes. And the peace of God (whiche passeth all vnderstandynge) kepe your hertes and myndes thorow Christ Iesu. The texte.

For these causes sakes, reioyce alwayes, euen in the myddes of your afflyctions: Agayne I ekefelowes saye, reioyce and be of good cheare. And how hotely so euer the iniquitie of the wicked rage against you, yet let youre patience and modest softenes be knowen and seen vnto all maner of men, not only vnto the brethren, but to them also that are straungers from Christe, so that they beyng prouoked the rather by your good demenoure, maye be allured vnto the felowshyp of the gospell. For gentilnesse of behauioure wynneth and breaketh the vngodly. Couet not in any wise to reuenge you of the nor yet enuy not them their pleasaunt delytes. For the commyng of Christ is at hande, whiche shall render vnto you the ioyes of immortalitie, for contemnyng the commodities of this worlde. And as for them, they shall suffre the peynes of their owne fonde folyshenes. Lyue you for your parte without care for any thinge. But care for this onely, that whan Christe shall come, he maye fynde you readyly prepared: of him depende you entierlye with all youre hartes. If you haue nede of any thinge, truste not to the helpe of the worlde, but call vpon god with continuall supplicacions, and make your moane to him with feruent desires, whan you require any thing. And geue him thankes, what so euer chaunceth to you, prosperitie or aduersitie, beynge certainlye assured, that he wyll also turne your aduersitie into prosperitie. For he knoweth well ynoughe, what is profytable for

you, although you aske nothynge: But yet he louyth to be called vpon with such maner of intercessions, he louyth to be entreated, and (as it were) enforced with godly besechynges. And so the peace, wherby you are reconsyled vnto god, (beyng a thing of more gracious efficacie than mannes reason is able to perceaue) shall strengthen your hartes and your consciences, against all terrours that can possibly happen in this worlde. For what should that man be afrayed of, whiche knoweth that God louyth him deatly through Jesus Christ? Therfore lyke as I would haue you without care of those thinges, wherwith this worlde either flattereth or maketh afrayed: euen so you must applye your selues with all your diligent endeuours, to ware riche in vertues, whiche maye make you acceptable to God.

The texte. ¶ Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honeste, whatsoeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges are louesome, what soeuer thinges are of honeste reporte: yf there be any vertue, yf there be any prayse of learnynge those same haue ye in youre mynde, whiche ye haue both learned and receaued, hearde also and sene in me: those thinges do, and the God of peace shalbe with you. I reioyce in the Lorde greatly, that nowe at the last youre care is reuyued againe for me, in that wherin ye were also carefull: but ye lacked opportunitie. I speake not because of necessyte. For I haue learned in whatsoeuer estate I am, therwith to be content. I can both be lowe, and I can be hye. Euery where and in all thinges I am instructed, both to be full and to be hongrye, both to haue plentye and to suffre neade. I can do all thinges thorowe Christ whiche strengtheneth me. Notwithstandinge ye haue well done, that ye bare parte with me in my tribulacion.

In consideracion wherof, what soeuer thinges are true, and without counterfaitte: what soeuer are honest and comelye, and worthye of them that detest folyshe vyle trifles: what soeuer are iuste, what soeuer are pure and holye, what soeuer are cõmodious to the nourysshement of concorde, what soeuer be of good reporte: yf there be any vertue, yf there be any prayse, that beareth vertue companye, let these thinges delite you to studye and care for, let these thinges be alwayes in your myndes: these, I saye, and suche lyke, whiche you lately learned and receaued of vs: and not hearde of me onely but also seen in me. For I haue not taught you, but as I haue done my selfe in dede. Loke therefore, that you haue not onely these thinges in your remembraunce, but doo them also in dede, accordinge as you see example in vs. And to suche as doo thus, God that is the authour of peace, will be ready with his present helpe, where as he is at concorde with none, but those that are folowers of vertues. To be briefe, it pleased my mynde exceedynglye, that your accustummed louyng charitablenesse towardes me, (whiche was entermitted for a small space,) encreased againe, & was as freshe as euer it was towardes me. Howbeit your good wil was not slaked, but though it were as louynge as euer it was, yet you wanted opportunitie to sende the thinges that you woulde haue done. Wherefore I am glade, not so muche for myne owne commoditie, as for your louinge kyndenesse, wherby I reioyce, that you are made worthilye acceptable to God. For it moueth me not muche, that my poore penurie is relieued by your good liberalitie. For I am not vnacquainted nor vnskylled in those matters: bycause I haue ben a greate deale practised in learnyng to suffre these incommodities patientlye. I haue learned to be content with my present fortune whatsoeuer it be. I can be poore and basse amonge the poore, and I haue learned to excede amonge the riche. Yf I want, I am more sparing: and yf I haue plentye, I bestowe it to the vse of o-

thers,

thers, and playe the lyberall geuer. Lacke is the surer, and wealth the better felowe. As for me, I haue learned to conforme my selfe to all places, to all tymes, and to all occasions. I am so framed and taught to abyde fortune, whether waye soeuer it be. Nether plentye corrupteth me, thoughe I haue aboundaunce of thinges: nor honger throweth me downe, thoughe I haue nothinge to put in my belye. Nether wealth maketh me highe, whan I haue more than I nede: nor want discourageth me, thoughe I haue lesse than is necessarye for me to lyue withal. For why should these thinges greue my stomake, seyng that I passe not vpon fetters and whyppes for the gospelles sake? There is neuer a one of these, but I can suffre them patientlye ynoughe without greke of stomacke, beyng confirmed and strengthened by Iesus Christe, throughe whose ayde I am stronge, wheras of my selfe I am nothing. Neuertheless I meane not by these wordes, as thoughe I set no store by your kynde lyberalitie, but I exceedyngly commende your godlynesse, in that you haue planted your selues in to the felowshyp of myne afflictions: for the whiche, God shal also make you partakers of my rewardes. Certes I take the vndesyred readynesse of your good wyll, in very thankefull parte. For I am not vsed to demaunde any such dueties at any mannes hande.

YE of Philippos knowe also that in the begynnynge of the gospel, when I departed from Macedonia, no congregatiõ bare parte with me, as concernynge geuynge and receauynge, but ye onely. For when I was in Thessalonica, ye sent once and afterwarde again vnto my necessitie: not that I desire gyftes: but I desyre aboundaunt frute on your parte. Neuertheles, I receaued all, and haue plenty: I was euen fylled after that I receaued of Epaphroditus the thinges whiche were sente from you, an odoure of a swete smell, a sacrifice accepted and pleasaunt to god. My God shall supplye all your neade throwe hys glorious ryches by Iesu Christ. Vnto God and our father be prayse for euermore: Amen. Salute all the sainctes in Christ Iesu. The brethren whiche are with me, greete you. All the sainctes salute you moost of all they whiche are of the Emperours housholde. The grace of our Lorde Iesu Christ be with you all: Amen. The texte.

YOu of Philippos are witnesses your selues, that, whan I fyrst preached the gospel of Christ in the countreis there about you, and departed from Macedonia, no congregacion, did communicate vnto me, I meane, as concernyng the matter of geuyng and receauyng. For they neyther gaue me any thing, nor I loked to receaue any thing of them. But you onely gaue me, of your owne free motions, aswell whan I was there with you, as also whan I was at Thessalonica, you sent to me in myne absence once and afterwarde againe, such thinges as you thought necessarye for me. The Thessalonians were welthyer thã you, but you were a great deale kinder harted than they. I fynde no faulte at them, but I reioyce at your good forewardenes: and am glad rather for your auauntage than for myne. For verely he wynneth a great gayne, that for Christes gospelles sake diminysheth his stocke of worldely substaunce, and exchaungeth translitorie riches for true riches that neuer shall decaye. I doe not require gyftes, but I requyre the frupte, that apperteigneth vnto you, throughe your prompte and vndesired lyberal geuyng. Somwhat is decreased in your money reckenynges, & somwhat is abated in the stocke of your householdes: But it is a great encreace of heauenly rewardes, that you maye surely reckon vpon. And as touchinge my parte, you nede not to be sorye, as thoughe your frendely liberalitie had not be very acceptable vnto me. I haue receaued euery thing, and now I am afloate, by your lyberall sendyng. And I am fullye refreshed

freshed by the thinges, that Epaphroditus brought me from you, you sente me so muche. Howbeit I receaued it not as a gyft sent from men to a man, but as a moiste thankeful oblacion to God: vnto whome no smell of sacrifice is more acceptable, than the wyllynge ministracion of a goispellyke charitie done vndesired. Fynallye, lyke as you passe not for your owne habilitie, so that I wante nothing: euen so on the other parte, I beseche my God, fulfyll vnto you, what so euer you wante in this lyfe. For in almuche he is aboundauntlye ryche, he wyll not suffre, that any thinge shall wante vnto the necessarye vses of you, whiche waxe poore for his goispelles sake. For that perteyneth to the glorye of him and of Christe. Now therfore, all glorye be to god our father euerlastynglye worlde without ende. Amen.

Salute all them, that accordyng to the doctrine of Jesus Christe, leade a godly and an vpright cleane lyfe. The christian brethren that are with me here at Rome commende them hartelye vnto you: And not these onely, that are familiarly conuersaunt with me, but all the rest also, especially those of the Emperours houshold, ỹ haue embraced ỹ doctrine of Christe, and are not afraied to profesſe Christe, for all their raging lorde and maister as cruell as he is. The gracious fauour and goodnesse of our lorde Jesus Christ be alwayes with your spirite. Amen.

The ende of the Paraphrase vpon the Epistle of Paule to the Philippians.

The argument of the Epistle of Saint Paule to the Colossians by Des. Eraſmus of Roterodame.



The Coloſſians are a people of Aſia the leſſe, dwellyng nigh vnto the Laodicians. Them had not the apoſtle Paul himſelfe ſeen as whiche were inſtructed in the fayth of Chriſt, either by the preachyng of Archippus, (as Anthoſe ſayth) of Epaphras, who wet with his maiſter put in trauel. In greate iempardy were theſe people by reaſon of falſe Apoſtles, which labored to bryng them into a pery peſtilent opinion, [illegible] that the ſame was not the meane and author of [illegible] mented all the reſte and entre into the father, by the [illegible] These men ſayd further, that foraſmuch as in the [illegible] went all thynges were done by the miniſtery and ſeruice of Angels: that Chriſt the ſeruice of God was neither comen [illegible] would come. Beſide this the ſame teachers with [illegible] gled Jewiſhnes and ſuperſticious obſeruyng of [illegible] certain poyntes of the lawe, ſuperſticiouſly alſo [illegible] the Moone, and ſtarres, with ſuch other ſmall trifles of this worlde, hearyng the Coloſſians in hand that they were alſo bounde to do the ſame. Them byndeth Paule to remember that profeſſion, eſtemely declaryng, that whatſoeuer they had vntil that tyme obſerued, was geuen them vnder by none Angel, but by Chriſte the creator of Angels: that bronely ſhould head of the church, and that ſaluacion ſhould [illegible] for, but at his: in which treatiſe he alſo defendeth his owne authoritie, a gainſt ſuch as laboured to empayre it. After whiche he geueth them di ligent warnyng to take hede, leſt they be deceiued with the bright wordes of falſe Apoſtles, or forged viſions of Angels, and ſo be caſt backe either to Jewiſhnes, or els into the ſuperſtition of Philoſophy. In which poyntes Paule in the two laſt chapiters entreateth of. In the other two he exhorteth them to vertuous and godly liuyng, namely geuyng rules how the wife ſhould vſe her ſelf towarde her husband, how the husband againe ſhould vſe his wife, after what ſorte the father ſhould be toward his children, and the children like wiſe, towarde their fathers, the ſeruauntes to their maiſters, and the maiſters to their ſeruauntes. Finally in parte, ſatyng that he wanneth Archippus of his office, as an vnprofitable commendacions. This Epiſtle was written out of priſon in Rome, and ſent by Tychicus, as Paule him ſelfe in this preſente epiſtle ſaieth. The latter argumentes ſhewe, that it was alſo ſent further by Oneſimus, for he him ſelfe writeth alſo in the laſt chapiter. The Greke titles recorde, that it was ſent from the Epiſtle of Rome, and in deede thence ſent by Onesimus, whome Paule hadde nowe made a chriſtian man.

The paraphrase of Erasmus vpon the Epistle of the Apostle sainct Paule to the Colossians.

The first Chapter.



The texte. Paule an Apostle of Jesus Christ, by the will of God, and brother Timotheus. To all saintes, whiche are at Colosse and brethren that beleue in Christ.

Paule an Ambassadour of Jesus Christ, and that not by any mans procuremente, but by the will of God the father, and Timothie whom for his perfite constant in preachyng the gospel I coumpte as my brother: to the dwellers at Colosse, whiche haue bothe a confidence in Jesus Christe and also accordyng to hys doctrine liue a godly life, howe moueth me this kynde of profession becomyng ours dearely beloued brethren.

The texte. Grace be vnto you and peace from god our father, and the lorde Jesu Christ.

Grace and peace be thine among you from God our father, that as ye are freely reconciled vnto him, ye maye likewise euen as brethren that haue one common father, loue together, an other of you, alwaye, whilse ye muste liue in vnitie and concorde.

The texte. We geue thankes to God the father of our lorde Jesus Christe alwayes for you in our prayers. For we haue heard of youre faythe in Christ Jesu, and of the loue which ye beare to all saintes, for the hopes sake which is layde vp in store for you in heauen, of whiche hope ye heard before by the true worde of the gospel, whiche is come vnto you euen as it is extended and groweth, as it is also among you, frō the day in the whiche ye heard of it, & had experience in the grace of God through the truth, as ye learned of Epaphras our deare felowe seruaunt, which is for you a faythfull minister of Christ, whiche also declared vnto vs your loue which ye haue in the spirite.

And albeit it hathe not yet hitherto been my chaunce to see you, yet in my continuall prayers I make to god, and the father of oure Lorde Jesus Christ, both for your sakes I geue him thankes for his benefites bestowed vpon you, and desyre him also dayly to encrease the same his giftes, and also to preserue them, since I by Epaphras haue heard of your faith, whereby my trust is, ye shalbe saued: not by helpe of Angels, but through the free bountefulnes of our Sauiour Jesu Christ, by whom it hath pleased God the father to geue vs all goodnes. For him both he anoynted, would he haue to be called, because of him all shoulde receiue helpe. Sauiour, because no mā shoulde elsewhere looke for saluacion. And by him not only perceiued we, vnderstode your obedience in him, but also your charitie ioyned therwith, which as Christ gaue example, ye beare towarde good people, earnestly mindyng to do for them, not for any hope of auauntage, that ye thinke to receiue therby, but in hope of the euerlasting life, whiche ye wel knowe

knowed, as layde vp in heuen, for your godines. And surely into this truth ye herde ye ought to haue growen by the preachyng of Christes gospell, which ye perswade your selues to be a doctrine of suche trueth, that albeit it make greate promises, & suche as neuer were herde of before this time, yet forasmuch as God is the author of them, yet vnbeliefe can not be withstande. And as the same gospell throughout all the worlde hath bene daylye more and more enlarged vnto the knowledge of men, euery day growyng and increasyng, more and more plentifully spreadyng it self abrode, bryngyng forth the fruites of good workes, where vnto growe out of christian charitie, as it hath done in you, ye haue not ceased, euer since that ye were wherin ye stande, but haue continued, through the free goodnes of god, in the knowledge of his gospell, whiche ye haue learned of Epaphras our dere and welbeloued felowe in seruice, and messenger of trueth, & gouernour, who also among you sincerely doth myne office, after suche sorte as Iesus Christes behalfe requyreth, that he hath in all poyntes been found without corruption. As therfore by him taught vnto you, so by him again vnderstand I pray you to abide, & not withstanding suche priuate goodwyll, as thou is when men wilbe well to their frendes and acquaintaunce, but a spirituall and heauenly fauor, wherwith we ought to loue all sortes, by whom the glory of the gospell is set forth and aduaunced, though they neuer receaued benefite vpon neuer sawe them:

Of whiche hope ye heard before by the true worde of the gospel.

Which also declared vnto vs your loue which ye haue in the spirite.

The texte.

Ye might be fulfilled with the knowledge.

for to geue onely attendence to the gospel, is but a beginning to saluacion, but the same is with godly and holy maners made perfite and full. For sufficeth it to haue learned through preachyng of the gospell, that God the father by his sonne Iesus Christ is the author and worker of saluacion, vnlesse by the same kno wledge ye go forwarde and dayly encrease in fruites of christian charitie, continually profityng from better to better, so surely, constantly, and manfully standyng in the feith that neither violence nor feare of persecucion, driue you out of the right course for whose perfourmaunce, surely ye neede great assistence and strength. Of strength of oure owne powers we cannot assure our selues. God is to, which we must geue it, to the ende that the whole glory of all suche thynges as are by him valiantly done, may be geuen againe vnto him, whiche of his goodnes enricheth vs with great patience, and long suffryng to endure and abyde for Christes gospelles sake, all suche troubles, as rise in the meane time befal vs. In whiche persecutions suffering, it is not enough for vs to be strong without all feare, but rather beseemeth it vs euen to fully and haue a good courage to vndertake and suffer them, geuyng thankes to god the father who hath vouchesaued to call you to suche honour, that where heretofore ye worshipped deuils & idols, ye are now of his goodnes called vnto the felowship of the Iewes, whiche by reason that they worshipped the true God, were in comparison of you, holy. Which hath also bequeathed vnto you the enheritaunce of life euerlastyng, the hope wherof all thynges, which in this worlde either feare or flatter vs, muste be despised, both for that he hath geuen you, wandryng before in the deepe dongeon of ignorance, the light of the gospell: and for that all ye whiche heretofore were vnder a vile and slauishe bondage, pulled vnto the tyranny of the deuil, prince of darkenes, are deliuered thence and conueyghed into the kyngdome of his moste derely beloued sonne, to whom, that ye hoping shuld into his body, liuyng with him vnder one kyng

another in suche wise as are that of some house, one seruaunt, that of another. God by his sonne made vs free, by whom the flames of our old life are quenched. Who that now his are ye deuoured, by whose benefite ye are restored. Consider how, how great a chaunge ye haue made, by the gladde reconciliacion, ye were membres of the deuil, nowe are ye planted into Christes body, whose dignitie is so great, that he is the image of god the father, which father dwelleth in light, vnto whom no man can come, which is such as can be seen of no man, though after a certaine sort he be through the sonne seen, which to the father is in all poynctes lyke a equal, of no lesse, neither is the sonne lesse wise, nor lesse of power, or of lesse goodnes, then is the father. For of late dayes receiued he such perfections, but euen before any thyng was made, was he the image of his eternall father, not made, but borne of him, by whom all thynges are made, and by him, whiche onely hath no beginnyng.

Strengthed with might all throughe his glorious power. &c.

Which hath made vs mete to be partakers of the inheritaunce of saincte in light.

For by him were all thynges.

He therfore of him selfe begatte his sonne, and by his sonne, and with his sonne made and create all that is either in heauen or in earth, perceiued may be seen and not seen, the diuerse angels, selfe not excepted, nor not the chiefe of them, whether they be maieties, lordshippes, rules or powers.

And

And albeit these ordres and powers farre excede all other creatures, yet are they passing measure vnder him, to whom ye are ioyned: forasmuche as whatsoeuer is made, must to his maker nedes be inferior. Now are all thinges not onely made by Christ, but also by hym gouerned & preserued, in whiche point he is also to his father lyke & equall. Nor was the sonne begotten after other creatures, but was before all other thinges, by who all thinges haue theyr beyng, and should without hym perishe, were they not by hym maintained. Thus see ye the excelencie and preeminence of Christ, whiche thing I tel you of lest any manne of Angels thinke more, than he should.

¶ And he is the head of the body, euen of the congregacion: he is the begynnyng and first begotten of the dead, that in all thinges he might haue the preeminence. The texte.

And lest peraduenture his glorious and excelent maiestie so feare you away from him, that to aspire and come vnto the fauor of God the father ye thinke it necessarie to seeke vpon some other meane, heare againe and learne to knowe, how good he is. Christ is in suche sorte chiefe ruler and Lorde of Angels, as I sayd, that he nethelesse vouchesaueth also to be head of the churche, whom he hath so ioyned vnto him, that it cleaueth and is coupled vnto him, euen as the natural body cleaueth vnto the head. Whatsoeuer therfore is alreadye done in the heade, the same must to vs be commen.

He fyrst of all other rose agayne from death, not to the intent he would be immortall onely himselfe, but to the ende he might enhaunce vs his membres to the felowshyp of his immortall lyfe. Loke what is in the fyrst fruites of grayne offered, the same is generally in the whole heape. He is in dede prince and author of resurrection, and so shall we through hym also ryse againe. And as among thinges create he is chiefe, in suche sorte yet, that himselfe was not create and made: so is he in restorying creatures chiefe, so that as we are for our beyng & byrth bounde vnto his goodnes: so should we for oure second byrthe baptisme to lyue euerlastyngly, be muche more beholdyng vnto hym. He is ꝑ beginning and first begotte of ꝑ dead &c.

¶ For it pleased the father, that in him should all fulnes dwell, and by hym to reconcile al thinges vnto himself, and to set at peace by him, through the bloud of his crosse, both thinges in heauen and thinges in yearth. The texte.

For so hath it pleased the father, that the sonne shoulde with all fulnes of godly power and goodnes be replenished, whiche should in him so abide and dwel, that we should nede no where to borow any thyng, synce the father neyther wyll nor can do any thyng, but that the sonne can do and wyll. And syth the fathers pleasure was, that so it should be, it becometh not vs curiously to demaunde and serche why, synce it can not be but best, whatsoeuer his wysedome hath once decreed. That in him should all fulnes dwell. &c.

This wyse to do (I say) God the father thought beste, both for oure weale and saluacion, and most for his owne glory, to reconcile all thinges vnto him, not by the ministerie of Angels, but by his owne sonne, whiche with his bloud sheddyng, and tourmentyng vpon the crosse, should abo-

ſithe ſynne, whiche broke the peace and concorde betwixte heauenly and yearthly creatures, and ſet all thinges at peace: bothe heauenly and yerthly, makynge them in Chriſt to agre together, and to bee at an vnitie one wyth an other.

The texte. And you whiche were sometyme farre of and enemies, because your myndes were set in euill workes, hath he now yet reconciled in the body of his fleshe, through death to make you holy & vnblameable, & without faulte in his owne sight, if ye continue grounded and stablished in the fayth, and be not moued awaye from the hope of the gospell, whereof ye haue heard, howe that it is preached among all creatures whiche are vnder heauen, whereof I Paule am made a minister.

Of this numbre so reconciled are ye nowe become, ye (I saye) whyche in yeres paste were in suche sorte straungers to God, that in steede of hym ye worshipped images of deuils, not only wilfully dissentyng from hym, but also vsing your selues as his cruell aduersaries, whome he hath yet to him selfe reconciled, beyng suche as neither loked for so muche at his hande, and muche lesse deserued it, and made of you his enemies, his frendes and sonnes, not by the ministery of Aungels, but by the bodily death of his onely begotten sonne, whome for that purpose his pleasure was, that he should take our mortall flesh vpon him.

And because there can be betwixte God and synners no peace it hath pleased him frely to forgeue al the offences of your former life, to thentent he woulde in his sight make you holy, vnblameable, and faultles. Who, I pray you, can laye your olde debtes to your charge, if he be once contented. And surely contented wyll he bee, if once vpon his free receiuyng of you vnto the fayth of the gospel, ye continually abide in your profession, and leanyng vpon this sure and sounde foundacion shewe your selfes so stedfaste and stable, that neither man nor angel beable to moue you from Chriſt, of who ye must hope to receiue all suche giftes as the gospel promiseth, wherunto ye gaue credence, which hath not onely been preached vnto you, but also to all nacions contained vnder heauen.

Vnstedfastnes it is to fall away from that, whiche ye haue once allowed, an impudente and a shameles pointe to reken and coumpte that thinge for vaine, in beliefe whereof al the worlde agreeth, and finally to flit from that whose preacher and minister I Paule am, whiche woulde not leaue and forgoe mine owne countreys lawe, & chaunge it with the gospel of Christe, were I not fully persuaded, that this geare is heauenly and commeth frō God.

The texte. Now ioy I in my sufferynges for you, & fulfil that whiche is behynde of the passions of Christ in my flesche, for his bodies sake, which is the cōgregacion: whereof I am made a myniſter, accordyng to the ordinaunce of God, whiche ordinaunce was geuen me vnto you warde to fulfil the worde of God, the misterie whiche hath been hid synce the worlde begane, and synce the beginnynge of generacions, but now is opened to his saintes, to who God would make knowen, what the glorious riches of this misterie is among the gentiles, which riches is Christ in you, the hope of glory, whom we preache, warnynge all men, and teachyng all men in al wysedome, to make all men perfite in Christe Iesu, Wherin I also labor & strine, eue as farforth as his strength worketh in me mightely.

Now am I so throughly persuaded, þ the gospel is a thyng of trueth, that I not onely am so farre from beyng ashamed or repentyng my selfe thereof, that I wyll also ioyfully suffre, & coumpte stripes, emprisonment,

and

and chaynes, euen matter to reioyce and glorie of, whiche tormentynges I endure not for any offence of myne, but suffer them for your weale, whom I saye, though the Iewes neuer so muche saye naye, haue no lesse right to the benefite of the gospell, than haue the Iewes themselues. And why should I not saye, that I for your weale suffer, for whom Christ suffered: &c. by should the Apostle be lothe to do that, whiche Christ our prince and maister disdained not to do. Christ suffered for vs not onelye in his owne body, but also in maner suffereth in ours, euen as one supplying and fulfilling by his ministers, suche thinges as mighte in his afflictions seeme imperfecte, not that his death of it selfe is insufficient, but because the afflictions and punishmentes of the head and members, of the prince and ministers, are in maner one. These punishmentes the greater and more vehemente they be, the more redounde and make they to the fulnes and perfection of your saluacion. And not for your saluacion onely, but for ỹ weale also of Christes whole body, whiche is the churche, do I the office committed vnto me: for to me is committed the cure and ouersyght of the congregacion. For Christe hath set and placed me in his stede, and hath deliuered vnto me the custody of his owne bodye, specially for that portion, whiche is of the Gentiles to be receyued to the gospell: to the intente I should with my labour supply that, whiche he semed to lacke, and to publyshe ỹ, which was so many hundred yeares before this tyme hidden from the Gentiles, and to teache, that not only the Iewes, but the gentiles also, haue through fayth an entry into this welthy state of the gospell. This to do was by god long since purposed, but yet was this his purpose hidden vntill this tyme from the worlde, and is nowe through my preachyng opened to all suche, as forsakyng theyr former vngratiouse lyfe embrace ỹ doctrine of Christ, to whome it hath pleased god to declare, howe glorious his eyches is towarde vs, when by publyshing this his so long hidden misterie the whole worlde perceyueth, howe that free saluacion, whiche men fierie thoughte was offered onely to the Iewes, is nowe commen vnto all nacions, & that the kepyng of Moses lawe is not required, but fayth onelye, so that men doubte not of the promises made in the gospell. In stede of all suche thynges, wherin the Iewes haue had a foolysche confidence, Christ onely is for you sufficient. If he be in you, ye haue no cause to be sorye of the hope ye stande in, beyng both sure ynough, and also through hym glorious, who of hymselfe wyll vndoubtedly performe, as muche as he hath promysed. Hym preache we of, and not Moses nor aungels, aduertisyng & teachyng not onely the Iewes, but also all people of the world, and in so doyng leauyng nothing vntouched, which appertayneth to the wisdom of the gospell. And this do we to the intent all men should vnderstand, that whether they be circumcised or not circumcised, theyr weale is in nothyng els to be set, but in Christ Iesus. To bring whiche fayth into mennes myndes, I in suche sore labour, that for auaunceyng therof I thynke it not painfull to put my selfe in so many iopardies and perilles, which are in dede more weightie, than our weakenes is able to abyde & suffer. But strong & mightie is he, by whose ayde and maintenaunce I do these actes, who also when nede requireth, with worckyng of miracles by vs, bryngeth my preaching in credence.

Now ioye I in my sufferynges for you. &c,

For his bodies sake which is the congregacion.

Whom wee preache, warnyng al men and teaching. &c.

The

The.ii. Chapiter.

The texte. ¶ For I wolde that ye knewe, howe great care that I haue for you, and for them that are at Laodicia, and for as many as haue not seue my person in the fleshe, that their hertes myght be comforted when they are knyt together in loue, and in all riches of full vnderstanding, for to knowe the mistorie of God the father, and of Christe, in whome are hydde all the treasures of wysedome and knowledge.



And this muche haue I sayde, (ye Colossians) not to boste my selfe vnto you, but because I couete, ye should knowe, howe carefull I am, and what ieopardies I put my selfe in, not only for suche as I haue presently taught the gospell vnto, but for them also, whiche by syghte knowe me not, especially for you and the Laodicians, whom thoughe I neuer sawe with my bodely yen, yet see I them cōtinually with the yen of my hearte: glad of your encrease & furtheraunce, fearfull if I espye your entiernes and godly condicions either to be in ieoperdie or to be inconstant & wauer. Nor is it for my selfe so greatly auaylable, that suche as neuer sawe me, knowe what labours & paynes I take for them, as it dothe auauntage them. For by my penysykenes, by my ieopardies, and afflictions are they more pricked furth and enforced to consent and cleaue more together in godly charitie, lyke the members of one body knyt and surely mortised, wherby also menne more clearely perceyue and more certainely beleue the bountifull goodnes of god the father toward all mankynde, yea toward all creatures, aboundātly flowyng abrode, by openyng now throughe Iesus Christe, the secrete misterie, whiche hath hitherto bene hidden, whiche is, that besyde hym onely we should desyre no worldly wysdom, be that neuer so great, whiche the wyse & philosophers promisen, or teachers of Moses lawe, or anye suche as boste that they by speakyng with aungels are taughte: forasmuche as in hym alone are contained and hydden all the treasures of wysedome and fruytfull knowledge. Of this fountayne maye we easly drawe, asmuche as is to perfite saluacion requyred.

That their hertes might be cōforted, &c.

This I saye lest any man should beguyle you with entisyng wordes. For thoughe I be absent in the fleshe, yet am I with you in the spirite, ioyng and beholding youre order, and your stedfast fayth in Christe.

The texte.

These pointes for this ende thought I it good to warne you of, because ye should with all diligence take hede, lest any, beyng instruct with worldly wysdome against the plaines of Christes gospell, blynde and deceyue you with false tales, being yet suche tales, as haue a coulourable apparence of trouth and lykelynes. For so are the wyse men of this worlde with captious and subtile reasons of their inuencion wont to entangle simple people, of whiche sorte I know that some there are among you, watchyng how they maye corrupte your fayth.

For

For albeit I bee absent from you, and see not presently what is done there, yet am I in mynde among you present, with all my harte reioyting to see the good ordre and condicion of your life, and ther with the soundnesse and strength of the sure confidence, whiche ye haue in Iesus Christ, to whome ye haue once wholy committed your selues. Though I be absent in the flesh. &c

As ye haue therfore receyued Christ Iesu the Lord, euen so walke ye in hym, so that ye be rooted and buylte in hym, and stablished in the fayth, as ye haue learned, and therin be plenteous with geuing thankes. The texte.

Moreouer remaineth this, that ye vpon this good beginnyng, continue and profite more and more, and as ye haue once receiued & beleeued, that Iesus Christe our lord is al goodnes, the head and welspryng of our felicitie, so let al your life agree and content with your faith and profession, prouiding alwayes that as ye are through baptisme graffed into hym: that ye like wise abide in hym and gather strength. And as the sure and strong foundacion of the doctrine of Christes gospel is once already laied in you, so labour ye to builde by therupon such a worke, as is for such a foundacion meete and conuenient. And take hede, that ye wauer not this way ne ther way, as euery blast of new doctrine moueth you, but stande stedfast and stable in that ye haue once learned, and indeuoure not only to stande stedfastly, but also to encrease euery day from better to better, that your faith and fruites of godly life being daily more and more augmented, ye may alwayes haue some newe thing to geue God thankes for, whom ye muste in dede thanke for all that is by you well done.

Beware, lest any man spoyle you through philosophy and disceatfull vanitye, after the tradicion of men, and after the ordinaunces of the world, and not after Christ. The texte.

Such as would bring you from your simplicitie, watche busely: watch muche ye on the other syde lykewyse, lest ye yng as it were enchaunted with the royall and glitterynge apparences of their philosophye, ye bee from your sounde faith alured, and brought to the vaine deuises of men, and to become as it were a praye for your aduersaries, as ye shall vndoubtedly bee, yf ye turne from the trueth of the gospel, and be led with fruites of mennes onely makyng, whiche stande in suche thynges, as maie with our carnal eyes be seene, in the grosse pointes of this worlde, where as Christes doctryne is spirituall, and teacheth the ryght and true religion, whiche standeth in mynde: and not in meates and drinkes, nor in bodily apparel, no nor in kepyng of dayes, nor yet in washyng of handes, whiche thynges to true religion make nothing. Such poynctes therefore as vs rather from Christ, and deuide vs from the welspryng, from whence it were mete we sought for al grace and goodnes. And disceatfull vanitie after the tradicion of man. &c.

For in hym dwelleth all the fulnes of the Godhed bodely, and ye are complete in hym, whiche is the head of all rule and power, by whome also ye are circumcised with circumcision, which is done without handes, for all such as we haue put of the synnefull body of the flesshe, through the circumcision that is in Christe, in that ye are buried with hym through baptisme, in whome ye are also risen again through the faythe, that is wrought by the operacion of God which raysed hym from death. The texte.

For into him are not some certayne giftes deriued, as out of the ryuer a litle water runneth into the diche, but in him resteth and dwelleth chyefly ꝑ whole fulnes of ꝑ godhead, so that yf ye haue him, ye nede not to seke elsewher for the shadowes of Moses law, or the subtile conueiaūce of worldly wisdom. The treuth is plainly deliuered vs, as al due ceremonies beare record, no nede haue we to seke for figures of doubtful promises. Syns ye are once grafted in Christe, and framed into one bodye with him, why should you elsewhere loke to haue any thing? For christe lacketh nothing, & would haue all his treasure cōmen to al men, through him & in him nedes must ye be made cōplete, whether ye lacke wysdome or power. For as he is the welspring of wisdom, which cannot be dried vp: so is he ꝑ head of al power & rule. Nor is there any power, no not of the hyghest order of Angels (I saye,) but ꝑ the same to him boweth his knees. Iewes parauenture endeuoure to bring you in minde, that it is a weighty matter, to haue you circumcised, as they be, as though the state of mannes bodye, and such extreme thinges, brought vs into Godes fauour. But rather be ye in this perswaded, ꝑ whosoeuer haue Christe, enioy with him al the glory and commendation of circumcision. And whasoeuer haue not Christ, to them is all theyr circumcision vayne and vnprofitable. They haue but ꝑ shadow of circumcision, ye therof in your soules haue the very truthe. For syth the Iewes circumcision ment only, that grosse and carnal desyres should be cut out of their soules, which noth loke for nothyng but heauenly thinges, vncircumcised nedes must they be, which with couetous mindes still labour to heape more, which please their bealyes, which in euery a malice pine away, which vnpacyently seke for worldly praise, & despaire of heauenly rewardes. But ye cōtrary are through Christ verily circumcised, not with that circumcision, which is done with mannes handes, but after a spirituall & gyde of circumcision. Nor haue ye a litle piece onely of the carnall man pared away, but from you is cut the whole body defyled with sinne, & all corrupted with carnal lustes, & that through ꝑ spirituall circumcision of Christ Iesus. For as he dying forsoke his body, that was subiect to death, & ryding againe receyued a body which could not dye: so are ye in baptisme through the spirite of God with him spiritually dead, casting of al the sinnes of your olde lyfe, & not only dead with him, but also buried with him. For whē sinfull desires are killed, perfite quietnes of minde foloweth. And after such scourging of your bodyes, which were frayle to sinne, which sinne is the very death of the soule) ye are through christe made with him risen again vnto free frō sin, nor for your desertes, but only because ye stedfastly beleue in God, who by his mighty power restored Christ againe from death to life, & that he also in you by his power worketh, that ye hauing remission of all your sinnes through the death of his sone, ye should henceforth liue vnto him subiecte to no sin, but through vndefiled & vpright life, make haste forward to the life, that shal neuer haue ende. Thēfore then should God the father haue for all such thinges, which he through his sone giueth you. Nothing auaūteged it the Iewes, because they were circumcised, and vncircumcised to you, which are Gentiles, was no hinderaūce.

But

¶ In hym dwelleth al the fulnes of the godhead bodely. &c.

¶ In whom ye are also risen again through fayth. &c.

But to be uncircumcised was therfore a deadly lacke, because ye were wholy geuen to grosse and wycked deuyces, and therby subiect to death: or rather because ye were without the grace of God, who is the lyfe of mannes soule, ye were spiritually deade.

The texte. And ye when ye were dead through synne and through the uncircumcision of your flesshe, hathe he quickened with hym, and hath forgyuen vs all oure trespaces, and hath put out the handwryting, that was agaynst vs, contayned in the lawe written, & that hath he taken out of the waye and nayled it to his crosse, and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his owne persone.

This kinde of uncircumcision, I saye, was to both sortes of vs comen, which God hath with his holy spirite cutte of and taken away, forgeuing vs all oure synnes: and in suche sorte forgyuing them, that we are oute of the ieopardie of hauing the same offences any more hereafter to be layed into oure charge, because we haue absolutely sworne to be obedient to Goddes lawe, for breache wherof oute aduersary the deuyll myght haue all action against vs, as against men bounden by theyr owne handwryting, yea the olde obligacion, by myght wherof the deuyll sued vs, hath Christ taken out, alone as we professed the fayth of his godhed, through whome the offences about olde lyfe are forgyuen, so that the lawe are layed to no mannes charge. For whatsoeuer myght of vs by vyrtue of this wryting be requyred, that same hath Christe for oute sakes payed vpon the crosse, where the wryting was rente, torne, and vtterly cancelled. Nor haue we nowe any cause to feare the tyrannye of Satan, synce Christe hath in the crosse by his death, vanquyshed the authour of death, and thereby delyuered vs, triumphantly lashynge at the powers and rules of deuyles, carrying vs into his heauenly kyngdome, as though we had bene a tythe pyece or botye. For then declared he them freely and playnly to be ouercomen and vnharmed, when that in sighte both of men and aungels, he carryed vs about as it were in a triumphe, shewyng that our enemyes were subdued and put to flyght, not by the ayde of aungels or men, but by his owne myghty power, what tyme he vpon the crosse hanged vp so royall a spoyle of victorye, and that in suche a hyghe place, whereas euery manne myght see it. Onely take hede to this poyne, that ye nomore fall into your olde synnes.

And hath put out the handwryting that was agaynste vs. &c.

The texte Let no man therfore trouble your consciences about meate & drynke, or for a piece of an holy daye, or of the newe moone, or of the sabboth dayes, which are shadowes of thinges to come: but the bodye is in Christe.

Feare not leste for dedlyng the ceremonies of Moses lawe, any man condemne you, either for meate or drynke, be it cleane or uncleane, or for not puttyng a difference betwen holye day and worckyng daye, or for not kepyng holy the feaste of the newe Moone, or for breakyng the reste of the Sabboth daye. For these obseruaunces were shadowes longe before signifieng and craftely purtrayinge such thinges, as should afterwarde vntaynedly be exhibite by Christe. Wherfore synce we haue nowe the bodye selfe and synce we haue the very trouthe selfe openly shewed vnto vs, why shoulde we any longer feare shadowes? Who so cleaueth to Christe beyng now in heaue, regardeth nothing els but heauenly thinges, but walketh furth euen the vyght path waye to the rewarde of immortall lyfe.

Which are shadowes of thynges to come. &c.

Let

The texte. Let no man make you shoote at a wronge marke, by the humblenes and holines of Angels in the thinges which he neuer sawe, beyng causelesse puffed vp with his earthly mynde, and holdeth not the head, whereof all the body by ioynts and couples receyueth nourishemente, and is knytte together, and encreaseth with the encreasyng that commeth from God.

Beware therfore, leste any man by callyng you backe againe to earthly thynges, sadly and sleyghtly deceyue you of that reward, which ye haue already begon to labour for, in stede of heauenly doctrine, teachyng you small matters, and in stede of Christes true religion, a superstitious worshyppyng of Aungels, and so auaunce and exalte hymselfe amonge the symple people, of certaine fayned visions, beyng delyrous of worldly glorye, teachyng the people suche thynges, as learned by Aungels, which he hath of hys owne head by hymselfe forged and imagined, without any trust in him, in comparison of whom it behoueth euery christian to despise all thinges, be they neuer so high: in the meane season so trustyng vpo his aungels, that he falleth from Christ his heauenly head, of whome dependeth the whole bodye of the churche, whiche is stored with all spirituall giftes deriued into euery membre through the ioyntes and couplynges, nourished and encreased vnto the highest perfection spirituall, that can be, and vnto such perfection, as pleaseth God to haue, to whome we are through Christe ioyned and coupled.

In the thinges, whiche he neuer sawe.

Wherfore yf ye be deade with Christe from the ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with traditions? touche not, taste not, handle not, whiche all perysshe through the very abuse, after the commaundementes and doctrines of men, which thinges outwardly haue the similitude of wysedome by superstition and humblenes of mynde, and by hurtyng the body, & in that they do the flesshe no worshyp vnto the nede therof.

The texte.

Touche not, taste not, handle not. &c.

If Christe be to this visible and grosse worlde deade, and liuenowe in heauen, and if ye in your kynde of lyfe be lykewyse with him deade to the vsages of the worlde, hauyng auaylyng nothyng, but to heauenly thynges: wherto maketh it to be subiecte to mannes ordinaunces beyng suche as perteyne no suche thynges, as laied of Christe, but are grosse and carnall ordinaunces of the worlde, as though ye were not now deade to such thinges, but still lyued worldly? Why giue you eare to any Iewe perswadyng suche thynges to be obserued, according to the carnall meanyng of Moses lawe? Touche not this tatches, it is not cleane: taste not this meate, it is not cleane: touche not this thing, it is holy, and may lawfully be touched of no secular person. So ready are ye to giue eare vnto the traditiõs and doctrine of menne, which labour to bryng you in mynde, that in difference of meates, in obseruyng of dayes, and in other Iewyshe rites, godly religion standeth, as though it so were, that Christes doctrine were not for you sufficient. Meate, dynke, or apparell, dyng vs not into goddes fauoure, but are for bodely vses vsed, and with longe abuse weare away, and are not the stedfast perfections of soules, which cannot be spet, and yet suche as teache suche doctrine, amõg fooles and vnlearned pieced a fained colour of wysedome, and with how much more superstition, and faultie humilitie they fyl menes mindes, by so muche more are they made

of.

of. For a plaine superstition is it, to make Angels equal with Christ. And a faultie humblenes it is, through Angels to loke for that, whiche should of Christ him selfe be asked, or at the least wise through Christ of the father. Meates, drinkes, with suche other visible thinges are geuen, not to be compelled with hurt of our bodyes to abstaine from them, but to the ende that with them our bodyes may be holpen, & with any kynde of apparell against wynde and wether to be maintained and succoured, and be fed with any kynde of meates, and that in all tymes and places without any difference, whansoeuer it be, & as muche as for the tyme shalbe thought nedefull. Iewes they been whose heartes are not yet circumcised fro the grosse and carnal meaning of the lawe, whiche put suche differences.

The. iii. Chapitter.

If ye be rysen againe with Christ, lerne those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly thinges, and not on yearthly thinges. The texte.

Also and lo we are these thinges, & vnbesemyng the true meders of Christ. But if ye to worldly affaires be verely dead, & risen againe with Christ, to the desyre of high and euerlastyng treasures and commodities, sette at naught suche vile matters, and seeke for heauenly pleasures and thinges aboue, where Christ your head sitteth at the right hand of God his father. For mete it is that al the membres and cates of the membres were directed to that place, whereas the head is now present, and where the same shall with the head hereafter reigne for euer. For there liueth euery man, where he loueth.

For ye are dead, and your lyfe is hid with Christ in God. Whensoeuer Christ, whiche is our lyfe shall shewe him selfe, then shall ye also appeare with him in glory. The texte.

To this worlde ye seme dead, as whiche are neyther delited with worldly wealth, nor yet regarde suche phantasies, wherwith the worldly people are delited. Wherfore ye liue not here among men, and yet liue ye with Christ before God, though ỹ in the meane season after ỹ iudgement of the worlde your lyfe be hidden. But what tyme Christ shall come agayne, and shewe both his glory and the glory of his body to all the worlde, then shall men see you with your head, partakers of glory.

Mortifie therfore your yearthly membres: fornication, vnclennes vnnatural lust, euil concupiscence, and couetousnes whiche is worshipping of idols: for which thinges sake the wrath of God vseth to come on the children of vnbelief, among whom ye walked sometime, when ye liued in them. But now put ye also away from you al suche thinges, wrath, fiercenes, malicious nes, cursed speakyng, filthy communication out of your mouth. The texte.

In the meane season diligently endeuour, that all the body be lyke vnto the high and heauenly head, whose membres if they here dye not vtterly to carnall desyres, they cannot in heauen liue with Christ. The deuil hath

also his bodye, whiche I els where called the body of synne. His members are fornication, whiche amonge worldly people is euen praised, vnclennes, vnnaturall lust, and suche other desyres more filthy, than are mete to be named: desyre of hurtefull thinges, as of glorye, honoure, and vengeance, especially desyre of monye, whiche sinne among all other nigheste draweth to the moste outragious wickednes of all, that is to wete, to the worshippyng of idols. To these sinnes whosoeuer bee subiecte, cannot bee partaker of the glory of Christe. So farre are they from beeyng the true children of God, whiche are with suche outragious vices corrupted, that for the like, he fiercely raged vpon his owne people the Iewes, destroyng and disenherityng them as disobedient children. With suche like horrible vices was your life also once corrupted, what tyme ye were not yet throughe baptisme dead with Christ, but liued as your frowarde desyres led you. Nowe synce Christe hath in him left nothyng that is mortal and yearthly, meete it is, synce throughe him ye are borne again, that ye cast away all the filthynes of your olde and former life. And not onely cast away suche great enormities, as we nowe spoke of: but also suche thinges, wherein the comen sorte of men is wonte to beare with them selfes, as wrathe, fyerceues, maliciousnes, cursed speakyng, that ye not onely haue your heartes pure from suche desyres, but also your mouthe cleane from all filthy communication.

And couetousnes, whiche is worshipping of idols,

The texte. Lye not one to an other, seyng that ye haue put of the olde man with his workes and haue put on the newe man whiche is renued into the knowledge and image of him that made him, where is neither Gentile nor Iewe, circumcision nor vncircumcision. Barbarus nor Scithian, bonde or free, but Christ is all in all thing.

Christ is truely selfe, it is not mete that ye, being his members, shoulde lye one to an other of you. And to be briefe, synce ye haue put on Christe, put of all the olde yearthly man, with all his workes & desyres, and put on a newe man whiche wyl neuer be olde, but by reason that in him the knowledge of God dayly more and more encreaseth, flourisheth and buddeth vp into better and greater, after the image of Christ, which beyng a newe man him selfe, builded in vs a newe man, extinguishyng the olde. For as many of vs as are planted into Christes bodye, are so farre gone from that we were, as though we were newe made againe, in so muche that nowe no difference is there betwixt Gentile and Iewe, betwixte the circumcised and vncircumcised, betwixte the wylde Scithian, and the Grecian and man of Athens, nor yet betwixt the free and the bond. Among meane such differences are passed vpon, but before God there is of suche thinges no regarde, but Christ which is indifferently comen to al, onely geueth al thinges to al men. Christe is to the bondmanne, fredome, to the poore man ryches, to the wylde and barbarous, ciuilitie, to the vncircumcised, circumcision. And to be briefe, throughe him among you are all thinges made equall, because none shoulde disdaine other.

And image of him that made him.

The texte. Therefore as elected of God, holy and beloued, put on tender mercye, kyndnes, humblenes of minde, meekenes, longe sufferyng, forbearyng one an other, and forgeuinge one an other, if any man haue a quarel against an other, as Christ forgaue you, euen so doe ye.

Wherfore

Wherefore in stede of youre vile membres and vnbelefe mynde Christ, put on other membres, contrary to those filthy membres, which ye before rehersed, and in stede of them putte on suche as are mete for the, whom God hath chosen out to be holy, and vouchsaued to loue. What membres are they some wyl say, without doubt suche as Christ hym selfe both taught, and put in execucion: I say, tender mercy, that ye be in a readynes to helpe the vnkyndenes of other: kyndnes, because ye should in comen conuersacion of life, be tractable: humblenes of mynde, lest ye arrogantly auaunce your selfe before other: meknes, lest ye vpon offenders vse cruelte: long suffering, lest ye be hasty to reuenge, but beare eche one with other of you, and eche forgeue other, if through mannes infirmitie any thyng be among you, by reason wherof one might haue a quarel againe an other. It behoueth you to forgeue eche others offences, syns Christ, who offended no man, forgaue vs all our trespaces.

¶ Aboue all these thinges, putte on loue, which is the bonde of perfitenes. And the peace of God rule in youre hearte, to which ye are called in one body. The texte.

But aboue all other garmentes especially apparell your selfes with christian charitie, which is to farre from hurtyng any man, that it laboureth to do euery man good, yea to do good for euill. This is the perfite and most sure bonde, wherewith the body of Christ is ioyned together, and the membres abide fast, which els would fall a sonder. Let this charitie wyl of loue peace and concorde, not the comen peace which men vse of, but such as is made and mainteyned by the mightye power of Christ stedfastly. Let it rule in youre hearte, bynde and take the vpper hande of her aduersaries, pride, wrath, and contencion, haue the victory. For God hath called you to concorde, and hath for that purpose reconciled you all vnto hym, and made you vs to weare, one body, to the entent that ye like membres of one body, should among your selfes be of one minde.

Let the worde of Christ dwell in you plenteously with all wysedome. Teache and exhorte your owne selues in all wysedome, singyng in your hartes to the Lorde in spirituall songes, prayeng with grace in your hearte to the Lorde. The texte.

Be not vnthankefull, and forgetfull of Goddes great goodnes toward you, as they did which (if they had been at peace, had he not first reconcyled vs all our synnes and cast them behynde his backe) forgetting this, make warre againe his brother for a litle displeasure. Striue not among your selfe for preeminence in worldly worlde me. Let the worde of Christ, which teacheth thynges belonging vnto perfite goodnes, dwell and continue in you plentifully, that in all wysedome ye saue and growe vnto it, that not only your selfe knowe what is to Christ acceptable, but be able one to teache an other, if any be out of the way, and to geue an other warning, yf he be in his dutie slacke, in the meane season of all tymes merry and lustfull in hope of the blisse to come, geuyng prayse to God in Psalmes, in hymnes, and in spirituall songes, prayeng God not with any mouthe only, but also more specially with our hearte. For suche are the songes, with who God

is deuted, lest any thinke it a great praise to god, onely with his mouth to make a noyse.

The texte. ¶ And whatsoeuer ye do in worde or dede, do all in the name of the lorde Iesu, geuyng thankes to God the father by him.

Finally whatsoeuer ye do either in worde or dede, do it so, that it made to the glory of our lorde Iesus, so that all your lyfe and conuersation sauer, erpresse and resemble hym, so byles ye are this wyse doyng, yf any thing betal you, whether it be prosperouse or other wyse, be not therwith eyther proude, or dismayed, but for all geue thankes to God the father through his sonne, by whom he turneth all suche chaunces to dure weale and auauntage.

The texte ¶ Ye wyues, submitte your selues to your owne husbandes, as it is comly in the lorde. Ye husbandes, loue your wyues and be not bitter vnto them. Ye children obey your fathers and mothers in all thinges, for that is well pleasyng vnto the lorde.

ye wyues submitte your selues obediently vnto your husbandes, for beseemeth it suche as haue taken vpon them Christes name, for whom it is mete in all goodnes to go beyond other. Ye husbandes again loue your wyues, whom ye must remembre in suche condicion to be subiecte vnto you, that yet to them ye should not be sharpe and bitter. ye children be in all thinges obedient to your fathers and mothers, though they commaunde you paynefull busynes, so that the same be not vngodly. For it is Christes wyll and pleasure that ye should so do.

The texte. ¶ Ye fathers prouoke not your children (to anger) lest they be of a dispirate minde. Ye seruauntes be obedient vnto them that are your bodily maisters in all thinges: not with eye seruice as men pleasers, but in singlenes of heart fearing God. And whatsoeuer ye do, do it hertely, as though ye dyd it to the lorde and not vnto men: knowyng that of the lorde ye shal receaue the rewarde of inheritaunce: for ye serue the lorde Christ.

Agayne ye fathers abuse not your authoritie vpon your children, nor prouoke them so with cruelnes, that they despayre. Ye seruauntes in all poynte obey your maisters, whom by the lawe of man ye are bounde to serue, not onely because they see and loke vpon you, and for feare, as the comen sorte of heathen seruauntes are wonte to do, thinkyng that they haue done their dueties, if they offende not their maister beyng but a man, but also with a simple and an vnfained heart, doyng your dueties, not onely for feare of man, but also for feare of God, who seeth, with what mynde ye do, what soeuer ye do. For consider in your seruice, what your maister beyng but a man deserueth, but what seruice soeuer ye do vnto him, what kinde of one soeuer he be, counpte it, as done to Christ, and not to man, alluryng your selfe, that of hym ye shall receyue the rewarde of heauenly inheritaunce, though your vnkynde maister geue you nothyng for your labor, nor accounpte you among his children. For whiles ye for Christes sake do seruice to vnmete maisters, ye serue Christ.

The texte. ¶ But he that doeth iniurie, shall receyue for his iniurie. Neyther is there any respecte of persons with God.

For as the maister yf he agaynst his seruaunt any thyng offende, though he

ye among men bee not punyshed, he shall not yet before god escape punishment: so the seruaunt that well doeth his dutie, albeit he haue no rewarde of men, whiche with themselues thynke, that they to theyr seruauntes are nothyng bound: when they haue done theyr dueties, yet shall they not loose theyr rewarde at gods hand, who putteth no differeuce betwixt persõs but betwixt myndes, nor considereth a mannes condicion, but how well he doth.

The. iiij. Chapiter.

Maisters do vnto your seruauntes, that whiche is iuste, and equall, knowyng that ye also haue a maister in heauen. The texte.



Sayne ye that are maisters abuse not the authoritie gyuen you by mennes lawes, & not for any perfection of nature, to exercise tyrauny vpon your seruauntes, but gyue them that is iuste and lawfull, departyng with them sufficiently, in suche thynges as are for naturall vses necessarye, and make not for your pleasure to muche of some, intolerablye oppressing other, assuring your selues, that ye are rather with them felowes in seruice, thã maisters, for asmuch as ye haue with them one commen maister in heauen, at whose hãd ye shall finde like fauer, as your selues haue shewed to your seruauntes.

Cõtinue in prayer & watche in the same, w thãkes gyuing, prayng also for vs, that god maye open vnto vs the doore of vtterance, that we maye speake the misterie of Christe, (wherefore I am also in these bondes) that I maye vtter it, as it becommeth me to speake. The texte.

And bycause I would ye shoulde bemore worthie mẽbres of Christes body, continue in prayer, not as dull & heauye people by reason of any surfettyng, but as sober & wakefull, in the same also geuyng god thankes, so that ye not only desyre of god thinges to saluacion profitable, but also giue him thankes for his dayly giftes, to the intent that whe he seeth you both thãkfull & mindefull, he maye bee towarde you more beneficiall. In the meane tyme ye shall also desyre of vs, ỹ it maye please his goodnes in suche sorte to take awaye all impedimentes, that his gospel maye freely bee preached, & he throughe faith openyng mennes hartes, the misterie maye entre into al mennes mindes whiche beyng hitherto hidden, ỹ father would now haue knowen vnto all, as touchyng Christ, throngh whom without helpe of the lawe is offered vnto al people saluacion, for preachyng wherof I lye in these bondes, to ỹ nothyng lette me amonge all men to publish & spreade abrode ỹ gospel of Christ, whiche am desirouse so to do freely & wout feare, euen as he commaunded me.

Walke wisely towarde them that are without, and take vp opportunitie. The texte.

Also your selues soberly & discretly with suche as are to Christes religion straungers, so that in youre maners nothinge appeare, ỹ maye either moue them to persecute you, or withdraw theyr myndes & fauer from the gospel. For hyther it can not be auoyded, but that ye muste nedes with heathes, be conuersaunte, and with them familiarly, let them in you fynde, that throughe your newe profession ye are in all pointes becommẽ therby better & more courteyle, namely yf any suche thing chaunce, wherin wout breache of religion ye maye do them pleasure. Nowe must we specially for the present tyme endeuour, that all be allured to the profession of the gospell.

The

The opportunitie wherof muste not with langlyng and vayne contencions be lofte, but be bought rather with all the precious goodes and treasures that wee haue. For this gyue ouer your honoure departe with your money: for this awaye with your delyte to reuenge. yf with the losse of such thinges the ghospel bee furthered, then thinke, as it is in dede, that your aduauntage is great.

The texte. Let your speache be alwayes well sauoured and poudred with salte, that ye maie knowe, howe ye ought to answere euery man.

Let not your speache to them be reprochefull and roughe, but let it sauoure of courtesy and gentlenes, & be poudred with the salte of wysdome, remembryng that gentle speache rather soupieth fierce stomackes, & discrecion teacheth, what, to whom, & with what sobrenes we ought to answer. We muste otherwise vse our selfe to warde princes and gouernours of the worlde, otherwise with meane men, & otherwise with lowe persons: after one sorte with suche as are gentle, & after an other sorte with suche as are vnmilde: otherwise with learned, otherwise with vnlearned. After suche sorte muste our language be tempered vnto euery mannes condicion, that it maye further & promote the gospel. Some time better is it to gyue place when he whome ye intende to teache, with reprochefull wordes gaynsayethe your teachyng, or he whome thou speakest vnto, goeth couertly about to hyde the doctrine.

The texte. Of all my bushes shall ye be certified by Tychicus, the beloued brother and faythfull minister, and felowe seruaunt in the lord, whom I haue sent vnto you. For the same purpose, that he myght knowe what ye doe, and that he might comforte your hearetes. With Onesimus a faithfull and beloued brother, which is one of you. They shall make you of all thinges whiche are a doyng here.

Of my state I write not vnto you, but of that that Tychicus, the bearer of these letters, certifie you, throughe one common profession, my well beloued brother, faithfull minister, & felowe seruaunt in preachyng the gospell whome I for this purpose sente rather, bothe to the intent that by him ye shoulde knowe, what is here done amonge vs, and by hym to bee certified, howe ye doe, that youre myndes maye throughe his communicacion be refreshed, and myne also by his good report made of you. And with Tychicus haue I sente Onesimus, whome I woulde ye shoulde not esteme and iudge by his olde synne of lyfe, synce he is now my faythfull and beloued brother, whome for this cause ye oughte to make the more of, because he is as gentile as ye bee, and of an vncircumcised one, tourned to Christe. These two shall to you make faythfull report, of suche thinges as are here done among vs, as ferre as is expedient for you to knowe.

The texte. Aristarchus my prison felowe saluteth you, and Marcus, Barnabas sisters sonne, touchyng whome ye receiued commaundementes. yf he come vnto you, receaue him: and Iesus, whiche is called Justus, whiche are of the circumcision. These onely are my workefelowes vnto the kyngdome of god, whiche haue bene vnto me a ioyfull comfort.

Aristarchus saluteth you, and albeit he be a Iewe, yet for his faith ye shoulde make muche of hym. For hym haue I for Christes gospels sake of my prysonment felowe and partaker. Marcus also, Barnabas sisters sonne, whome ye well knowe, saluteth you, whom I at an other time commended vnto you, commaunding you then, as we nowe doe, that if he come to you, that ye with all gentlenes receiue and entertayne him. Iesus also whose surname is Justus greeteth you.

Thefe

These are in dede, to you of a straunge nacion, I saye of the Jewes, and yet of you worthye to be fauored, because they in preachyng the kyngdome of god are my workefelowes, and were vnto me in the afflictions, whiche I suffer, very cherefull.

Epaphras the seruaunte of Christe. (which is one of you) saluteth you, and alwaies laboureth feruentlye for you in prayers, that ye maye stande perfecte and full in all the will of God. For I beare recorde, that he hath a feruente mynde for you, and them that are of Laodicia, and them that are of Hierapolis. The texte.

Epaphras greteth you, whiche is one of you, not only by the profession of Christes name, but also one of the same countrey, who so artelye fauoreth you, that he moste feruently for you maketh his prayer to god, ỹ ye by his helpe maye stedfastly continewe in that ye haue begunne, and not be vnperfit christias, but in doing all suche thinges, as god requirethe, perfite and full. For in this I beare hym recorde, that he hath a feruent loue towarde you, and not towarde you onely, but also towarde al them, that are of Laodicia and Hierapolis, whiche border nigh vnto you.

Deare Lucas the phisicion greteth you. and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas, and the congregacion, whiche is in hys house. The texte.

Lucas the phisicion, whom I singulerly loue, greteth you, & so doth also Demas, whiche as yet is with me. Salute aswell other brethren, that bee at Laodicia, as also especially Nympha, with all the congregacion, that is in his house,

And when the epistle is red of you, make that it be red also in the congregacion of the Laodicians, and that ye likewise reade the epistle of Laodicia. The texte.

Assoone as this epistle is rehearsed among you, cause that the same also be reade in the congregacion of the Laodicians, and agayne reade ye the Epistle, which from Laodicia I wrote to Timothie, that they maye profite more.

And saye to Archippus: take hede to thy office, that thou haste receiued in the lord, that thou fulfyll it. The saluracion by the hande of me Paule: remembre my bondes: the grace of our Lorde Jesu Christ be with you. Amen. The texte.

Saye in my name these wordes to Archippus your ruler: loke aboute and take hede, what charge thou haste taken in hande. It is no mannes busynes and cure, but gods, which is committed vnto the. See thou perfourme that thou haste vndertaken, as whiche shalte therof to the lorde yelde accoumpte. But because this Epistle with you should be of more credite, loe I subscribe greetynges to you all with mine owne hande, with Paules hande (I saye) whome ye well knowe. Remembre my bondes, whome I beare for your sake, and lyue after such sorte, that I of them be not made ashamed. The grace of Jesus be alwaies with you. Amen. Take hede to thy office.

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The Argument vpon the first Epistle of S. Paule the Apostle to the Thessalonians by Des. Erasmus of Rotterodame.

Thessalonica is the principall Citie of Macedonia: wherof the enhabitauntes of the countrey are called Thessalonians. They, whan they had once receaued the faith, persisted in it with suche a constancie, that they suffred, according vnto Paules example, persecutions euen of their owne Citezens, with a glad stomacke and without shrynking, so as the false Apostles could turne them by no maner of perswasion, from the ordinaunce of the gospell. And yet Paule beeyng afrayed of it, because he knewe the false Apostles ouerthwartnes wel ynough by experience, inasmuche as he could not go see them himselfe, he sent Timotheus: by whome, whan he was returned, Paule hauyng reporte of their constancie, prayseth them, with thankes geuyng to God. This matter he treateth of in the first and second Chapiters. In the other three, he instructeth them in sondrie offices of godlynesse, signifying vnto them as it were with priuie yncklynges, that there were some among them, whiche were not yet altogether pure from all vncleane demeanoure of lyuyng: and that they were not all without suche, as beyng geuen to loyterynge, were a chargeable burthen to others: and a sorte of busye bodyes that disturbe the quietnesse of their congregacion, he commaundeth to be correcte. Moreouer where some were not of a throughly confirmed Judgement as yet, concernyng the resurrection, seyng they bewayled their dead frendes, as though they had perished and not rather departed vnto better promocions, them he instructeth and confirmeth. And on the other syde, where some disputed of the daye of the Lordes commyng, as though it might well haue bene foreknowen and tolde of before, where as it is vncertayne to all men: Paule sayeth it shal come sodaynly, and whā no man looketh for it: to the intent we shoulde be the more ready at euery moment. This Epistle he wrote from Athenes by Tichicus a ministre after the greekes writinges: and our Latine argumentes saye also, that Onesimus bare hym cumpanye: howbeit there is no certayne auctour in the commune exemplares.

¶ The ende of the Argument.

The Argument upon the first Epistle of S. Paule to the Thessalonians by Cal. Graluinus of Rochelle.

THessalonica is the principall Citie of Macedonia: where the gouernour of the country ordinarily kept his residence. Now, when they had once receiued the faith, persisted in it with such a constancie, that they suffered according to Gods example, persecutions without ouer-much trouble, with a right Christian diligence, so as the fame thereof was spread abroad, not only in Macedonia and Achaia, but also through all places. And yet Paule staied not long there, because he knewe the fault could not be throughly amended in so short a time, especially in those that were not well grounded in the doctrine of godlynesse. In the other three, he instructeth them in some offices of godlynesse, touching vnto them as it were with prime principles, that there were some among them, which were not yet altogether pure from all vnclean conuersation of liuing: and that they were not all without fault, as being prone to loytering, were a chargeable burthen to others: and a light of hypocrisie that counterfeited the quietnesse of their congregation, he commaunded to be corrected. Moreouer where some were not of a thoroughly confirmed Iudgement as yet, concerning the resurrection, I pray they be bycause they dead feared, as though they had perished and not rather departed vnto better promotion, then be enstructed and confirmed. And on the other syde, where some disputed of the day of the Lord as coming, as though it might well haue been foreknowen and told of before, where as it is vncertaine to all men: Paule sayeth it shal come so sodainly, and vnlooked for, as the theefe in the night: to the intent the (houlde be the more ready at euery moment. This Epistle he wrote from Athens by occasion a mutuall after the practise written: and that Timothe retourned agayne vnto him, (that Timothe must haue him company: howbeit there is no certayne autour in the common opinion.

The ende of the Argument.

The paraphraſe of Eraſmus

vpon the firſt Epiſtle of the Apoſtle S. Paule to the Theſſalonians.

The.i.Chapiter.

Paul and Syluanus and Timothe. Vnto the congregacion of the Theſſalonians, in God the father, and in the Lorde Jeſus Chriſte. Grace be vnto you, and peace from God our father, and from the Lorde Jeſus Chriſte. We geue God thankes alwaye for you all, makyng mencion of you in our prayers without ceasyng, and call you to remembraūce because of the worke of your fayth and labour in loue, and because ye haue continued in the hope of our Lorde Jeſus Chriſte, in the ſight of God our father. The texte.

PAul and Siluanus and Tymothe, vnto the congregacion of the Theſſalonians, cōſenting together in God the father and in our Lorde Jeſus Chriſte: wiſhe vnto you grace and peace. We reioyce, as it is conuenient we ſhould, for your good forwardeneſſe, and rendre thankes alwayes vnto God, making mencion of all you, on the behalfe of you all, as often as we talke with God in holy ſupplicacions, in that, it can neuer be out of our myndes, how diligently you trauayled to defend the profeſſion of your fayth: than what exceding labour you toke for the loue, that you beare vnto the preachers of the goſpel: how māfully and without thynking you abode all tynges, through the hope and expectacion of the rewardes, which our Lorde Jeſus Chriſte hath promyſed in the lyfe to come, vnto them that for his names ſake care not for the diſpleaſures of this lyfe, you ſhall not loſe the hyre of your well doinges, for God our father that ſeeth vpon what reſpecte you did them, is he that ſhall paye the hyre.

We knowe brethren (beloued of God) howe that ye are elected. For our goſpell came not vnto you by woorde onely, but alſo by power, and by the holy ghoſt, and by much certaintie, as ye knowe, after what maner we behaued our ſelfes among you, for your ſake. And ye became followers of vs and of the Lorde receyuing the woorde with muche affliction, with ioy of the holy ghoſt: ſo that ye were an enſample to all that beleue in Macedonia and Achaia. For from you ſounded out the woorde of the Lorde, not in Macedonia and in Achaia onely: but your fayth alſo whiche ye haue vnto God, ſpred herſelfe abrode in all quarters, ſo that it needeth not vs to ſpeake any thyng at all. For they themſelfes ſhewe of you, what maner of entryng in we had vnto you, & howe ye turned to God from ymages, for to ſerue the lyuing and true God, and for to loke for his ſonne from heauen, whom he rayſed from death: euen Jeſus, whiche deliuereth vs from the wrath to come. The texte.

You your ſelfes knowe, welbeloued brethren, that you were not chaunged by the perſuacion of man, but that you were choſen to theſe purpoſes, euen by the will of God. Neither yet haue we ſo tenderly preached the goſpell vnto you, as nothyng hath been ſhewed vnto you ſauyng bare woordes, but the power of God hath confirmed our doctrine euen with euident miracles. And the holy goſt was alſo geuē by vs, ſo that we were behinde in nothing, that ſhould in any wiſe make for the perfite beleuyng of the goſpels doctrine. For whatſoeuer they of Jewry attained by other mens preachyng, the ſame did you alſo attaine at our goſpel teachyng. And in this behalfe, how ſincerely, how humbly, and how paynefully we behaued our ſelfes among you, you can tell wel ynough. For there was nothyng whereby we myght wynne you vnto Chriſte, but we abode it. And you for your parte ſhewed not your ſelues vntowarde ſcholars, but you

folowed streyght after the example of vs, yea rather of vs but of the Lorde Iesu, that humbled himself to lowe and suffred al thinges, that he might wynne vs vnto himselfe. For you haue so hartely embraced our gospell preaching, that for the loue of it you haue suffred afflictions patiently, howe many and howe greuous soeuer they were, not onely with muche boldenesse, but also with muche gladnesse, because the holy goste, whom you receyued by our preaching as a pledge for the time of the felicitie to come, hath placed himselfe in your hartes: through hope of which felicitie, al sorowes become sweete, whatsoeuer are layed vpon vs for the gospel of Christe. And the valiauntnesse of your fayth was so passing excellent, that you were an ensample to al the faythfull in the rest of Macedonia and Achaia. For the example of that noble chiefe citie moued all mennes mindes so farre, that the fame of the gospel sounded as it were the noyse of a Trompet wyde and brode, and published the feruencie of your fayth, that you haue to Godwarde, not only in Macedonia and Achaia, but also in all other countreys: so that nowe we see it is no nede for vs to make reporte of your godlynesse. For if we beginne at any time to speake of those matters, they are more readye of theyr owne mynde to tell vs, being instructed by the commune bruite, than we can tell them: howe we entred fyrste vnto you to open the Gospels doctrine, and with what diligent readinesse you receyued vs setting al perils aside, that seined like to happen vnto you for our sakes, and howe easely you were trayned from the superstition of your forefathers, wherewith you worshipped the images of deuils, vnto the true worshippe of God: so as euer sence that tyme you abhorre false and dead Gods, and serue the true liuing God: and trusting vpon his promisses, you passe nothing vpon the pleasures of this lyfe, no more than you do vpon the displeasures of it: but looke that his sonne Iesus (by whom he hath deliuered vs freely vnto saluatio, & promised vs the rewardes of the lyfe to come) shal come againe from heauen, and geue openly vnto the worlde, the thinges that he hath promised. For God raysed hym vp againe vnto lyfe to this ende, that we might also be raysed againe vnto lyfe by him, and to haue the fruicion of the good thinges that neuer shall dye, which in this life suffre the displeasures of this worlde for his sake. And than his comming shalbe ioyfully welcome vnto vs, inasmuche as he hath clensed vs from our sinnes in his owne bloode, and reconciled vs vnto God, and deliuered vs from the eternall punishemente that was due for our transgressions.

Thessalonica.

God make vs Englishmen vyght Thessalonians.

The.ii. Chapter.

The texte.

For ye your selues (brethren) knowe of our entraunce in vnto you, howe that it was not in vayne: but euen after that we had suffred before, and were shamefully entreated as ye knowe at Philippos, we were bolde in our God, to speake vnto you the gospell of God, in muche stryuing. For our exhortation was not to bring you to errour, nor yet to vnclennes, neither was it with gyle: but as we were alowed of God that the gospel should be committed vnto vs: euen so we spake, not as they that please menne, but God, whiche tryeth our hertes. Neither lerned we our counterfaction at any time with flattering wordes, as ye knowe: neither by occasion of couetousnesse: God is recorde: neither sought we prayse of menne, neither of you, nor yet of any other, when we might haue ben in authoritie, as the Apostles of Christe, but we were tendre among you, euen as a norse cherisheth her children, so were we affectioned toward you: our good will was to haue dealte vnto you, not the gospell of God only: but also our owne soules, because ye were deare vnto vs.

What

What nedeth vs to make rehersall, seing ye your selues knowe, that albeit we came not vnto you, with bragging and flaring, nor curiously mincing a sorte of greate wordes, nor setting out any high philosophie: yet our entraunce vnto you was not vneffectuall. But where as wee had suffred many thinges at Philippos before, as you your selues knowe, and were shametully handled with many spightefull rebukes, and so was Silas also, because of casting the prophesying spirite out of the damsel, that was possessed: yet neuertheles through the helpe of our God, we were not afraied euen to preache the gospel of Christ freely among you also, and not without exceding great trauaile: whereas in case we had preached a forged vayne thyng, we should neuer haue ben in daunger at our hand for that matter. For suche men as teache they owne doctrine, and not that, whiche they haue receaued of Christ, and seache for they owne auauntage, intending therby to diseaue others for they owne lucres sake: those haue no autoritie of they doctrine at all, and vaine themselues quite a way, as sone as they bidde any daunger: for they lyues or substaunce. But the doctrine, vnberunto we allured you, was not counterfaicted, ne fayned, neyther purposed vnto diseaate, ne yet vnder colourable pretence of it, we haue cloked impure sciences, as the false apostles do, nor haue doen any thing fraudulētlie, pretending in outwarde appearaunce one vaye, and purposyng inwardly clene contrarie another waye, and vnder the title of Christe go about our owne pelfe, after the maner of them, that make themselues Apostles: but like as god by his sonne hathe chosen vs vnto this office, that we should sincerely preache the gospell committed vnto vs, euen so do we preache vnto all men, not to crepe in fauour or commendacion with menne, but to do our office so as god may allowe it, who seeth the inward secretes of our hartes, and accordyng therto effectuely euery man. For we haue not flatred any man, as you know at least, neither haue we turned the worde of the gospel, nor your receaued beleuyng in to oure owne gayne, god beareth witnesse vnto our consciences: neither haue we hunted after the prayse of men by meanes of the gospell, either at your handes or of any other, whereas we myght haue vsed our autoritie, and brag no lesse thā the false Apostles: which though they teache vayne thinges & to their owne gayne, yet they require to be honoured & waited vpon of you. But we considering what becometh the apostles of Christe, which humbled himself for our saluacions sake, haue not taken vpō vs to brag & looke by you, but haue shewed our selues gentill & louyng among you, not eagerly abusing you as disciples, but in all gentle hearing with your weakenesse, none otherwise than a mother nource would cherish the tender age of her children: & so we being louingly affected towardes you, were hartely desirous to impart vnto you, not onlye the gospell of god as the foode of your soules, but also to bestowe our owne life: not that we looked for any reward at your handes, but that we loued you entierly with all our hertes, none otherwise than a mother loueth her owne children. Be hyrard you not of our diligence, but we rehearse our louing affection. God findeth vs suche preachers. The texte.

Ye remember brethren our labours, & trauayle. For we laboured daye and vyght because we would not be chargeable vnto any of you, & preached vnto you the gospel of God. Ye are witnesses, & so is god, how holyly & iustly and vnblameably, we behaued our selues among you that beleued, as ye knowe, how that we bare suche affection vnto euery one of

you, as a father doth vnto children, exhortyng, conforteynge, and beseechyng you, that ye woulde walke worthy of God, whiche hath called you vnto his kyngdome and glory. For this cause thanke we God also without ceassynge, because that when ye receaued of vs the woord (wherewith ye learned to knowe God) ye receaued it not as the worde of man: but euen as it was in dede, the word of God, which worketh also in you that beleue.

You remembre brethren, that we forsoke no labour nor no trauaile for your sakes, thyrsting nor mynding any other thyng els than your saluacion. And we hunted so litell for rewarde at your handes, that we wrought with our handelabour daye and night, to get our lyuing withal, because we would be a burthen to none of you all. The false apostles cloute in their gospel among you, and wrythe to them selues as muche as they can get: and we haue preached the gospel of god vnto you freely without any thing. And you are my witnesses, and god himselfe is my recorde, how holily, how vprightely, and how vnblameablie we haue behaued oure selues towarde you that beleued, as you know by proued experience, with how syncere a loue we did al thinges, that towardes euery one of you we were euen so affected, as any father is towardes his owne children, now beseching, now conforting, now chargyng you, not to geue vs any thing, but to leade a lyfe worthy of god, whiche, whan you were afore tyme voyde of all godlynesse, hath called you through fayeth to the studie of true godlinesse, and hathe also through temporall afflictions, called you into his kingdome and glory Immortal. All is well: you acknowlage the goodnesse of God: and for that cause we also render thankes vnto him continuallie, for kendlyng your hearetes after suche sorte, that whan we came in a poore basse estate vnto you and hauyng no shewe of dignitie to set vs forwarde, yet as soone as you had hearde the gospell preached of vs, you receaued it, not as a fable or the word of ma, but as the word that came frō god himself, as it was in dede: for he himselfe spake eue by vs.

The texte. For ye brethren became followers of the congregacyons of God whiche in Jewry are in Christ Jesu: for ye haue suffered lyke thynges of your kynsmē, as we oure selues haue suffered of the Jewes. Which as they killed the lord Jesus, and their owne prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to all men, and hynder vs, that we should not speake vnto the Gentiles, that they myght be saued, to fulfill their synnes alwaye. For the wrath of God is come on them, euen to the vtmost.

The word of man is weake & vneffectual, but the word of god is effectually mightie: which, as sone as you had drunken of it, was not vyle, but began to worke his power in you, so as it might euidently ynough appeare, ỹ you had receaued the same spirite, in ỹ you incontinently began to folow the exāples of the other congregatiōs of god ỹ professed Jesus Christ in Jewrie. That, which Christ: that, that we: that, that the rest of the Jewes whiche embrace the doctrine of the gospel, haue suffred of their owne countrey menne, vnto whome this doctrine is odious, the like haue you also suffred of your owne townes men. For like as they killed the lorde Jesus, & slewe his prophetes before him, because they could not abyde the truethe: euen so do they also persecute vs that are the true gospel preachers, with such blindnes of harte, that they prouoke euen the wrath of god vpon themselues, because they rebell against his will, & go against al men, as the very enemyes of mankinde, & as men that enuie al mens saluacion which is offred through faith, & go about to draw al men vnto them into destrucciō. For they do not let vs after this sort of any priuate displeasure, but they enuy all the gentiles their wealthe, and trouble vs for this intent, that we should not preache the gospell vnto the

gentiles

gentiles, wherby they myght be ſaued: as though it were but a ſmal matter for thē to haue ſlayne the Prophetes before, and byandby Chriſt after the Prophetes, except they perſecute and diſpatch vs out of the waye alſo: ſo as they may finiſh the whole heape of their miſcheues, and lay this, as it were the Sūme totall of their wickednesſe, alwayes to be like maniered to themſelues, and neuer to repent from their madneſſe. By reaſon wherof they prouoke the wrathe of God ſo ſore vpon them, that they are to be deſpaired of, forſomuch as of a purpoſed malice they ſpurne awaye the mercy of God from thē, and by al poſſible meanes oppugne the goſpel, through whoſe onely helpe they myght be deliuered from deſtruccion.

The texte. For as muche brethren as we are kept from you for a ſeaſon, as cōcerning the bodely preſence (but not in the herte) we endeuored the more to ſee you perſonally with great deſyre. And therfore we would haue come vnto you, I Paul once and agayne: but Satan withſtode vs. For what is our hope or ioy, or crowne of reioyſing? are not ye it in the preſence of our Lorde Ieſus Chriſtes at his cumming? ye are our glory and ioy.

But the more I loue you, brethren, for the readineſſe and promptitude of your faythe, the more I am enflamed with the louyng deſyre of you, becauſe beyng kepte from you for a tyme, I couldē not haue the fruicion of your company, wherof I was wondrefully deſirous, although we were neuer abſent in minde. And yet this could not ſatiſfie ȳ loue that we beare towardes you, except I ſhould alſo preſentlie ſe you euen with my bodyly eies. Wherfore I thought it not ynough, to ſend any bodye to you, or to ſpeake with you by letters, but I Paul went about once and eftſones to come to you my ſelfe, ſo as I myght the more throughly confirme your conſciences: But Satan withſtode this purpoſed endeuour, which by the wicked Ieweş hyndred my cumyng vnto you. And what maruayle is it, though I bee ſo deſirous of you? For what other thyng is there in this worlde, wherwith I can content myſelfe, wherof I may aduaūce myſelfe, wherof I maye perſwade myſelfe to enherite felicitie? I deſie all thinges in compariſon of the goſpel of Chriſt. Than what is our hope, or what is our ioye, or what is our crowne? Among others of the gentiles whom I haue wonne vnto Chriſt, are not you alſo? albeit not in the ſight of the worlde, yet verely it is with the Lorde Ieſus Chriſt. When the enemyes of the goſpell are throwen vnder foote, and the triumphe openly kepte at his cūming, what enſignes and what other tokens of victory ſhal I bring forthe in that royall cumpany, but you and ſuche other like as you be? In the meane tyme I am aſſured hope of theſe thinges. you are the frute & the matter of our glorye, you are our ioye, in caſe you perſeuer vnto the ende in thoſe thinges that you haue begonne.

The. iii. Chapiter.

The texte. Wherfore, ſence we couldē no lenger forbeare, we thought it good to remayne at Athens alone, and ſent Timothe our brother & miniſter of God, and the helper forth of our labour in the goſpel of Chriſte to eſtabliſhe you: and to comforte you concerning oure faith, that no man ſhould be moued in theſe afflictyons. For ye youre ſelues knowe, that we are euen appoynted thereunto. For when we were with you, we tolde you before, that we ſhould ſuffer tribulacion, euen as it came to paſſe, and as ye knowe. For thys cauſe when I couldē no lenger forbeare, I ſent, that I might haue knowleage of your faith, leſt by ſome meanes the tempter had tempted you, and leſt oure labour had bene beſtowed in vayne.

Therfore



Therfore, inasmuche as we coulde not suffre the waute of you any longer, and seeyng I coulde not come my selfe to you, I thought it good, to doe that by my moste faythfull companion, that I coulde not doe by my selfe: and to put him in stede of my selfe. Therfore we taried still alone at Athenes, and from thence sente Tymothe our brother, a tryed minister of God, and an helper in owe of our office, which we haue to doe in the gospell of Christ: because we had leauer wante the comforte of that so deare a singular and so necessarie a companion for the tyme, than to geue occasion that you should thinke we had vtterly geuen ouer lokyng to your state of thinges. And verily we haue sente hym, not for any cause of our owne, but chiefly for your sakes, that he myght establishe and comforte your consciences, and to shewe you, that for all these paynfull afflictions, wherewith I am tossed hetherawaye and therawaye, myne harte is nothing discouraged, but the glorye of the gospell is a great deale better auaunced, leste any of you shoulde be dismayed, by reason of myne afflictions, whiche you heare tell of. For you muste not thinke it any newetie, though these thinges happen to the preachers of the gospell, in asmuche as you knewe a good while a goe, that I was chosen of god to this same ende, that through suffring of afflictions of my body, I myght auaunce the name of Christ: and so in this behalfe to be like my Lord and maister. For euen than whan we were present with you, we tolde you the same before, that we should suffre affliction for the gospelles sake. And as I tolde you before it should be, so you see it now happened, like as also you haue knowen it happen before. As for me, there was nothing happened vnto me vnloked for, nor any thig that I tolde not you of afore, so as you haue the lesse cause to be discouraged. Wherfore, considering that for the great care I take for you (euen whan all thing is at the surest) I coulde not be quiet but long after you still, I sent Tymothe (as I sayed afore) for this purpose, that by hym (as well in a maner as I were present there my selfe) I might knowe the stedfastnesse of your fayth, and might trye, yf he that kepeth continuall watche to subuerte them that be good, had tempted any of the weaker sorte of you, and so in them my labour had been loste.

The texte. But nowe lately, when Timothe came from you vnto vs, and declared to vs your fayth and loue, and how that ye haue good remembraunce of vs alwaye, desiryng to see vs as we also desyre to see you. Therfore brethren we receiued consolacio by you, in al our aduersitie and necessitie through your fayth. For nowe are we alyue, yf ye stande stedfast in the Lord. For what thankes can we recompence to God againe for you, ouer al that ioy, that we ioy for your sakes before our God: praying nyght and daye exceadyngly, that we might see you presently, and might fulfyll the thynges which are lackyng vnto your fayth: God hymselfe our father, and our Lord Jesus Christ shall gyde oure iourney vnto you: the Lord also shall increace you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do toward you: that he may make your heartes stable and vnblameable, in holynes before God oure father, at the commyng of our Lord Jesus Chryst with al sayntes.

But whan Tymothe of late returned from you to vs againe, and brought vs mery tydinges, shewing that you persiste as well constauntly in your fayth without shrinking, as also that your vnfeyned charitie is the same that it was, and that our beeyng a sondre hathe not brought vs out of remembraunce with you, but that you haue vs in mynde alwayes

continually,

cõtinually, and that you are euer desirous to see vs, as we are to see you: there is no necessitie nor any sorowe, that I am pressed withall, but I can beare it pacientlye sence I knewe that you abode constantely in your fayth, whiche when I was afrayed of, I was nothing afrayed of my selfe. For I thinke that I am altogether safe, if your fayth continue safe. Nowe we liue, and thinke our selfes delyuered from al maner of daũgier, in case you, through the helpe of Christ Jesu, persiste constantly in ỹ you haue begun. It yrketh not me to suffre these euils, so that the frutes be answerable in you, for whose sakes I abyde them. Whiche thyng, for asmuche as I perceyue to be in dede, so as the gospel groweth in acquayntaunce among the Gentiles dayly more and more, what thankes worthy so great a benefite are we able to rẽdre vnto God, by whose goodnes so excellent ioy, wherewith we reioyce withal our hartes for your forewarde proceding, thaunketh vnto vs euen among these sorowes, our God bearyng recorde of the same, vnto whose goodnesse you are bounde for that you continue stedfaste: of whome oure diligẽce is in our prayers daye and nighte, to desyre this thing in more ample wise, that by his mercy we may at one tyme or other see you agayne. For with personall presence, some thing is doen, that nother letters nor messenger, how trustie so euer he be, can be hable to accomplishe. For this cause sake therfore, I am desirous to see you, to the entent if any gospellyke discipline be wanting, I might supplie it and amende it. Furthermore my prayer is, that where I cãnot so doe by meanes of wicked persones, God himselfe our father and his sonne Jesus Christe our Lorde would vouchesafe to take awaye those lettes, & open me a free passage vnto you, and also in the meane season so to encreace you with his gyftes, that I may see you to my great comforte. Which thyng shalbe, in case he make you aboundaunte and plenteouse in mutuall charitie among your selues: and not among your selues only, but also towardes all men, like as we also haue a certayne excellencie of loue towardes all you, beyng ready euen to suffre death for your saluacion: and that he would so confirme your consciences, that your bryghteneſſe cannot be blamed on any behalfe, not only with menne, but muche rather with God the father, whom nothing escapeth, in the cumming of our Lorde Jesus Christe, at which time it shall openly appeare in the sight of all Sainctes, not only what euery one hath doen, but also with what conscience euery one hath done it.

¶ The. iiii. Chapter.

Furthermore, we beseche you (brethren) and exhorte you by the Lord Jesus, that ye increace more and more, euen as ye haue receyued of vs, how ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by our Lord Jesus Christ. For this is the will of God euen your holynes, that ye should abstaine from fornicatyon, and that euery one of you should know how to kepe his vessel in holynes & honour, & not in the lust of concupiscence as doe the hethen, which know not God, that no man oppresse and defraude his brother in bargaynyng: because that the Lord is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vnclennes, but vnto holynes. He therfore that despiseth, despiseth not man, but God, whiche hath sente his holy spirite among you. The texte,

Moreouer

The paraphrase of Erasmus vpon the .i. Epistle

MOreouer brethren we beseche and exhorte you by the Lorde Jesus, forasmuche as you are nowe sufficiently taught of vs, after what sorte you ought to behaue your selues, and with what endeuours to please God, geue your diligence not only to perseuer still in that you haue learned, but also to excede your selues in dayly encreaces of forewardenesse. For you knowe and remembre what preceptes I gaue, not by the autoritie of my selfe, but by the autoritie of our Lorde Jesus Christe. I gaue none of these thynges in commaundement that the false Apostles cloute in among you, of the ceremonies of Moses lawe, of the excellencie and visions of Angels, as though there were entraunce by them vnto saluacion: but those thynges only that I knewe certaynly to be acceptable vnto God. For this is the wyll of God, that you kepe your selues holy and vnspotted, and not onely to be chaste in soule, but also in body, that you may abstayne from whoredome wherwith the bodies are defiled. The body is the dwellyng house of the soule, and the soule is the Iuue of God. Than lyke as it is necessarie for the soule to be pure, because of the geaste God: so is it decente for the bodye to be pure because of the enhabitour, the soule. Therfore let euery one knowe howe to geue this honoure to his sely carcas, as a frayle vessel, that he kepe it cleane and vndefiled: and not suffre it to be spotted with the disease of filthy desyres and lustes: whiche thyng is so farre vnworthy the state of Christians, that it is the state of no nacion of people, but of them that haue no knowlage of God, but thinke that euery one may lawfully doe what he lusteth without punishment, and that all is honest that is pleasaũt to the body. But the mischiefe of lust doubleth his mischiefe, in case a man ioyne it with the Iniurie of his brother: as whan a man vsurpeth an other mannes wyfe. Let no manne therfore eyther in this case or in other matters, in vsurpyng ouermuche to hymselfe, defraude his brother, inasmuche as God wil suffer none of these thinges vnreuenged: and seyng that baptisme shal not onely not availe them that commit these offences, but also make to their more greuouse punishemente, lyke as we haue tolde & recorded vnto you before. For God hath not called vs from the ordinaunce of our former lyfe, to the entente that beyng once washen cleane we should be walowed into thesame filthinesse again: but to mainteyne in holynesse and puritie of lyfe the innocencie that was once freely geuen vs. And that we should not through filthy desyres cast awaye from vs the holy ghoste, whiche is the louer of Chastitie.

This is the will of god euen your holynesse.

These matters (I say) I haue both recorded and doe recorde again, that they are not the preceptes of me but of God: so that whosoeuer contemneth them, contemneth not man which is the warning geuer, but God that is the commaundement maker: who hath emparted his holy spirite vnto you, for this purpose, that you should by his inspiracion embrace godlinesse. Against this holy spirite euery one worketh dispite, that through filthy lustes polluteth his owne body.

The texte. But as touchyng brotherly loue, ye nede not, that I wrote vnto you. For ye are taught of God, to loue one an other, ye and that thing verily ye doe vnto all the brethren whiche are in all Macedonia. We beseche you brethren, that ye encrease more and more, & that ye study

ye study to be quiete, and to medle with your owne busines, and to worke with your handes, as we commaunded you: that ye may behaue your selues honestly toward them that are without, and that nothyng be lackyng vnto you.

Furthermore, as concernyng the loue that christians owe to christians, I thinke it not necessarie for me to admonisshe you by these my letters. For you are taught immediatelye from heauen by the spirite of Christ (whereof you haue tasted) that ye should loue one another. Whiche thing you declare in very dede, in that you loue all the brethren with a christian loue, not onelye that are at Thessalonica, but also in al Macedonia. Wyne exhortacion therfore shall not be vnto you, to do the thyng that you do of your owne accorde, but in that, that you do by admonicion of the spirite, to excede your selues, and go forwarde alwayes better and better. And looke you geue circumspect hede, that your quietnesse be not interrupted by meanes of idle persons, and suche as be curious meddlers of other mennes matters, but let euerye one applie his owne businesse. And yf any want substaunce wherof to lyue, let hym prouide with his owne handes, so as he maye bothe helpe hymselfe, and releue them that be nedie, like as we commaunded you before: to the intent ye mighte behaue your selues honestlye towardes them, that haue not professed Christ: at whose handes it were shame for your profession, either to begge or to do any vncomelier thyng for nede. But rather let euery one get with his handes, so as he want no necessary thyng. And that man is easely satisfied, that is content with a litell.

The texte. I wolde not brethren that ye shoulde be ignoraunte concernyng them whiche are fallen aslepe, that ye sorowe not as other do, whiche haue no hope. For yf we beleue that Jesus dyed, and rose agayne: euen so them also whiche slepe by Jesus, will God bryng agayne with hym. For this saye we vnto you in the worde of the Lorde, that we which shal lyue, and shall remayne in the commyng of the Lorde, shall not come ere they which slepe. For the Lorde hymselfe shall descende from heauen, with a showte, and the voyce of the Archangell and trompe of God. And the dead in Christ shall ryse first: then we whiche shall lyue (euen we which shal remayne) shalbe caughte vp with them also in the cloudes, to meete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherfore, comforte your selues one another with these wordes.

Finally, as touchyng the mistery of the resurrection, I cannot be content to haue you ignoraunt, lest you should make importune sorowfull mourning for them, that slepe in the truste of the promyses of the gholpell, as thoughe they perished: that you should not mourne, I saye, after the example of the gentiles, whiche bewayle the death of their frendes, because they haue no hope of their resurrection. But the death of christians is nothyng els but a slepe, from the whiche they shall awake agayne at the commyng of Christ, to lyue a great deale more blissefully. For why shoulde we not truste, the same thyng to come to passe in the membres, that we knowe alreadye performed in the heade? For yf we beleue verely, that Jesus was deade after y maner of man, & rose agayne to immortall life, it foloweth of necessitie, that we ought to beleue also, that god the father, whiche rayled vp Jesus, will also bring with him those that professed Jesus and slept in the assured truste of his promyses, alyue agayne at the commyng of his sonne, so as the heade shal not wante his membres. We bable not vnto you an humayne fable, but we tell you the thyng that we learned of Christe hymselfe, that is to wete, that we, whiche shall be founde remaining alyue in this worlde at the lordes cóming,

shall

shal not be presented in the sight of Iesus, before that they which were dead afore, be presented also. Some wil saye how shall it be possible for them to be presented, that were buried and turned into duste? Euen the Lorde Iesus himselfe by the voyce of the aungell soundyng out of heauen with the trompette of God, shal rayse them vp and warne them to awake and come quickly. And than suche as had slept in this hope, shall returne agayne vnto lyfe, and ryse out of theyr graues. And that doen, we that shall remayne and bee founde alyue in the cummyng of Christ, shall be sodainly taken vp together with them that are raised againe vnto life, through the cloudes, that we may mete the Lorde in the ayer. And from thence he shal carrye vs with him into heauen, to liue with him perpetuallie. Now therfore, see you comfort euery one another with these sayinges, so as the death of the godly bere you not to sore, inasmuche as it is more worthy gratulacions and reioycinges, than your sorowfull lamentacions.

The. v. Chapter.

The texte. Fynally of the tymes and seasons (brethren) it is no neade that I write vnto you: for ye your selues knowe perfectly, that the daye of the Lorde shall come, euen as a theefe in the nyght. For when they shal saye, peace, and all thynges are safe, then shal sodeyn destruction come vpon them (as sorow commeth vpon a woman trauayling with childe) & they shal not escape. But ye brethren are not in darckenes, that that daye should come on you as a theefe.

NOw you haue the maner and order of the resurrection, inasmuche as it was conuenient for you to knowe it. But as for the tymes and the very seasons whan these thinges shal be, it is no parte of out office to write vnto you. And it is so vnauayleable, that euen the lorde himself would open no suche thyng vnto his disciples whan they demaunded it of hym. For you knowe playnlye, and we haue taught you before, that the daye of the Lorde shal come sodaynely vpon the world vnlooked for, euen as a theefe in the night, breaketh in vpon them that are aslepe: and shall ouertake them that are careles, than moste chiefely, whan it shall be the least looked for. For whan suche as beleue not the ghospel, shal saye in theyr moste Ioylytie, there is no daunger, but all is peace and safe, the Lord wyll not come: than theyr destruccion shall come sodainlye vpon them, like as a woman with childe is sodainly payned with sorowe in her trauayle, before the daye commeth that she looked for. And they shall haue no waye to escape oppression, before they fele it sodainly vpon them. That daye shall be a dreadful daye, to them that beyng blynded in theyr owne vicioulnes, leade their lyfe as it were in the night: but vnto you brethren, it is not so dreadefull leste it should take you vnprouyded.

The texte. Ye are all the children of lyght, and the children of the daye. We are not of the nyght nether of darkenes. Therfore let vs not slepe as do other: but let vs watche, and be sober. For they that slepe, slepe in the night, and they that be dronken, are dronken in the nyght. But let vs whiche are of the daye, be sober, armed with the brestplate of fayth and loue, & with hope of saluacion for an helmet. For God hath not appointed vs to prouoke wrath vnto oure selues, but to obtayne saluacyon by the meanes of oure Lord Iesu Christ, which dyed for vs: that whether we wake or slepe, we should lyue together with hym. Wherfore, comforte your selues together, and edifye euery one another, euen as ye do.

For

For all you that folowe Chriſte, belong not to the kyngdome of darkenes but to the kyngdome of light and of god, namely yf oure diligence of godlyneſſe be aunſwerable to our profeſſion, and yf we lyue ſo, as it maye appere that we watche in the dayelight and not lye ſnourtyng in darkeneſſe. Therfore if we wil not be taken vnwares, let vs not ſleape, as other do, that haue no knowlage of Chriſtes lyght: but let vs watche and be ſobre, taking alwayes circumſpect hede, that we cõmit nothing through vnadviſedneſſe, that maye offende the iyes of God and men. For like as they that ſlepe after the bodie, ſleape in the night, and thoſe that are wynedrunken, are dronken in the night: euen ſo thoſe that pawne and ſlumbre in naughtineſſe, are occupied in darkeneſſe of the ſoule, and thoſe that are dronken with the luſtes & dalliaunces of the worlde are entangled with darkenes of the mynde. But as for vs vnto whom the daie of the goſpel hath caſt his light, it ſtandeth vs in hande to be ſobre and watchyng, alwayes prepared and ready agaynſt the ſodayne aſſaulte of the eneme, that kepeth continuall watche for oure deſtruccion: and to be harneſſed with ſpirituall armour: In ſteade of a breſte plate to put on fayth and charitie: for the helmet, hope of eternall ſaluacion. And than ſhall you not nede to diſtruſte. God will be ready himſelfe to defend thoſe that be watchyng. For god hath not called vs to the doctrine of the goſpell for this purpoſe, that lyuing otherwyſe than it maketh mencion, we ſhould double the wrathe and vengeaunce of God vpon vs, but that in obeying hym we might obteyne ſaluacion, by the helpe of our Lorde Jeſus Chriſt, who ſuffred death for vs, to the intẽt, that if it chaunce vs to lyue, we maye lyue with hym throughe godlyneſſe and hope of immortalitie, and if it chaunce vs to dye, we maye lyue with hym neuer to dye. To thintent that you maye ſo do more and more, encourage euery one other with mutuall exhortacions, and ſtyre one another to goe on forwarde, like as you do alreadye euen of your owne accorde.

We beſeche you brethren that ye knowe them which laboure among you, and haue the ouerſight of you in the Lorde, and geue you exhortacion, that ye haue them in hye reputacion throlow loue, for theyr workes ſake, and be at peace with them. The texte.

Furthermore we beſeche you, brethren, to haue cõſideracion of them, that labour among you, and haue ouerſight of you in teachyng of the ghoſpell, and do admoniſhe you with what thynges you ought to pleaſe Chriſt: that where you are bounden to geue honoure vnto all men, yet haue them in regarde aboue others, requitting the the loue, that they beſtowe vnto you in ſuſteynyng ſo many laboures and daungiers for your ſakes. And yf they reprooue you for your faultes at any tyme, yet haue peace with them. For he is not worthye to be hated, that reproueth a man for his profite.

We deſyre you (brethren) warne them that are vnruelye, comforte the feble mynded, lyfte vp the weake, be patient towarde all men. See that none recompence euyll for euyll vnto any man: but euer folowe that, whiche is good, both among your ſelues, and to all men. Reioyce euer. Praye continually. In all thynges geue thankes. For this is the wyll of God throlow Chriſt Jeſu towarde you. Quenche not the ſpirite. Deſpyſe not prophecyinges. Examen all thynges, kepe that whiche is good. Abſtayne from all euel apperaunce. The very god of peace ſanctifie you throlowe out. And I praye God that youre whole ſpirite, and ſoule and bodye, maye be preſerued: ſo that in nothyng ye maye be blamed in the The texte.

commyng of our Lorde Jesus Christ. Faythfull is he whiche called you, whiche will also do it. Brethren, praye for vs. Greete all the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. The grace of the Lorde Jesus Christ be with you. Amen.

And thus I beseche you (euerye man accordyng to his habilitie) to laye your helpyng handes to the forewardyng of their offices. Admonishe them that lyue after their owne lustes and disquiet the ordre that you obserue. Comforte the weake harted, releue the feble, be gentill and pacient towardes all men, not onely towardes the Christians, but also them that are straungers from Christ. Beware that none recompense wrong for wrong, nor requite euill dede for euill dede. For truely it is vnsemyng to folowe the example of naughtie persones in a naughty matter, and become lyke condicioned vnto them. But rather geue diligence to do good vnto all folkes, not onely the christians vnto christians, but also vnto all maner of folkes, whether they haue deserued it or not deserued it: beyng certaynly assured, ỹ your diligence shall not be lost: for Christ is your suerte. In consideracion wherof, whatsoeuer chaunceth vnto you, reioyce alwayes so that godlynesse bee safe: call vpon God with your prayers continually without ceasyng, and geue thankes whatsoeuer befalleth you. For so it standeth with gods pleasure, that there shall be occasion alwayes, to rendre thankes vnto the father for his bounteousnes to youwarde by Jesus Christe. And this furthermore standeth you in hande to take hede of, that no variaunce rise among you by reason of euery ones sondrye sortes of giftes. Unto some one chaunceth the gift of tongues, to syng in the spirite: albeit it is but a gift of the basest sorte, yet quenche it not in any wise, but cherishe it rather, ỹ it maye profyte better and better. Unto some chaunceth the gifte of prophecie, to declare the misticall sence of the scripture: reiecte it not in any wyse whatsoeuer is spoken. Suffre the one pacientlye that he maye go on forwarde, heare the others sentence, with iudgement: but after suche sorte that he be not to muche molested in his speakyng. Let no mã make so muche of his owne giftes, that he contemne another mannes. Trye al thynges, but let euery man holde the thyng that he iudgeth requisite. Whatsoeuer it be that hath ỹ similitude of a good thyng, is not to be despised. Notwithstandyng it behoueth you to abhorre so muche from euil, that you ought to absteyne euen from those thynges, that haue the shewe of euill. But vnto these matters, it shall be your parte to applie all your diligent studies. And god the auctor of peace, vnto whõ is acceptable both the lyke consent of mynde & the like speache of wordes that mẽ do wholy vse together in suche thynges as be honest, bryng to passe, ỹ you maye be perfitely holy, & vnspotted, so as the soule maye be answerable vnto the spirite, the body aunswerable to the soule, & the spirite selfe answerable to God: ỹ there be nothyng to fynde you faultie in, & that you maye styll perseuer in this state of holynesse continually, vntil the cumming of our lord Jesus Christ. There is no cause for you to distruste of. For he is sure of his promyse, that hath called you vnto this holynesse, & to the rewardes of the same: he hymselfe shall finishe that he hath begonne, and perfourme that he hath promised. Brethren, helpe you forewarde with your prayers the labours that we go aboute. Salute all the brethren with a kysse, not suche a one as the commune sorte of salutours doe geue, but with an holye kysse

and

and worthy Christian loue. I charge you by the Lorde, that this Epistle be rehearsed to al the holy brethren. The grace and beneuolent fauour of our Lorde Iesu Christe be alwayes with you. Amen.

Thus endeth the paraphrase vpon the first Epistle of S.Paul the Apostle to the Thessalonians.

The Argument vpon the seconde Epistle of S.Paul the Apostle to the Thessalonians by Des.Erasmus of Roterodame.

FOrasmuche as Paul coulde not haue libertie to goe see the Thessalonians agayne, he confirmeth their consciences by Epistle, that they myght manfully suffre the afflictions layed vpon them for Christes sake: seeyng that they shall not want reward, nor the aduersaries escape punishmēt. Againe, concerning the daye of the Lordes cumming, wherof he touched somewhat in the farther Epistle, he warneth them that they be not styrred with the sayinges of some, that affirme as though it were at hande: and as some thinke signifieth closely that the Empire of Rome must be first dispatched and Antichriste to come after that. Moreouer he beateth into theyr heades very earnestly, to restrayne suche as with their idlenes & nice curiositie haue been disturbours of the commune quietnes and ordre: and to enforce them vnto labour, in asmuche as Paul himselfe laboured among them with his owne handes. This Epistle he wrote from Athens by thesame men that he sente the farther Epistle by, as it is recorded by our argumentes.

The ende of the argumente.

The fyrste Chapiter.

Paul & Syluanus & Timothe. Vnto the congregacion of the Thessalonias, in god our father, and in the Lord Jesus Christ. Grace be vnto you, and peace from god our father, & from the Lord Jesus Christ. We are bound to thanke God alwayes for you brethren (as it is mete) because that your fayth groweth exceadyngly, and euery one of you wymneth in loue toward another betwene your selues, so that we our selues boast of you in the congregacions of God, ouer your patience, and fayth in all your persecucyons and tribulacyons, that ye suffer, whiche is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdome of God, for which ye also suffer. It is verely a ryghtewes thynge with God, to recompence tribulacion to them that trouble you: and to you which are troubled, rest with vs, when the Lord Jesus shall shewe hymselfe from heauen with the angels of hys power, with flamynge fyre, whiche shall rendre vengeaunce vnto them that knowe not God, and that obey not the Gospell of our Lord Jesus Christ, whiche shalbe punyshed with euerlastinge damnacyon, from the presence of the Lorde, and from the glorye of his power, when he shall come to be glorifyed in hys sayntes, and to become marueilous in al them that beleue: because our testimonye that we had to you, was beleued euen the same daye. Wherfore also, we praye alwayes for you, that our God wyll make you worthy of thys callyng and fulfyll all delectacyon of goodnes, and the worke of fayth with power: that the name of our Lorde Jesus Christ maye be glorifyed by you, and ye by hym, accordynge to the grace of our God and of the Lord Jesus Christ. The texte.

PAul and Syluanus and Tymothe, vnto the company of the faithfull that are assembled in spirite at Thessalonica, and be of one mynde towardes god our father and the Lord Jesus Christ. We are bounden to render aboundaunt thankes alwayes to god for his aboundaunt liberalytie to youwarde, in that you dooe not onelye through his helpe continue stedfaste in those thinges that you haue begon, but also for that you daylye encreace exceedingelye more and more in faythe and loue among your selues one to an other, so muche that I thynke it not necessarie now to kyndle you vnto the applyeng of godlynes by the examples of other, seyng we rather make boaste of you to the other cõgregacions of god, and enflame other vnto vertue by your example: in rehearsing your patience & stedfastenes of faythe in all your persecucions and afflictions, which you suffer, that the iuste iudgemẽt of god may be declared in you hereafter, at suche tyme as whan you haue suffred veracio in this worlde for ỹ glorye of his name, he shal admit you into the felowshipe of hys kingdome: And contrary wyse shall commit them vnto eternal punnyshement, that haue persecuted you for malice of him. For certaynly thys shall be the dealing of goddes righteousnes, to pay vnto either parte rewarde worthie their dedes: to them that punnyshe the innocent, affliccion: and to bestowe vnto you that are troubled with vs, refreshing and comforte with vs in that daye, whan the promisses of the gospel shall appeare, and whan the Lorde Jesus shal shewe himselfe out of heauen openly vnto the worlde, not than after a lowe base degre as he did at his firste commyng, but waited vpon with the companyes of angelles, as it is comelye for a myghtie prince: nor than gentill and tractable to beale the wrekey, but armed with an horrible fierie flame to rendre vengeaunce vnto them that would not knowe god in this worlde, nor obeye the gospel of our Lorde Jesus Christe: so as they shall fele by experience that he is righteous and mightie, whom being mercifull and gentill they set naught by: and so at leaste they maye learne by their owne punyshmentes perforce to confesse the thinges to be true that the gospel spake of. For they, inasmuch as they neuer

The Argument upon the first
Epistle of S. Paul the Apostle to the Thessalonians.
Written by the Author of the Book.

Saint Paul to the Thessalonians.

The first Chapter.



made end of their wicked doing, ſhal ſuffer paines ꝑ neuer ſhal haue ending: whan they haue loked vpon the diuine face of the lorde and the maieſtie of his power, whō thei cōtemned in this world as a raſcal or a vile perſone. For at his firſt commyng he came to ſaue al men, but than he ſhal come to ſhewe him ſelfe glorious, not in himſelfe onely but in al his membres alſo, that are godly people, to the intent he may appeare wonderful in al them that beleue his goſpel. For in that daye the thinges ſhalbe openly ſeen of al men in you, which truſted in Chriſt at our recorde bearing, where ꝑ vngodly contemned them and would not beleue: which daye that it maye be proſperous and toyfull vnto you, we ceaſſe not to praye to the lord continually for you, that foraſmuche as it hath pleaſed him to call you vnto the hope of thys glorye, the ſame maye vouchſafe alſo to bee preſentlye ready to helpe you in your trauaile thitherwarde, that your conuerſation be agreable to your profeſſion, and to conſūmate and fynyſhe perfitely that, which of his goodneſſe he hath begonne in you: and to geue ſtrength vnto your ſoules, that in manfullye bearing the veracions of the vngodly, you maye declare, howe myghtye the aſſured hope of eternal felycitie is in you, for whoſe ſake you paſſe not euen vpon the life of your bodies: to the intent ꝑ like as Chriſt glorified the father by his death, & was glorified of hym agayne by his reſurreccion: ſo the name of the lorde Ieſu Chriſt, maye be glorified now by your ſuffereaunce, and you glorified agayn by him in the daye of his commyng, not accordyng to your owne deſertes, but accordyng to the mercy of our god and of the Lorde Ieſu Chriſte, without whoſe helpe all that you go about were of none effect.

The .ii. Chapiter.

The text

We beſeche you (brethren) by the commyng of oure Lord Ieſu Chriſte, and in that we ſhal aſſemble vnto him, that ye be not ſodenly moued from your mynde, nor be troubled, neither by ſpirite, neyther by wordes, nor yet by letter which ſhulde ſeme to come from vs, as though the daye of Chriſt were at hande. Let no man deceaue you by any meanes, for the Lorde wil not come except ther come a departyng fyrſt, and that the ſynful man be opened the ſonne of perdicion, which is an aduerſary: and is exalted aboue al that is called God, or that is worshipped: ſo that he doth ſyt in the temple of God, boaſtyng hymſelfe to bee God. Remember ye not, that when I was yet with you, I tolde you theſe thynges? And nowe ye know what with holdeth me that he myght be vttered at his tyme. For the miſtery of the iniquite doeth all ready worke: ſyrſt he, which now onelye letteth, be taken out of the waye. And then ſhall that wycked be vttred, whom the Lorde ſhal conſume with the ſpirite of his mouth, and ſhall deſtroye with the appeareaunce of his commynge.



Furthermore brethren, we beſech you by this cōmyng of our Lorde Ieſu Chriſt, wherof we ſpake a littell afore, and by the felowſhip of the glory, wherby we being the membres ſhalbe faſtened vnto our head: that you be not ſodaynlye moued from the mynde you are in, though his commyng be prolonged, and be not aſtonyed in your myndes, nether by feyned prophecie, ne by probable aſſercio, nor by Epiſtle ſet in our name, as though the commyng of the Lorde were all ready at hand. Let no mā deceaue you by any meanes. For the lorde ſhal not come, onles a departing come fyrſt, & not afore the wicked man appeare, the childe of perdicion, who like as he is much vnlike vnto Chriſte, ſo muche is he his

enemy

enemy, & is exalted aboue the sone of God, & aboue al that is called God, or power, that is deuoutly worshipped: so muche that he shall sitte in the temple of God, shewing himselfe as God. Doe you not remembre, that whā I was yet with you, I told you these thinges? And now ye know what is the let, ỹ Christ cummeth not. In dede that the wicked man (as I saied afore) may in his proper tyme openly practise his tyranny vpon the Saintes. For now wickednesse worketh his crueltie vnderhand by him, and the deuill by wicked menne rageth against the professours of the gospell, and as you perceyue by my tellyng, there is nothyng that letteth the aduersarie of Christe from shewyng himselfe openly, but only that in the meane while euery one should holde still that he holdeth, vntil that kingdome, wherwith all other are holden in subiection, be dispatched quyte out of the waye. And as soone as that shall come to passe, than shall that wicked one shew himselfe abrode openly, furnished with al kynde of suggling castes and wylie disceytes, to bryng mankynde to destruccion. But for all his rageing with his deuilish spirite, the Lord Iesus shall choke him with the mightie blast of his mouthe, and for all his bostyng of his false counterfaite shew of diuinitie, the Lorde shall obscure and abolishe him with the excellente clearenes of his cummyng, euen as monstreous sightes of the night time and dayne appearaunces of thinges vanishe and goe awaye at the shynyng out of the bright sonne beames.

Euen hym whose cummig is after the worckyng of Satan, with all lying power, signes and wonders: and with all deceyuablenes of vnrighteousnes, among them that perish: The texte.
because they receyued not the loue of the trueth, that they might be saued. And therefore, God shall sende them strong delusion, that they should beleue lyes, that all they might be damned which beleued not the trueth: but had pleasure in vnrighteousnes. But we are bounde to geue thankes alwaye to God for you (brethren beloued of the Lord) for because that God hath from the begynnyng chosen you to saluacion, through sanctifyeng of the spirite, and through beleuyng of the trueth, whereunto he called you by our Gospel, to obtayn the glory of our lorde Iesus Christ.

For that wylie deceiuer shall at his cūming be furnished with the spirite of Satan, for the Deuil shal practise his crueltie by him. And to the intente he maye the more cruelly worke his mischiefe, he shall not onely be armed with a puyssaunt great power, to make mens consciences afrayed, but also with lyeng, counterfaite castes of signes and wondres, wherin he shall pretende to folowe Christ, euen as the learned enchauntours folowed the example of Moses among the Egyptians. To be briefe, there shall be no kynde of fraude, but he shalbe perfitely ruyned in it to worke wickednesse. Howbeit it shal not availe him in any wise, but only to the hurting of such, as perishe (though he were not) through their owne vnbeleefe. For thus their quytaunte rebellion against Christ deserueth, this is a reward worthy their vndeseruyng, that seing they receiued not Christ by whom they might haue ben saued, who for his charitie sake was desyrous to haue al mēne saued, & for his truethe sake opened playnly the thinges, that belonged to their saluacion vnto them by the sufferaunce of God, false head taketh place with thē in stede of trueth, tyranny for charite, a desire your for a saueour: and so as they shal beleue a wicked mās lyenges, inasmuch as they refused to beleue the sonne of God ỹ preached nothing but trueth. Thus shal it come to passe, ỹ where they should otherwise haue also perished because of their obstinate misbeleefe

myght beleue, than it shall manifestly appeare in all mennes sight, that they are iustly damned, forasmuche as they spightfully forsoke Christe, and gaue credence at the first woorde to a craftie deceiuour and a wicked person. This stormy tempest, lyke as it shal declare them worthy damnacio, so shall it sette forth your stedfastnesse more clearely. By reason whereof we are bounde to rendre alwayes thankes vnto God (my christianly welbeloued brethren) in that he suffred you not to continue still in errour, but chosed you vnto saluacion from the beginning, not by the meanes of Moses law, but by his owne spirite the geuer of holynes, and by your obedience wherwith you beleued the trueth simply and playnly. Besydes this, lyke as he chosed you eternally from the begynning, so dyd he call you by our gospell preaching, to the intent the saluacion of you, whiche beleued whan the Iewes beleued not, should growe to the glorye of our Lorde Iesus Christe.

The texte. Therfore brethren stande fast, and kepe the ordinaunces which ye haue learned: whether it were by oure preachynge, or by Epistle. Oure Lorde Iesu Christ hymselfe, and God our father (which hath loued vs, and hath geuen vs euerlastyng consolacyon, and good hope thorowe grace) comforte youre hertes and stablyshe you in all good sayeng and doynge.

The gospell that I delyuered vnto you was the true and very right gospell, so that there is none other that you ought to loke for. Therfore stande fast in it brethren, and holde the thinges that we delyuered vnto you, and that you learned of vs, eyther by our preachyng, or by our Epistle. Vnto those it shall be your parte to applie your endeuour with all watchyng diligence. Moreouer the Lord Iesus Christ himselfe, and god oure father, which loued vs of his owne accorde, and called vs vnto saluacion, and by his spirite hathe geuen vs eternall consolacion euen in these afflictions, to loke in good hope for the rewardes of the life in heauen, not by meanes of our deseruinges, but by his owne free mercie, comforte your hartes more and more, and establyshe and confirme you, to persseuer in all goodnes both in worde and in dede.

The .iii. Chapter.

The texte. Furthermore brethren praye ye for vs, that the worde of God maye haue passage, and be glorysyed, as it is also with you: and that we maye be delyuered from vnreasonable and frowarde men. For al men haue not fayth: but the Lord is faythfull, which shall stablyshe you, and preserue you from euyll. We haue confydence thorowe the Lorde to you warde, that ye bothe do, and wyl do the thynges which we commaunde you. And the Lorde gyde your hertes to the loue of God and patience of Christe.



Furthermore brethren, like as we in oure supplicacions to god helpe forewarde the bylyefe of your saluacion, euen so it is reason, that you in semblable case set forwarde the thinges that I goe about with your prayers to him also: that like as the doctrine of the gospel had spedy a prosperous encrease among you, so it may runne abrode and be publyshed among all menne. For the more spedynesse whereof, praye you, that we maye thorough his helpe be delyuered from suche men as be peruerse and frowarde, whiche hynder with all theyr possible

possible meanes, that the doctrine of Christe be not sowen without lette or hinderaunce. For all they beleue not the Gospell that heare the Gospell: and yet there is no cause why you should not beleue, for all theyr wicked endeuours. They spurne against the Gospell, but they shall not spurne it away, for it hath a sure protectour euen the Lord Jesus, which shall make you stedfaste against their vnruly wickednesse, and kepe you from euill, and finishe that he hath begunne in you, because he is true in his promisses. He will not fayle to succoure you, so that you fayle not to followe his goodnesse: he will helpe, but whom? those that are diligent endeuourers. Thus we speake, not that we doubt of your constant stedfastnes, but we haue rather a firme trust of you, that lyke as by the helpe of the Lord Jesu you doe as we gaue you in commaundemēt, so ye wil doe stil hereafter. To conclude, the Lord Jesus with his grace gouerne your hartes, that they may goe on in the right course, and grow forward in the charitie of God, and in the loking for Jesu Christ. Charitie wil cause you, to study continually to deserue well of all men, like as God is bounteously good to all men: and the lokyng for Christes commyng, shall make you to abyde manfully all maner of afflictions.

The texte.

We requyre you brethren by the name of our Lorde Jesu Christe, that ye withdrawe your selues from euery brother, that behaueth himselfe inordinately, & not after the institucion which he receiued of vs. For ye your selues know, how ye ought to folow vs. For we behaued not our selues inordinately among you. Neither tooke we bread of any man for naught: but wrought with labour & sweate nyght & daye, because we would not be chargeable to any of you: not but that we had authoritie, but to make our selfes an ensaple vnto you, to folow vs. For when we were with you, this we warned you of: that yf any would not worke, the same shoulde not eate. For we haue heard saye that there are some whiche walke among you inordinately, worthyng not at all, but beyng busybodyes. Them that are suche, we commaunde and exhorte by our Lord Jesu Christ, that they worke with quietnesse, and eate theyr owne bread. Brethren, be not ye wery in well doyng.

And yf there be any among you, that contemneth to followe that trade of lyuing, whiche we haue prescribed vnto you after the rule of the gospel, and lyue carelessly as he lusteth himselfe, and through his ydlenes disquiet your commune affaires, and yet albeit he doe naught himselfe, is a busye medler of other mennes doinges: we commaunde you by the authoritie of our Lorde Jesu Christe, that you withdrawe your selfes from the company of him, if he haue the name of a christian. For it shall not yeke other to followe the example of vs, which albeit we vsed both the honour and charge of Apostelship, yet it greued vs neuer a whitte to be brought into a basse ordre among you, and we tooke no more vpon vs than other men did: insomuche that we tooke not somuche as a piece of breade of any mans cost, but we forgote the dignitie of our office, and gatte with the labour of our hādes working day and night, the thinges that were necessaryly requisite to the vse of our lyuing, because we would be a burthen to no man: Not that we thought it was vnlawfull for vs to doe as the other Apostles doe, but we would not vse our right as we myght haue doen, because we would set our selues for a forme and an ensample, that other men should not be greued to followe. That whiche we our selues did in dede, we commaunded you in woorde, that yf any would not worke, the same should not eate.

Those

Those deserue a liuing, that watche night and day for your saluatiõ. But idle curiositie and curious idlenes deserueth no refreshing. For we haue heard, that there be some among you, that disquiet your order, in that they will not worke, and so hauing naught to doe of theyr owne, they must nedes medle of other mens busynesse. As yet I spare to name them, but whosoeuer they be, we commaunde them and yf they had leauer we should so doe, we hertily beseche them by our Lorde Jesus Christe, that they disturbe not the commune quiet through their idlenes: and that inasmuche as they doe naught themselfes, they hynder not other that are occupied, but lette them quietly worke also, getting their liuyng with their owne handes, rather than to be greuouse vnto other with shamles craueinges & vnsemelines. In dede they are worthy to haue nay of what they aske, howbeit it stãdeth with christian humanitie to doe for them that deserue litle, eyther for that, that they be men, or because peraduenture they maye amende and be better. Therfore brethren be not you weary of well doyng, to the worthy and also to the vnworthy.

The texte. If any man obey not our saying, sende vs woorde of him by a letter: and haue no company with him, that he may be ashamed. And counte him not as an enemy: but warne him as a brother. The very Lord of peace geue you peace alwayes, by all meanes. The Lorde be with you al. The salutacion of me Paul, with myne owne hande. This is the token in Epistles. So I wryte. The grace of our Lorde Jesus Christe be with you all, Amen.

If there be any mã that despise to doe after our admonicions, aswel that I gaue you whan I was present with you, as now we I wryte beeyng absent from you: let this be a punishemẽt ynough for christian charitie, that he may haue a lyuing that is of those condicions, but yet let him be noted in that he is put out of your company, to this only intente that beeyng ashamed he may repent and amende: And cast him not out as an vtter enemy, but rather admonishe him as a brother that went astray, whom your mynde is to haue amended and not destroyed, eschewyng his company so as you may loue him in your hartes neuertheles. For ỹ diuorcement that charitie alloweth, is receiued but only for a time, that he that hath offended may repent. Furthermore the Lord Jesus the autor of peace, graunt you perpetuall peace in all your affaires. The Lord be euer with you all. This is the salutacion that I Paul wryte vnto you agayne with myne owne hande. This token you shall obserue in all myne Epistles wrytten eyther to you or other. For I wryte this that no man shall deceyue you by counterfayte letters. The fauour and beneuolence of our Lorde Jesu Christe be euermore with you all. Amen.

¶ Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Thessalonians.

Erasmus of Roterodame to the

Reuerende Father and moost excellent Prince of Fraunce, Philip of Bur-

gundye, Lorde of Veere.



What in these moneties I fedes lye here

And beſydes that, in thoſe dayes the bloude of Chriſt was yet in feruent remẽ-
braũce in mennes hartes, bicauſe it was but lately ſheade. And the heauẽly fy-
er that was geuen men in baptiſme, was yet flamyng hoote: whiche thinges I
can not tell howe, they bothe ſeme to be colde at this preſent in our conuerſacõ.
For theſe cauſes ſake, a Biſhop had not onely the charge and ouerſyght of a
fewer than nowe, but alſo of ſuche as were obedyent without compulſion. We
thynketh it therefore a matter of muche more difficultie, at this daye to playe
the faithfull vncorrupte biſhop: not onely for that, that one man hathe the au-
toritie ouer ſo many townes, but muche more in that the moſt parte of them o-
uer and beſydes the diſpenſation and teaching of the goſpell, whiche is ỳ chie-
feſt and the very peculiar office of a Biſhop, are burthened with the adminiſ-
tration of ſeculare offices. But it is a wondrous matter to talke of, how euyll
the worlde and Chriſt agree one with the other, and how harde a thinge it is for
heauenly buſynes and worldly affaires to be at one concorde. Than ſeyng it
is a great weyghtye mattter to doe either of them bothe as it ſhould be, that is
to ſaye, eyther to be a good biſhop or a profytable prince: what a buſye piece of
worke is it for a man that is tangled bothe the wayes, ſo to order the matter,
that he leaue no parte of his office vndone, eyther touching his ſpiritual charge
or his temporall autoritie; ſo to content his mortall prince, that he offende not
the prince immortall: and ſo to be in fauour ỳ the courte, that he come not out
of fauour in heauen. In tymes paſt who ſoeuer toke the office of a biſhop vpon
him, muſt out of hande haue prepared him ſelfe wyllyngly to abyde al ſtormes
of perſecutions. And yet it paſſeth my knowledge to ſaye whether there be more
daungier in the tranquillytie of the worlde that now goeth, in caſe it be a tran-
quillitie, or in the ſtormye tempeſtes of thoſe dayes. And althoughe by reaſon
of altring the ſtate of thinges, it is not poſſible that the maner of byſynge a biſ-
choppes office ſhoulde be throughly in al thinges alwayes after one ſorte. And
yet the thing is not to be vtterly condemned that varieth from the example of
that age; nether the mutable chaungeinges of humayne mattiers doe alwayes
permitte a biſhop to bynge to paſſe the thing that he thinketh beſt to be doen:
lyke as a Maiſter of a ſhyp that is bothe experte and diligaunt doeth no good
ſomtymes with ſittyng at the helme, but is carried alwaye as the wynde and we-
ther wyll: yet not withſtandynge he ſhall goe the leſſe out of the waye, from the
ſyncere perfyte image of a good biſhop, that wyll haue this forme of Paule,
as it were a certaine directorie alwayes before his eyes. Lyke as a ſtoute go-
uernour of a ſhyppe, albeit he be dryuen parforce to goe ſomtyme a great deale
out of his right courſe, doeth not ſet his eye beſydes ỳ compaſſe and loode ſterre
for all that, leſt he ſhoulde chaunce to goe quyte out of his ame altogether.
And althoughe a man can not doe as Paule did in al thinges, yet it is ſomwhat
yf he folowe his example in ſome thinges. And who ſo wyll endeuoure himſelfe
to thoſe thinges that are ỳ beſt to be doen, ſhal not faile of the forewardenes of
Chriſtes helpe, whoſe vicegerent your lordeſhyp is, and without his helpe all
ſhat men goeth aboute is but vayne. Fare ye well.

The yeare. M.D.XX.

The

¶ The Argument vpon the firſt Epiſtle of S. Paule vnto Tymothie/by D. Eraſmus of Roterodame.

Tymothies mother was a Jewe borne, howbeit ſhe was a chriſtian, and his father was a Greke. This Timothee beyng an honeſt mannerly towarde yonge man and well learned in holy ſcriptures Paule choſed to be a miniſtre: and yet bycauſe of ꝑ Jewes he was compelled to circumcide him. And foraſmuch as he had committed vnto Timothie (as he dyd alſo to Titus) the cure of thoſe congregacions that he coulde not goe to himſelfe, he inſtituted him in the office of a byſhop and in the diſciplyne of the congregacion, geuing him not admonicions as a diſciple, but as a ſonne and as a felowe in office. And to thintent he might doe ſo with the more autorite, he doeth often vindicate the autorite of Apoſtleſhyp vnto him ſelfe. Paule admoniſheth hym to reiecte ſuche as woulde bringe in Jewyſhe fables, and to teache thoſe thinges that pertaine to faithe and charitie. Than, foraſmuche as ꝑ order of a citie and tranquillitie of a commune wealthe dependeth of the autorite of princes and magiſtrates, he woulde not onely not haue their autorite (thoughe they were Ethnykes) contemned of the Chriſtianes, but alſo commaundeth them to be prayed for. He preſcribeth what is comely bothe for men and for women to vſe in the open congregacion. He paynteth out what a byſhop ſhoulde be and hys houſeholde. These he treateth of almoſt in al the three firſte Chapiters. Than he warneth him that he receaue no Jewyſhe fables, and ſpeaketh of choyſe of meates and forbyddyng of mariage. And than he teacheth him ſtraightwaies how he ſhoulde behaue himſelfe towardes olde men, towardes yongmen, towardes olde women, towardes yongwomen, towardes wydowes as well riche and poore as thoſe that ought to be founde of the commune ſtocke of the congregacion, towardes the yonger women and towardes ſuche as be as yet of ſuſpecte age. Furthermore he preſcribeth vnto him what he muſt commaunde to Maiſters, what to ſeruauntes, what to ryche men, admonyſhing him to reiecte with all poſſyble meanes contencious ſophiſticall queſtions, that haue nothing but a vayne ſhewe of learnyng. This Epiſtle he wrote from Laodicea by Tychicus the Deacon.

Thus endeth the Argument.

The paraphrase of Erasmus vpon the fyrst Epistle of S. Paule the Apostle to Timothee.

The first Chapter.

The texte. PAule an Apostle of Jesus Christ, by the commyssion of god our sauioure, and lorde Jesus Christ which is oure hope. Vnto Timothe his naturall sonne in the faith. Grace, mercy & peace from God oure father, and from the Lorde Jesus Christe oure Lorde. As I desought the to abide styll at Ephesus (when I departed into Macedonia) euen so do, that thou comm aunde some, that they folowe no straunge doctrine, nether gene hede to fables and endles genealogies, which brede doutes more then godly edifying, whiche is by faith: for the ende of the commaundement is, loue out of a pure herte, and of a good conscience, and of faith vnfayned: from the whiche thinges, because some haue erred, they are turned vnto vayne tangelynge, because they wolde be doctours of the lawe, and yet vnderstande not what they speake, neyther wherof they affirme.

PAule an Apostle and messagier/lest any mã woulde suspecte that I goe aboute myne owne busynes or humayne affaires, and not a messagier of Moses or anye other man, but the messagier of Jesu Christ, whiche beyng sent of late in his owne person vpon his fathers message, dyd faithfullye fynyshe the busynes of hym that sent him. And as for me I toke not this message vpon me on myne owne head, nether receaued I it of man, but was not onely called vnto it by the appointement of the euerlastyng god, but I was also dryuen perforce vnto it by his commaundement and autorite: in so muche that it was not in my choyse to shyfte myne handes of that office, as payneful as it is, whiche was enioyned vnto me by the autorite of God, the onely autoure of all our saluacion. For what so euer the sonne hathe enioyned vs by the fathers autorite, that same doe I take as enioyned of the father himselfe, by whome we are also bounden vnto him for our saluacion: aswell in that we are redemed by his death from eternall destruccion, as also in that we are by his mightye helpe delyuered from the rageyng tempestes of afflictions. From the which albeit our chaunce be not to be set at lybertie for a tyme, yet there is no cause why we shoulde doubte of our safe preseruacion, hauynge Christe to our protectoure, whome the father hathe appointed to be bothe the example and autour of oure moost certaynly assured hope. For lyke as he whan he was whypped and nayled to the crosse suffred corporal death, howbeit he rose anon againe to lyfe that neuer shall dye: euen so whan we haue bene oppressed with present sorowes of this worlde, he shall one daye restore vs alyue againe to the same immortalitie. For this respectes sake, Paule beyng strengthened throughe his autorite and mayntenaunce, and an inuincible Apostle writeth vnto Tymothe, his true natural sonne: whō I haue not chosen (quod he) out of an other mannes flocke, but I begat him my selfe out of these bowels of myne, through ỹ gospel, whā he was yet a straūgier frō Christ: & he for his parte is so like, & so expressely resembleth this father of his, in stedfastnes & sincerite of faith & pure teaching of the gospell,

By the emission of god our sauiour.

To his naturall sonne.

gospell, that it appeareth by euident matter in dede, that he is no suche as maye be doubted whether he be myne or not, but that he is my natural very owne vndoubted begotten sonne, and therfore a great deale more dearely beloued vnto me, thā yf I had gotten him of my bodily substaunce after the commune maner as men doe. The bodely substaunce begetteth children that shall lyue but a whyle, but by the gospell are we borne to lyue alwayes and neuer dye. If parentes haue a more peculiar and a nerer hartle loue, to suche of their children as be moste lyke fauoured vnto them than to other, and therby doe as it were knowe them suerly to be their very owne: howe muche more iust cause haue I to loue this sonne, whome I begate vnto Christ through the faithe of the gospell, and in whome I beholde the synceritie of my faithe borne new againe as it were? Let the Iewes make boaste at their pleasure, for geating one companion or other as a childe gotten by adopcion to their Moses: I boaste that I haue gotten suche a sonne as this to the faythe of the gospell and vnto Christe. For it is expedient that the Iewes synagoge shoulde from hence forthe geue ouer beating of children. And it is tyme, that the Gospell spreade forthe his frutefulnes of faith abrode in to the whole vniuersall worlde. Nowe than, lyke as I haue manyfolde causes to boaste of suche a sonne, inasmuche as I maye safely committe vnto him the office of gospell preachinge: euen so I thynke there is no cause why he shoulde repente the hauyng either of suche an Apostle, or of such a father. I haue committed a parte of myne owne office vnto him, howbeit god hath geuē me autorittie thus to doe, soe as he can stande in no doubte touching the charge of the congregacions appointed by me, onles peraduenture he dysturst the autorittie of god. Nowe what shoulde I beyng a moste louyng father wyshe vnto so entierly a deare beloued sonne? what thinges elles, than the same, that the supreme gouernour of our lyfe woulde haue vs to be rythe and plentuous of, and in the whiche he would fayne haue vs to growe stronge dayly more and more, vntyll we be growen vnto such a state as Christ may vouchesafe to knowe vs for his owne lawfull brethren? Therfore I wyshe Grace vnto him, that he maye perfytely vnderstande, that all faithfull beleuers are saued by the free benefite of Christ without helpe of Moses law. And not onely grace, but mercye also to be alwayes ready with present helpe to succoure hym in his trauayle amonge so many daungerous mutacions of thinges. For I am not all ignorannt, what combrous stormes the lyfe of such as be preachers is endaungered withall. Fynally, as it is the propertye of our profession, I wyshe him peace and concorde: and that he loke not to receyue these benefites of the worlde, whose succours are but bayne: nether of Moses, because it is a pernicious matter to haue any trust in his shadowes, sence the true lighte of the gospell shoone clearly forthe: ne yet of any other mortall man, but of god the father, who forsaketh not those that faithfully trust in him: & of his sonne Jesus Christ our lorde, who, lyke as he hath all thinges commune with the father, euē so he fayleth not to helpe those, that haue ones wholy committed themselues vnto his fidelitie, as faithfull seruauntes that depende all togethet of suche a maister as none is to be compared vnto him either in goodnesse or power. Thou knowest, naturall deare sonne, what hurly burly we had, and what daungyer of our lyfes we were in, to wynne some congregacion vnto Christe: and it is not vnknowen vnto the, howe dilygently the false apostles watche in euery place, & goe about to drawe vnto Moses, those lately entred yong-

In the faith.

Grace mercye & peace.

As I besought the.

linges whom we haue gathered together vnto the gospel: & for none other purpose, but to get a flocke of dysciples to them selues, and to be had in estimacion among the commune people. And as for me, my studye is to enlarge the domynions of the gospelles possession to the vttermoost of my power: so that neuertheles we maye maynteyne that, that is all ready gotten. To be shorte, forasmuche as we can not be personally present in all places, we must nedes accomplyshe that, whiche is behynde, partely with sendynge of Epistles, partly by the ministerie of felowe officers. In consyderacion wherof, at such tyme as I went againe into Macedonia about the necessarie affaires of the gospel, bycause the Ephesiãs shoulde not be vtterly destitute of me, I left the there euẽ as my selfe, to haue the autorytie as a notable viceregerent in so excellent and so paynefull an office. Thou seest the generall sorte of men wonderfullye enclyned bothe to superstition and vnto curious artes: notwithstandyng the glorye of the gospel is so muche the more highly aduaunced. And again, there be aduersaries so many and so cruell, that we had nede to set both fete fast to the grounde (as they saye) that we stande stronglye against them. Wherfore, the thing that whan I went thence I required the to doe, the same beyng now absent I eftsones beseche and praye the to doe: that is, that thou warne some corrupte apostles there, whose names I passe ouer aduysedly at this tyme (lest beyng therby prouoked they waxe more shameles) that they defyle not ne subuert the pure doctrine of the gospel that we taught to the Ephesians, with their new doctrine. And on the other parte, warne the faithfull flocke before hande, that they geue not light eare nor intendaunce to suche false apostles to their owne peryll, for they teache not those thinges that auayle to eternall saluacion, and are worthye the gospel of Christ, but cloute in a sorte of vnfrutefull Jewyshe fables, touching the superstitious constitutions of men, which auayle not a iote to true godlines: & of a perplexe ordre of pedegree rehearsed from grandefathers, great grandefathers, and great great grandefathers, as thoughe the gyfte of saluacion taught in the gospel, were dersyued vnto vs by corporall lynage descending from a sorte of degrees of sondry auncetours: and not rather by heauẽly goodnes powred once vniuersally vpon all them, that embrace the fayth of the gospel. And this geare they preache not to the glorye of Christ, but partly that they them selues maye be had in pryce amonge you to be commended for noble doctours: partly to the intent, forasmuche as the gospelles doctrine is playne and symple, eyther to be taken for so muche the greater learned men, bycause they can cloute in a meignye of doubtefull difficulties that neuer can be made playne, and a sorte of riedles that haue no exposicion: as thoughe those thinges were not mooste beste that are mooste playne. The gospel bryngeth saluacion to the beleuer in a small rowme: But this kynde of mennes doctrine bryngeth in question vpon question, and not onely is nothing auayleable vnto heauenly godlynes, that God geueth vs throughe fayth, but also it turneth vp syde downe the chyefe poynt of the gospelles religion. Whosoeuer beleueth purely, passeth not vpon questions. And he that knytteth and vnknitteth the knottes of questions, what other thing doeth he teache men but to stande in doubte? Curiositie of questionyng is an aduersarye to fayeth. Yf they beleue God, what a doe haue they to quarell with his promysses? Yf the fayth and loue of the gospel geue saluacion without muche a doe, to what purpose are mennes phantasies myngled w̃ all, as cuttynge of the foreskynne, washynge of handes, choyse of meates and

That thou commaunde some.

obseruacion

obſeruacion of dayes: They make vaunt vnto you, that the lawe was geuen of god: and yet thoſe that teache it, teache it more greuouſly than learnedly, and vnderſtande not the ſumme nor the ende of the lawe. Wherto ſhould a man labour for ſaluacion by meanes of ſo many wiery obſeruacions, ſeyng he maye let them alone and flye ſtreight waye to the pryncke it ſelfe: That mā is conyngly learned ynough in Moſes lawe, that hathe attayned the effectes of the law. To be briefe, the thing that comprehēdeth & accompliſheth al the whole efficacie of Moſes lawe in a ſhorte ſumme, is loue, in caſe it procede from a pure herte and an vpright conſcience and an vnfeyned faith without holownes. A perfite ſyncere loue telleth a great deale rychtelyer, what is to be doen, than any conſtitucions, howe many ſoeuer they be. In caſe this loue be preſente, what nede the preſcriptes of the lawe: yf it be not preſent, what auayleth the obſeruacion of the lawe: An humayne loue, becauſe it is many times blotted with affecciōs, ſtandeth many tymes with a corrupte conuerſacion, and ſomtymes comprehendeth not a full entier truſt in god. But the Euangelicall loue is of this propertie, that it neuer deceaueth, neuer wauereth, and can neuer ceaſſe from doynge godly. For it geueth reſpecte to none other purpoſe but to the glorye of Chriſt, and cōmoditie of his neighbour: ne dependeth of any other but onely of Chriſt. Of this pricke foraſmuche as ſome myſſe, therfore in ſtedde of the ſure doctrine of Chriſt, they ſtrawe abrode vayne ſmokes & myſtes of Jewiſhe queſtions, to thintent they might ſeme gaye doctours of the law and ſet out them ſelues with vayne bablyng, whan they vnderſtande not for all that the ſpecialties of thoſe thinges that they ſpeake of, nor wherof they affirme. For all the whole lawe of Moſes, although it be otherwyſe dyuerſe and dyffuſe, is collected into Chriſte alone. Than ſeyng the lawe ſelfe applieth vnto Chriſt, it is ſhame for a man to profeſſe him ſelfe a doctoure of the lawe, that interpreteth the lawe contrary to Chriſtes mynde. Howbeit we ſpeake not thus, as though we condemned ꝑ law of Moſes.

The ende of the lawe is loue.

The texte.

¶ We knowe, that the lawe is good, yf a man vſe it lawfully: knowynge this, how that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and dyſobedient, to the vngodly and to ſynners, to vnholy and vncleane, to murtherers of fathers & murtherers of mothers, to manſlears, to whormongers, to them that defyle thēſelues with mankynde, to menſtealers, to lyars, to periured, and yf there be eny other thing that is cōtrarye to the holſome doctrine accordynge to the goſpel of the glorye of the bleſſed God, whiche goſpel is committed vnto me. And I thancke Chriſte Jeſus our Lorde, with hath made me ſtronge: for he counted me true, and put me in offyce where as before I was a blaſphemer, and a perſecuter, and a tyraunt. But I obtayned mercy, becauſe I dyd it ignorauntlye thorowe vnbelefe. Neuertheleſſe, the grace of our Lorde was exceadynge aboundaunt with faith and loue whiche is by Chriſt Jeſu.

We doe bothe knowe and acknowledge, that the law is good onles it be vnlawfully vſed. And he is an abuſour of the lawe, that expoundeth it otherwyſe than it meaneth it ſelfe. The chiefeſt purpoſe of the lawe was, to lede vs vnto Chriſt. So that he turneth the lawe, whiche is good, into his owne deſtrucciō, that by the lawe draweth folkes awaye from Chriſt. And he that diſcerneth and eſpieth in what behalfe the law (that was geuen but for a tyme) muſt geue place to the goſpell, and in what parte it oughte to continue in his perpetuall ſtrenght: he that vnderſtandeth after what ſorte to applye the groſſe letter of the lawe vnto the ſpirituall doctrine of the goſpel: and he that perceaueth how they whome Chriſt hath redemed with his bloude from the tyrannye of ſynne,

The law is good.

and doe more vpon their owne accorde at the motion of loue, than Moses law appointeth, haue no nede of the feare nor admonition of the lawe, eyther to be restrayned from naughtines or stiered to their duetye doyng: to him in dede the lawe is good. For he vnderstandeth that the lawe belongeth not to him, that hathe learned by the gospell, not onely to hurte no bodye, but also to doe good vnto his enemyes. Wherto shoulde an horse nede bydle or spurre that runneth freely and well as he shoulde doe? They that are ledde and ordred by the spirite of Christ, runne vncompelled, and doe more than al the whole law requireth: and hauyng once freely attayned ryghteousnes, abhorre from all vnryghteousnes. Therfore the lawe, that by feare restrayneth from euyll doinges, is not geuen in any wyse vnto them, that doe wyllyngly and gladly that whiche the lawe requireth, although they haue not the wordes of the law. For whom thā is the lawe ordayned? Verayly vnto them that turne the deafe eare towardes the lawe of nature, and beyng without loue & readyly enclyned to al mischefe, are guyded by their owne lustes, onles they be holden backe with the barre of the lawe: And in case the lawe suffre them to synne vnpunished, thā they returne by and by to their owne dysposicion, and become the same openly that they wer inwardely: that is to saye, vniuste, rebelles, wycked and vngodlye, dysobediēt, impure, kyllers of fathers and mothers, horemongers, defylers, of themselues with mankynde, man robbyng theues, lyers and periured persons. The threatnynges of the lawe were iustlye obiected against the Iewes because they were prone to these mischiefes, to restraine their slaughe vyle natures from these wicked doinges before rehearsed for feare of punyshement, & all other maner of naughtines that is against the excellent lawe of the gospell, whiche Moses gaue vs not, but the blessed god him selfe delyuered vs by his onely sonne Iesus. The Iewes make boaste, that their law is glorious: the lawe that we haue is muche more glorious. They bragge of their autor Moses, and wee with a great deale iuster cause boaste of our autor god and Christ. They preache the lawe of Moses, ẏ restrayneth a certaine sorte of great notable crymes through punyshement, and I preache the lawe of the gospell, whiche dyspatcheth all lustes at once, that are contrarye to true godlynes. And who is their autour of preachynge Moses lawe, leat them loke to that them selues: But in dede I am put in trust to preache this honourable myghtye puyssaunte gospell, that nedeth none ayde of the law, and it was not cōmitted vnto me by men, but by god him selfe: not that I thinke me worthye in any condicion to haue so weightye a matter committed vnto me. It was not of my deserynge but of the goodnesse of god, vnto whome I render thankes for geuing strenght vnto suche a wretched bodye as I am, & so ferre vnmete for this office, to glorifye Iesus Christe our Lorde: whose busynes I doe faithfully, lyke a faithfull seruaunt: and yet I chalenge none other commendacion to my selfe, but that lyke as he hathe thought me a faithfull minister to preache the gospell, euen so doe I syncerelye and vnfeynedlye laboure in the office that he hathe put me in trust withal, without any folowynge of their example that preache Moses lawe to Christes reproche, onely serueng their owne gayne and the glorye of them selues, and not of Iesus Christ. I confesse that in tymes past I was ledde in the same blyndenes that they are, as long as I continued in the zeale of the lawe of the fathers, I was a blasphemer against the name of Christ, I was so cruell a persecutour, that I coulde neuer lynne doynge of vyolence. For I persecuted the springing

The lawe is not geuē vnto a righteous man.

glorye

glorie of ỹ gospel, not onely vñ braulinges, but also eue vnto enprisonynge and murtherynge. Yet hitherto I am behynde these men in nothing: peraduenture in this case I am to be preferred before them, inasmuche as I dyd these thinges by the onely symple sticking to the lawe, throughe errour and ignorannce: inasmuche as I was not yet called to the felowshyp of the gospell: But they haue once professed Christ, and yet beyng enemyes of his glorye, and to muche desyrous of their owne, doe of a malicious obstinacie cleuue in the vnprofitable burthen of Moses lawe. And for this cause sake, seyng I dyd thus onely of ignorannce, God had mercye vpon me, wher as they are vlynded euery daye more and more. The more feruentlye that I fought than for the lawe agaynst Christ, the more hartylye do I nowe defende the doctrine of Christ against the affirmours of the law. For in stede of that earnest behement studye of the lawe, whiche is to be put awaye, grace hathe surceded habundauntly: And in stedde of the trustyng of the lawe, the faithfull trustyng in Christ is commen in place. In stede of the malicious hatred of the Iewes, charitie towardes all men is entred, whiche we haue obteyned bothe by the example and gyfte of Christ.

¶ This is a true saynge (and by all meanes worthye to be receaued of vs) that Christ Iesus came into the worlde, to saue synners, of whom I am chefe. Notwithstandyng, for this cause obtayned I mercy, that Iesus Christ shoulde shewe on me all longe patience, to declare an ensample vnto them whiche should beleue on him vnto eternall lyfe. So then vnto God, kynge euerlastinge, immortall, inuysyble, wyse, onely be honour and prayse for euer and euer. Amen. This commaundement I put to thee, sonne Timotheus, accordynge to the prophecyes, whiche in tyme past were prophecyed of thee, that thou in them shouldest fyght a good fyght, hauyng faith and good conscience: which some haue put awaye from them. And as concernyng faith haue made shypwracke. Of whom is Hymeneus and Alexander, whome I haue delyuered vnto Satan, that they maye learne not to blaspheme. The terme.

The Iewes haue nothing to saye againste me, although I saye that I am by the goodnes of god without the helpe of the law becommen of a wicked and a myschieuous man, now that that I am. But the thinge that semeth vnto them vncredible, is by moost euident argumentes vndoubtedly true: and the thing that they renounce, is withal studious, and vouchesaued to be embraced (as they saye) with meting armes: that Iesus Christe seyng the lawe to be vneffectuall vnto perfite saluacion, was made man and came in his owne person into the worlde to thintent that throughe his death he myght geue vs perfyte healthe, and in suffring the peynes of our vnrighteousnes he myght geue vnto vs his owne ryghteousnes. Fynally, albeit I was an earnest mayntenoure of the law of the fathers, yet I doe not onely not excepte my selfe out of the nombre of sinners, but also I knowledge me to be euen the chefest among them. I will not denye myne vncleanesse, for it redoundeth vnto the glorye of Christe. The lesse that I deserue mercye, the more excellent is his clemencye. I was worthye punysshement. And howe commeth it to passe than, that Christ would not onely pardon myne offences and declare his exceedynge gentilnes towardes me, but also enriche me with so many great free gyftes? For what other purpose, but throughe this notable example, to prouoke all men to hope after lyke forgeuenesse, how fylthily soeuer they haue lyued before, so that they put no trust in the ayde of Moses lawe, and set all their whole faith in Christes goodnesse, that continueth with vs styll vnto euerlastynge lyfe. The promysses are great, but the promyse maker is trustye and sure. And no man shall put any mystrust in the

the promyses, that considereth Christ to be the promyse maker. And in case any man coulde contemne him as a man hauyng suffred vpon the crosse, yet let him consyder that the moost highe euerlastyng kynge God the father immortall, inuisible, and onely wyse is the chiefe autor of this busines, who by his sonne geueth vs all thinges. Therfore nothyng ought to seme incredible, that almyghtye God promyseth. And as for men, they can chalenge to themselues no parte of habilitie to geue this so singuler a treasure, forasmuche as he ought to haue all honour and glorye, not for a certayne of yeares, as the glorye of Moses lawe was, but in all ages for euermore. For it beseemeth the immortall God to haue immortall honour. That, that I haue sayed, is true, and as the matter is in dede. Than lyke as I do faithfully behaue my selfe in the busynes appointed vnto me, euen so doe I geue the this in commaundement, my louyng sonne Timothye, that thou folowe thy fathers example, in accomplyshyng the office, that thou haste taken vpon the, throughly in all poynctes. Ye is goddes busynes that thou takest in hande, wherunto thou wast not called by any promocion of man, but by the appointement and commaundemēt of god. Under his baners thou arte a souldiour, and of him thou shalte receaue the rewardes of victorie. Thou seest what a bande of men thou hast committed to thy credence, thou seest with what maner of aduersaries thou haste a doe, there is none opportunitie for the to be negligent or to slepe thy matters. And it were the greatest shame in the worlde and a very wycked parte for the to shrynke from him, whose wordes thou arte sworne vnto, & whose name thou hast once professed. His iudgemēt was that thou wouldest proue a valeaunt and a faithful guide, for so the spirite of Christ by his inspiracion shewed vnto vs, at suche tyme as we committed autorite of priesthoode vnto the by layeng on of handes. See therfore that thou constauntly answer aswell the iudgement that God gaue before of the; as the faythfull trouthe that we haue in the: so as god maye bothe prayse the for a noble gyde, and I maye reknowledge the to be myne owne sonne. It is an excellent warre, that thou arte occupied in, see that thou applye it manfully. And that shalbe, in case thou kepe a syncere perfite fayth, and vnto faithe ioyne a good conscience: that thou put no doubte in goddes promysses and frame thy selfe in vprightenesse of lyfe accordynge to the syncerite of thy iudgement. The purenesse of lyfe ought to be of suche efficacie, that it maye be not onely allowed with other men, but also that the conscience maye be vpright before God. The thinges that decaye the strength of faithe are humayne questions, and the appetites of mē are the thinges that defile the conscience: whereas those ẏ pretende to goe about Christes affaires, haue respecte to other purposes than vnto Christ. Fynallye these two cleaue so faste one to the other, that yf the one be decayed, the other is in ieoperdie. For he that hathe not a syncere conscience can not possibly haue a syncere faithe. For howe can the thing be called syncere that is dead. Or how can the thinge endure that wanteth lyfe and spirite. For it commeth to passe that those whiche haue a naughtie conscience in all thinges, at length fall cleane awaye from beleuynge those thinges that the gospell teacheth concernynge the rewardes eyther of an innocent lyfe or of a naughtye lyfe. An example of this matter we haue lately seene to muche true (alas therfore) in Alexander and Himeneus, who inasmuch as in the preaching of the gospell they holde not faste the helme of an vpright conscience, are fallen into the rockes of Infidelitie, and beynge once fallen from the holsome pro-

fession

We haue the lyke aduersaries but not the lyke diligēt preachers.

Paul made a priest by layeng on of hādes without anoyntynge.

Faith and conscience.

The cause of the decay of faith and good conscience.

fession of Christ, they are so caryed awaye with the waues of naughtye lustes, that they rayle with open spitefull wordes against the doctrine of the gospel, so that they can not be possybly amended with gentyll monicions. And therfore I haue (with myne owne sentence geuing) cutte them of from the rest of Christes bodye, as rotten membres: to thintent that beyng so corrected they maye learne throughe shame and reproche, to cease from their wycked spyghtful railynges, and to be lesse hurtefull to other, thoughe they can not be good to themselues. Those are to be pulled vnder with rigorous handlyng, that are growen into so highe wickednes, that there can be no good doone vpon them with gentyll remedyes. Therfore, not onely the iudgement of god touching thy synceritie, not onely myne example, not onely thyne owne profession, and in ỹ thou arte a souldiour of Christ, but also suche mennes abominable example ought to kyndle thy harte to doe thyne office throughly as thou shouldest doe.

The. ii. Chapter.

I Exhorte therfore, that aboue all thinges prayers, supplicacions, intercessions, and geuyng of thankes be had for all men: for kynges, and for all that are in auctorite, that we maye lyue a quiete and a peaceable life, with all godlynes and honesty. For that is good and accepted in the syght of god our sauioure, whiche wyll haue all men to be saued, and to come vnto the knowledge of the trueth. For there is one God, and one mediatoure betwene God and man, euen the man Christ Iesus, whiche gaue hym selfe a raunsome for all men, that it shoulde be testifyed at his tyme, wherunto I am ordeyned a preacher and an Apostle. I tell the trueth in Christ, and lye not: beyng the teacher of the Gentyls with faith and veritie. The texte.

IT is not ynoughe for the to be without fault thy selfe, but it is the parte of a bysshop to prescribe also vnto other what is necessarye for them to doe. And those ought to be suche thinges, as maye appeare worthy an Euangelical conscience. To be briefe, it standeth them in hande that professe Christ, to be moost ferre of from desyre of reuengement, from desyre of hurte doing, and from all kynde of displeasure. Therfore see thou exhorte those that thyne are, to begynne the first thing they doe in the morynge, to vse godlynes and to worshyp Christ. And first of al let them praye to god, to put awaye all thinges that trouble and disquiet the state of Religion, and of the commune wealthe. Than let them aske of him those thinges, that are auayleable to godlye doyng, and to the tranquillitte of the commune wealth. This doen, let them beseache Christe nothing elles against suche as persecute his flocke, but his ayde and succoure. Laste of all, let thankes be rendred vnto him for those thinges, that by goddes goodnes haue happened, and earnest supplicacions made for the thinges that haue not yet happened. And let these be doen not onely for the Christians but for all maner of men also, lest Christian loue shoulde appeare to be but a straite laced loue, as though it fauoured none but of his owne sorte: but let it be extended abrode in moost large maner, after the example of god, bothe to the good and to the badde: lyke as he beyng parfitely good, and beneficiall to all as much as in him is, bestoweth his sonne to shyne vnto the iuste and also to the vniust.

And in almuche as god geueth vs publique quietnesse by meanes of Ethnike rulers: it is reason that thankes be rendred also for them. And it is vncertayne to vs, whether that ruler beyng a wycked ymage worshypper, shall in shorte space receyue the gospel. For that cause, Christian loue wysheth the saluacio of

all

al. The Iewe loueth the Iewe, the newly entred into a secte loueth his lyke, the Greke loueth the greke, the brother loueth the brother, the kynsman loueth the kynsman. This is not a Gospellyke loue, but that is a gospellyke loue, that loueth the godlye for Christ, and loueth the wycked that they maye once repente and turne vnto Christ. They doe sacrifice vnto deuylles and curse y^ou bytterlye. And you contrary wyse, cleaue harde to the foteſteppes of Christe, who, whan he was exalted vpon ỹ crosse, and was reuiled vnto suche spyght full rebukes as were more greuous than the punyshemente of the crosse selfe, he gaue none euyll wordes againe, he cursed not bytterly againe, but with an exceadynge great crye beseought the father to forgeue them. And praier is to be made not onely for ỹ whole general sorte of mē, but also especially for kinges, yea though they be Ethnikes and straungiers from the profession of Christe, and for all them, that after the publique ordre of the worlde are set in any autoritie. And let not this moue you, that of them we be afflicted, we be beaten, we be caste in pryson, we be put to death. Rather theyr blyndenes is to be pitied, and not malyce requitte with malyce. Or elles they shalbe neuer the better, and we shall ceasse also to be Christians. This waye pleased Christe as a waye of moste specially efficacie, wherwith he woulde haue all drawen to him selfe. And thoughe there be some, vpon whom our loue is lost, yet wee wyll not geue ouer to be lyke oure selues for al that. This world hath his ordre, which it is not expedyent that we shoulde disquyet: seyng it is our duetye to procure peace in euery place. Their power and autoritie in some purpose doeth seruice vnto the iustyce of God, in that they holde vnder the euyll doers with punishementes, in that they kepe the naughtye ones in their duetie doing, in that they put awaye robberyes, in that with their martiall powers they defende the publique peace, in that they gouerne the commune wealthe with their lawes. These thinges albeit they doe not for the loue of Christ, yet in a generaltye it is not expedient that the state of the commune wealth shoulde be disturbed by meanes of vs, lest the doctrine of the gospell shoulde seme a seditious doctrine, and than we shoulde begynne to runne in a hatered, not bycause we professe Christe, but bycause we hynder the publique peace. And in case they abuse their power vpon vs at any tyme, it is a Christian mans parte to forget the euyll turnes and remembre the good turne. In this we are bounden to their autoritie, in this we are boundē to their defence and martiall powers, yea we are rather bounden to God by them in this, that we maye be safe from seditions, safe from robbynge, safe from battayles, and leade a quiet lyfe without trouble. It woulde doe well to haue in remembraunce, what a greate sea of mischiefes the hurly burly of warre dryngeth in with it, and what cōmodities peace hath in it. Many are the mischiefes that beggerly nede of necessarie thinges procureth. Peace bryngeth plentie. In peace there is opportunitie to vse godlynesse, and warre teacheth all maner of wyckednes. Our profession loueth chaste behauiour, and in warre who can be safely chaste as he shoulde be? And thoughe men for the moste parte abuse the benefyte of peace to wycked sensuall purposes, yet for all that let vs vse the publique peace to the seruing of god and integritie of honest manners, obeying princes in the meane season in al thinges, that they eyther commaunde vs rightely accordinge to their office, or elles doe nothing vnto vs but make vs punyshed persons, and not wicked persons. They take awaye our substaunce, but yet nō parte of our honestye is diminished. They lade vs with fetters, but

The chiefe politicie that bringeth mē to Christ, is christian charitie.

they

they drawe vs not away from Christ. They slea the body, and sende vs ouer to the hauen of immortalitie. But than they myght hurte vs in dede, if they could make vs couetous, yf they coulde make vs afrayed of deathe, yf they coulde make vs desyrous of life, if they could make vs ambicious, if they could make vs desyrous of reuengement, yf they coulde make vs to distrust Christ. Therefore Prynces are neyther vnhonestly to be flattered, nor seditiously repugned. And in case it be godlye requisite at anye tyme in the ghospelles behalfe, to contemne theyr commaundementes, yet it muste be done with suche a temperature, that they may pereeaue vs to doe it not for the displeasure of them but for a good wyll vnto godlynes.

Notwithstandynge, I geue not monicion hereof for this purpose, that where wee are fatre vnhable to matche them in worldlye powers, we shoulde prouoke their puyssaunce vpon vs to our owne harme, but that in this kinde of lenitie we shoulde resemble Christe oure prince, who, whan he coulde alone haue done more than all the Prynces and rulers of this worlde, yet had leauer wynne the worlde to him selfe in sufferyng of euill, than in repellyng or requityng of euyll: he had leauer wynne the conquest with gentle dealynge, than with reuengyng: he had leauer heale than destroye: he had leauer entice than oppresse. By this waye wonne he the victorie, of this fashion it was the fathers pleasure, that the sonne shoulde beare the bell awaye. His example it behoueth vs to folowe, in case we wyll haue oure prayers, in case we wyll haue our sacrifices, welcome and acceptable vnto him. He woulde rather be a sautoure vnto vs, than a vengeaunce taker: with greate gentilnes he suffred our impietie, tyll we came to repentaunce. And the thynge that is come to passe in vs, the same, lyke as he is of a passyng greate goodnes, he woulde also haue come to passe in all men, yf it were possible. He is the sautour of all, he excludeth none from saluation, he bryngeth the lyghte of the ghospell vnto all. And he that refuseth it, he that wythdraweth hymselfe, leat hym blame hymselfe for his owne blyndnes: and he that perisheth, perisheth throughe his owne faulte. For what can the Physician doo, yf the sicke doo refuse holsome medicines: Uerilye it is not long of him, that men attayne not saluation, and suppressyng the blyndnesse of the lyke passe, come to the lyght of the euangelycall trueth. Christe is the trueth, and he that confesseth him, shalbe safe, from what kynde of lyfe soeuer he come to hym. Saluation is all one thynge and commeth all of one, and by one alone it is offred vnto all. Ther is no thyng in this behalfe that the Jewe maye chalenge to himselfe as his owne.

There is but one God, not peculyar to thys or that sorte of people, but the commen God indifferently of all. There is but one that reconspleth mankinde vnto God, God and man Christ Jesus. For it was conuenient, that he whiche shoulde make the arbitremente of concorde bytwene God and menne, shoulde haue some thynge commen wyth bothe the parties, so as beyng God he myghte make intercessyon to God, and beynge man myghte reduce men agayne into fauour. Why than doeth any man chalenge him properly to hym selfe? If the commune father of all sent him to saue al, and if he gaue him selfe for the redemption of all, it is mete for vs to endeuour by all meanes, that hys death maye be indifferently auayleable vnto all.

In case he died euen for the Ethnikes, why shoulde it pyke vs to offre sacrifices of prayers to God for theyr saluation? And if it haue bene doubted of at any tyme, that Christe came for the vniuersall saluation of the Gentiles, nowe it is certaynly manifest, and proued matter in dede, that Christes death belongeth aswell to the gentiles as to the Iewes. In tymes paste the Iewes pertinacie was somwhat borne withal, bycause they should not kynd fault that they were contemned or caste of: but anone gods will was to haue it most playnely protested that there is no differēce at al of nation, of superfitiō or condition of them that flee to the doctrine of the gospel. Of this matter goddes pleasure was to haue me chiefely a preacher. In this behalf he would haue me be a mes sagier, where as the rest of the Apostles before, slowlye wyth leasure and wyth muche a doe admytted the gentyles vnto the grace of the ghospell. And at this daye there be not all wantynge, that saye there is no entraunce vnto the ghospell but by the lawe of Moses. Notwithstandyng Christe hathe appointed the office bothe of a preacher and of an Apostle vnto me, that I shoulde preache vnto all men eternall saluation without ayde of the lawe, and that we are all bounden to thanke hym for the same and none but him. I doe not take this autorite fallye to my selfe: for Christe commaunded me to it. And it is no vayne geare that I preache, but the thinges that I speake are true, and I preache lyke the doctor of the gentiles. I vse not arrogauntly to set oute myselfe with vanyties of greate hyghe titles, as the false Apostles are wont to do, for I haue tryed my selfe vnfeynedly the apostle of ỹ Gentiles, which haue not trust in Moses constitutions among them, as they doo, but the faithe of the ghospell: nor castynge before their eies mystes of vayne questions, but plaine symple pure veritie, teaching those thynges onely that make auayleably vnto true godlynes rather than vnto priuate lucre or vayne ostentation.

The texte. I wil therfore that the men pray euery where lyftyng vp pure handes without wrathe, or doubtyng. Lykwyse also ỹ women, that they araye themselfes in cumly apparel wyth shamefastnesse and discreate behauiour, not with broyded heare, ether golde or pearles, or costlye araye: but as becommeth women, that profesſe godlyneſſe thrōugh good workes. Let the wemen learne in silence with al subiection. I suffre not a woman to teache neyther to vsurpe auctorite ouer the man, but to be in sylence. For Adam was fyrste fourmed, and then Eue. Adam also was not deceaued, but the woman was deceaued, & was subdued to the trausgression. Notwithstandynge thorow bearyng of chyldren, she shalbe saued, yf they contynue in fayth and loue, and holynes with discrecyon.

Nowe to thintent we maye returne to the purpose that we communed of afore, I woulde haue men to pray not onely in the congregatiō, but also wheresoeuer occasion requyreth. The Iewes praye to god in no place but at Hierusalem. The Samaritanes pray on mountaines and in groaues. But vnto the Christians al places are pure and holy to offer vp sacrifices of prayers. They esteme euery place to be an holy tēple to God, and whan they offre as it were a sacrifice, they lift vp pure hādes euery where to heauen. They haue no nede to wilhe for ỹ mercy seate or most holy place called *sancti sanctorū*, of ỹ temple, for god

God will graciously heare them in euery place where soeuer they be that pray vnto him. They nede not to walke vpon Jewyshe lyme of tryngs, other ceremonies or sacrifice. For to offer the sacrifices of Christians euery man may be a sacrificer. God respecteth not the offeryng vp of beastes or perfumynge of swete odours, for a pure earnest supplication procedyng from a pure harte, is a sacrifice moste acceptable vnto God. Leate the Jewes washe them selues as cleane as they can, yet their oblacions are vncleane. God alloweth the handes for clene, though they be not washen, so that the conscience be quiet, in case he mynde no wronge, yf he wyshe well to all men, in case he be soyled with no spottes of fylthye lust, couetousnes, nor ambicion. Thys is the puritie and cleanes that maketh a Christian mannes sacrifice acceptable in the syghte of God: with this kynde of sacrifice he delighteth to be offred vnto.

Nowe let the women also praye after therample of the men. Yf there be any effemynate affection in their stomakes, let them caste it out fyrst of all, and bryng in innocencie of honest maners in stedde of Jewyshe cleanlynges: to thys sacrifice doyng let them decke the soule cleanly and not the bodye, nor entice mennes eies to phantasie them wyth the nakednes of theyr persones, but leat them be couered with a vesture, and that suche a vesture, as representeth sobrenes, bashfulnes, and womanlines. God forbydde that Christian women shoulde come forth among the holy congregacion in such maner of apparaill, as the common sorte of vnfaythfull women are wonte to goe forth vnto weddynges and maygaines, trymmyng them selues fyrst with a greate a doo by a glasse, with fynely rolled heare or embrodryng of golde: eyther with pretyouse stones hangyng at their eares or nekkes, or otherwise in sylkes or purple, aswell to set out theyr beautie vnto suche as take vpō them to playe the naughtye packes, as also in shewyng their Jewelles and substaunce, to vpbrayde suche as be poorer than they of their powerte.

But rather leat the apparaill of Christian women be suche, as maye be answerably like to their lyuyng, as may worthyly beseme those wome that professe true godlynesse, and the true worthyppe of God, not in gorgyous shewyng of habundaunce of ryches, but in good woorkes: whiche ryches God hath most syngulare delyght in: In whose syght that thyng is vncleane, that appeareth vnto the worlde to be excellente and gaye. And for almuche as the kynde of women is naturally geuen to the vyce of muche babblynge; and there is nothynge, wherein theyr womanlynesse is more honestly garnyshed than with sylence, it is conuenient for them to accomplyshe in dede, the thyng that they professe in apparayl: to be learners in the open congregacyon, and not teachers: to be folowers, and not foreggoers: and to shewe no maner of authoritie towardes theyr husbandes, vnto whom they ought to be vnder subiection: lest yf they once take of the bridle of shamefastenes and begynne to make them a doo in the open congregacion, youre assemblye, that oughte to be vsed in moste sobre sorte, be disordred wyth a busye burlye burlye. It is the mens office to speake in the congregacyon, namely if they haue any thynge to teache auayleable vnto godlynes. To conclude, what libertie euery man geueth hys wife, let him see to ȳ himselfe. But I allowe not ȳ any womā shal take vpō her to preache in ȳ cōmen assēblie of people, yea although she haue habilitie to teach, lest if such a wiket wer once opened, ȳ weake sexe wold waxe to bold, nor I

admitte, that they shall vsurpe anye kynde of autoritie vpon their husbandes, whō they are bounden so to loue, that they stand in awe to the neuertheles. Therfore leat them kepe silence, and leat them geue reuerence vnto that that theyr husbandes saye. Leat them acknowlege the ordre of nature: that lyke as it is the office of the mynde to commaunde, and the body to obeye, euen so is the wyfe bounden to depende of her husbandes commaundement. For why doe we turne Goddes ordre vp syde downe? Adam was made fyrste, and than by and by was Eue made for his sake. Than, why is that shamelesse made the later, that Goddes wyll was to haue the farther? Than as concernyng the fall, Eue was the fyrste deceaued, in that she gaue credence to the serpent, and beyng enticed with the fayrenes of the apple, neglected the commaundemēt of God. For the man could neither be deceyued with the serpentes promises, nor enticement of the apple: but the onely loue of his wife drewe him perniciously to do after her. Nowe howe standeth it together, that she whiche was once her husbandes maistres in committyng sinne, should now take the superiortie vpō her in teachyng of godlynesse? But let her rather admiedlie knowe the olde imbecillitie of that sexe, the leauynges wherof are not all together done awaye, although the synne be perdoned through baptisme. And let her also consyder the dignitie and power of a mannes harte, and thynke it ynoughe for her, that where afore tyme she was his leader vnto wickednes, nowe to be his folower vnto godlynes. And where in tymes past she went before him vnto destruction, nowe let her folowe hym vnto saluation. Neuertheles we do not thus babythe womankynde, as thoughe we woulde exclude them from the felowshyp of saluation. For the woman also hathe her proper office: wherein yf she vse her selfe vprightly, she shalbe companion of saluation. In the congregation there is none office for her to doe, but at home she hathe to doe, and so to doe, as she maye atteyne the rewarde of saluation. For that, that she offended afore tyme in deceauyng the husbande, she must amende in bearyng and godly brynging vp of children. And that shalbe done, in case she applye to the vttermost of her power to beare agayne vnto Christe throughe fayethe those that she hath borne ones already to her husbande: and yf she enforme them in their tender age, so as they maye seme worthy of Christ, throughe charitie, holynes, shamefastenes and other vertues. It is a greate matter, that a woman shal doe, in case she be a good circumspecte housewife. That, whiche I haue sayed, ought to be regarded vndoubtedlye to be matter in deede.

¶ The.iii. Chapter.

¶ This is a true sayeng: If a man desyre the office of a Bysshoppe, he desyreth an honeste woorke. ¶ Bysshoppe therefore muste be blameles, the husbande of one wyfe, dylygente, sober, discrete, a keper of hospitalitie, apte to teache, not geuen to ouer much wyne, no fyghter, not gredy of filthy lucre: but gentle, abhorryng fyghtynge, abhorryng couetousnes, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For yf a man can not rule his owne house, howe shall he care for the congregacion of God? He maye not be a yonge scholer, lest he swell and fall into the iudgemente of the euyll speaker. He muste also haue a good reporte of them whyche are wythoute, leste he fall into rebuke, and snare of the euyll speaker.

These bē

happy is that woman yf she haue sene & herde yt she go before hyr in godly wyse

Chrisostome

happy al they psalme sayeth yf they feare God & walke in his wayes

Chrisostome

a wyfe ought after the husbande to be subiect

The texte.

Theſe be almoſt the whole thynges that thou ſhalte appoynte vnto all ſortes of people without difference. But yet there are matters of more weyghtye importaunce, to be loked for in thoſe that thou ſhalte thynke mete to be put in autoritye ouer the multitude. For it is conuenient, that he whiche precelleth in honor, ſhould alſo precelle in vertues. Perchaunce there be many that are deſyrous of dignitie, but for all that they weighe not with them ſelues, what carke and care dignitie hath annexed vnto it. He that deſireth thoffice of a Byſhoppe for none other ende, but for ambicion, or for aduauntage, or to be a tyranne, deſyreth to himſelfe a pernicious matter, and is not wel aduiſed what this word (*Biſhoppe*) meaneth. For this word (*Biſhoppe*) is not only ỹ name of dignitie, but alſo ỹ name of occupacõ, of office, & of carefulnes. For it ſoũdeth by interpretacõ a ſuperintendent & one that careth for ỹ cõmodities and behoufes of others. So that whoſo vnderſtandeth this, & deſyreth the office of a Byſhop, reſpectyng nothing elles but to doo good for manye, in dede his deſire is honeſt, in that he coueteth occaſion to exercile vertue, and not for honoure. And yet thou ſhalt not commit that office to any man, excepte thou perceyue hym throughly garnyſhed wyth gyftes worthy a Byſhop. And to thintent thou mayſt the more certaynly deſcerne thoſe gyftes, lo, I ſhall paint the out in fewe wordes the ymage of a ryght Byſhoppe. Fyrſt it behoueth him to be of ſuche vprightneſſe of lyfe, that no faulte ãt all can be layed to hys charge. For it is not conuenient, that he whiche profeſſeth hym ſelfe to be a teacher & a requirour of innocency in other, ſhoulde not ſhewe in his own converſation and maners the ſame that he teacheth. And that he, whiche (accordyng to the office that he hath taken in hande) oughte boldely and freely reproue them that doe amyſſe, ſhoulde commytte the thyng, wherein he maye be blamed him ſelfe. For who geueth credence to the teacher, whoſe lyfe is contrarie to his doctrine? who wyll ſuffer to be checked of hym, in whom he ſeeth eyther the ſame or elles more greuous offences? But that all ſhould be vpright and innocent, it is more eaſyly poſſyble to be wyſhed for, than hoped for. Yet truelye it is muche requiſite for the one man, of whoſe doctrine the people dependeth, to be cleane without fault. Than in aſmuch as chaſtitie is much to be commended in a Byſhoppe, in caſe he haue not the gifte altogether to abſteine, this is to be ſpecially obſerued, that he haue bene or be the huſbande of one wyfe. The fyrſt mariage maye be thoughte to be ordayned for the procreation of children. But to marye agayne is not wythoute ſuſpicion of an incontinent mynde euen among the Ethnikes. As for the reſte, I lette them not from maryeng oftener than once, yf they can not abſteyne. For it is a harder matter, than I dare exacte of the whole multitude. But it becommeth a Byſhoppe to be ſo ferre quite frome all maner of faulte, that he ſhoulde be voyde alſo of all ſuſpicion of faulte. Beſydes theſe, that one man that hathe charge ouer manye, oughte to be ſobre and vigilaunte, he is the watche man, and ieopardie is preſēt on euery ſide. He may not be a ſluggerd, but he muſt circũſpectly loke about hym on euery part, leſt he ỹ lyeth in wayte, whã the capitayne is a ſleepe, cõuey away ſome out of Chriſtes tentes. Moreouer he muſt be graue & ſad in his behauiour, in al thinges that he goeth about, and be voyde of all

lyghtenesse and folishe toying maners, that decaye and hynder the teachers reuerence and autoritie. And it is not ynoughe, that he shewe hym selfe gentle and courteous towardes his owne folkes, but he muste applye hym selfe, that straungers also maye haue experience of hys gentlenesse and lyberalitie, so as the reporte of his honest name maye be the more largely spredde abrode.

And also lyke as he hath these vertues commenly with the moste part of men, euen so this is peculyarly to be required in a Bishoppe, that he be apte and redye to teache, not Jewishe fables and highe statelye swellyng Philosophie of this woorlde, but those thynges that maye make vs truelye godly ones, and ryght Christiãs. And ꝑ chiefest office of a good teacher, is, to know what thinges are the best to teache. Nexte this, to teache gladly, to teache gẽtily, to teache diligẽtly, to teache louyngly, to teache without statelynes, to teache seasonably. For the doctrine of the ghospell is of suche sorte, that it ouercometh with softnes, & not with clamourus lowde speakyng. And albeit for a tyme it be prouoked with the naughtynesse of them that naught are, and be enforced to speake somthyng somewhat seuerely, yet it neuer forgetteth Christian charitie. But God forbyd, that a teacher of the ghospell shoulde (after the example of suche as be madde wynedronken rasters) rage to intemperauntly agaynst them that doo amysse, or with a scoldyng tounge runne throughe the heartes of them whom his duetie were rather to heale wyth fatherlye gentylenesse: but in all thynges leat hym remembre Christian sobrietie and temperaunce, that is a greate deale more auayleable to bryngе men to amendement, than outragious crueltie is. Let him abhorre also from stryke and contencion, that he seme not to do of malice, and not of loue, that, that he doeth. Charitie amendeth, contencion prouoketh. And leate him abhorre couetousnes, that he seme not to countrefaite godlynes for gaynes sake.

Fynally, wyte thou knowe, howe he oughte to behaue himselfe in the open publique affayres. Marke howe he doeth his owne priuate businesse at home. In case he shewe hym selfe there a bigilaunt housekeper, yf he kepe all thyng in ordre, yf he haue obedyent and diligent children, yf they be so taughte that in sobre stylnes and comely manners they maye appeare to be brought vp vnder a godly parent, it is a good hope, that he is wel hable to take the publique charge of all, that in the administration of his owne howsholde busynes gyueth so good a presidence of himselfe. For an household is no thyng elles but a small cõmune wealthe, and the maister of an household, is nothyng elles, but the gouernoure of a small citte. And euen so the wisedome of the woorld iudgeth them mete to haue the weyghtier affaires of a commen wealth committed vnto them, that gouerne thynges of lesse importaunce wyth commendacion. To conclude, how maye a man hope, that he shal wel gouerne the cure of the whole congregation, that can not well tell howe to gouerne his owne prynate household? howe shall he take charge of so many houses, that is not hable ynough to take charge of one? By what meanes shal he care for so great a multitude, that knoweth not howe to prouyde for so fewe? Shall he faythfully cure those that be straungers, whiche hathe his owne negligentlye myscordered? And shall he be a profytable man ouer Goddes congregation, that can not be profytable to a humayne congregation? Nowe thys is also to be marked in the choosyng of a Byshoppe, not onelye howe entierly vpryghte he hathe behaued

himselfe

hymselfe in hys owne pryuate affaires, but also howe longe it is sence he came to the profession of Christe. Baptysme in dede engraffeth a man to the body of Christe, but perfite godlynes chaunceth not so sodaynlye to a man. Baptysme openeth the entraunce in to the congregacion, but in this case it remayneth that euery man for hym selfe muste stryue and preace to the marke of holynes. Throughe baptysme we are borne a newe: but for all that, it remayneth, that in greate processe of tyme we muste gather streyngth and bygnesse, and ware stronge with daylye encreases of godlynes in to full growen age. Therfore diligent hede must be taken, that no newe scholer, that is to saye, none that is lately called in to the felowshyppe of faythe, be put in authoritie ouer so weyghtye a businesse. He is a good graffe, but yet tender, and vnmete peraduenture to beare a greate heauy burthen. And it is Jeoperdye, leste yf a man, that is but rawe and not yet sufficientlye confirmed in religion, be aduaunced to honoure that he had not before, be puffed vp with pride, and begynne perniciously to stande in hys owne conceipte, as thoughe he were chosen in to the company of religion, for thys intent, that he myghte haue preeminence ouer relygion: and by that meanes it come to passe, that beyng crafted in the deuilles snares (which he layeth manyfoldely but none more diseatfully than he doeth the snares of ambicion) and behauyng hym selfe to muche statelye in the honour commyptted vnto him, he escape not the mystrepoztes of euyll speakers: whyche wyll thus entrepzete, that he coueted the Christian religion vpon this purpose, that where he was but of lowe estate amonge his owne secte, he myght be in authoritie and honour among the Christians. He forsoke vs in a good howze, (wyll they saye) he chaunged his religion for his more aduauntage: he had leauer be a Christian Byshoppe, than to lyue lyke a pryuate person among vs. From thys maner of suspicion, that mā shalbe quite, that a long season hath exprelled speciall tokens of true godlynes and sobrenes in hym selfe. I wyll not heare thys objection, yf a mā woulde saye: what matter maketh it to me, thoughe the Ethnikes doo mystrepozte me? it is ynough for me, to be well taken among myne owne. But vnto me this is not ynoughe to be respected in a Byshoppe, for hys fame oughte to be so cleane and vnspotted from all suspicion of faulte, that it shoulde be but a small matter to be well repozted of among his owne, vnto whom he is more nerely and familiarly knowen, onles he be well allowed also by the testimonye of them that be wythout, whiche can not see hys true godlynes so perfytely as it is, yea and take occasyon to rayse slaunder of euery thyng that doe nothyng but onely appere outwardlye to be euyll. Wherefore hede muste be warely taken, by all meanes, that none occasion of slaunder be geuen to them that are straungers from the profession that we be of: nor (as I maye so speake it) that they maye be hable probablye to obiecte not onely any naughtye faulte but also any false feyned vpbrayed. For, that they also shoulde haue a good opinion of vs, not onelye thys frute commeth of it, that it maketh to the glorye of Christe, but also they shall the more easyly turne to amendemente from their wickednes, in case they haue good opinion of our godlynes.

Lykewyse muste the ministers be honest, not double tongued, not geuen vnto much wine, The texte.
nether gredy of fylthy lucre: but holdyng the mistery of the fayth with a pure conscience.
And let them fyrst be proued, and then let them minister, so that no manne be hable to re-

proue them. Euen so muste theyr wyues be honest, not euil speakers: but sober and faithfull in al thinges. Let the deacons be the husbandes of one wife, & such as rule their children well, and theyr owne housholdes. For they that ministre well, get them selues a good degree and greate liberalitie in the fayth, whiche is in Christ Iesu.

Nowe, for asmuche as the faultes of the ministers redounde vnto the infampe of the autours, it shall not be ynoughe to take circumspecte hede, what a maner man he muste be, that thou callest to the office of a Bysshoppe, but also what maner of persones hys householde folkes and ministers be, that are as membres of the Bysshoppes. For they oughte necessarylye to be answeablye lyke vnto their prelate in all thynges: in all the behaupour of theyr lyuyng, graue and manerly: and voyde of those faultes that the commen sorte of seruauntes is commenly wont to be geuen to. They muste not be double tounged, not gyuen so muche wyne, nor gapyng after fylthy lucres. Those that are entred in the mysteries of fayth, whiche commeth by preachynge the ghospell, after suche sorte, that they euidently shewe in theyr conuersacion, that they are Christians not for the pleasures of theyr maisters, but purely and of a good cõscience. For the vprightnes of cõuersatiõ is the token of a syncere professyon. Neuertheles my meanyng is not, that they shoulde haue the administracion of holy thynges by and by committed vnto them, but after thou shalt haue tryed them a great whyle, and after they haue ledde an innocent lyke long after their baptisme, and haue behaued them selues so, as no faulte at all can be layed to their charge, than let them at lengthe be admytted to the holye administration. Moreouer I requyre semblablye the lyke sobrenes and integritie of lyfe in the Bysshoppes and Deacons wyues, bycause they also haue somwhat to do in the ministerie, and suche maners as they haue, the lyke must be reckoned that their husbandes, or those that they minister vnto, haue. Therfore they oughte to be farre frome the faultes of the commen sorte of wyues, that they be not lyght or folysshe, ne backbytyng taylers, nor intemperate, but sobre women: not bablers, or women of slyppte credence, but faythfull and constaunt in all thynges. To be shorte: the chastitie of the Deacons oughte in this behalf to be so answerably lyke vnto the Bysshoppes trade of lyfe, that they must also be the husbandes of one wyfe, lest often mariage shoulde cause any suspicion of intemperaunce: and they muste shewe their owne demenour so in the honest bryngyng vp of their children and diligent ordryng of theyr own housholde, as they woulde proue to be in the holy ministerie. For albeit the Deacons office is inferiour than the Bysshoppes and Apostles office, yet who so euer behaueth hym selfe in that degree comelye and vprightlye, preferreth him selfe no litell vnto hygher offices, aswell in that, beyng acquaynted wyth the practice of godlynes in him selfe he hathe the better trust in hys owne constauncie, as also in that, other men conceyue a greater cõfidence in him, because of hys vpryght behauiour in hys office, that whan he is promoted to hygher degrees of Euangelicall religion, he will euen excede hym selfe in vprygh tenes and paynfull diligence. For euen Iesus Christes commen wealthe, in gouernaunce hath degrees of officers and certayne ordres, wherof the fyrste, is of the Deacons, the seconde, is of the Elders or Bysshoppes, the hyghest of all, is of the Apostles. And lyke as in a seculer commen wealthe he is called to be a Mayor, that before vsed himselfe slowtely in the wardenshyp: and agayn

he is

he is promoted from beyng Mayor to be Judge, or the Alderman, because he behaued hym selfe well in his Mayoralitye: euen so the office of the Deacon declareth who is worthye the rowme of a superintendent or an Apostle.

The texte. These thynes write I vnto the, trustyng to come shortely vnto the: but and yf I tarye longe, that then thou mayste yet haue knowledge howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the lyuyng God, the pillar and grounde of trueth. And without doubte greate is that mystery of godlynes: God was shewed in the flesshe, was iustifyed in the spirite, was seue amonge the angels, was preached vnto the Gentiles, was beleued on in earth, and receyued vp in glory.

These thynges write I vnto the, derely beloued son, not as though I thoughe I should not come vnto you agayne, but my trust is that I shal shortely come agayne to see youre congregacion. Neuertheles in case any thing chaunce that I be enforced to be longer ere I come, than I trust I shall, myne entente was to admonysshe thee in the meane season by my letters, that thou shouldest not be ignorannt, howe to behaue thy selfe, not in the Jewes temple, but in the house of God. For why shoulde not I thus call the Christian congregation which is consecrated and dedicated vnto the lyuyng God, and shal neuer be destroyed with any stormes of errours and persecutions, inasmuche as it is the pyller and sure post of the trueth. The temple of Jerusalem had in tymes past his maner of veneration, it had his priestes, it had his rites and sacrifices. But this is a temple much more holy than it, that wrapeth not misteries in couerte with shadowes and figures: but for the Cherubin, for the Pome granates, for the Belles, for the Arke, and for suche like fygures, it sheweth vs playnlye the whole summe and perfite trueth of the gospel. Therfore marueyle not, though thou heatest nothyng prescribed herein, what maner thynges Moyses appointed with greate diligence vnto the leuites and priestes. For there is no cause why we should passe vpon those shadowes, inasmuche as God hath made the thynge playnely open vnto vs, for whose sake all that mysticall furniture was ordayned for a tyme. And there is no cause why the Jewes should haue in admiration or braggе of the Arke or of anye thynge that had the moste holye thinges called *sancta sanctorum* locked in it, if they be compared with the misteries that we haue. And whether their hydde secretes deserue any speciall prerogatyue of worshyp, or not, leat them see them selues. Certes this mistерie of the ghospelles godlynes is out of all controuersye, whiche maketh vs once free from all maner of superstition: and in this temple is the greatest thyng of all other that is openly declared throughe the whole vniuersall worlde. In dede there is no shewynge of the table or of the Arke or of sacrificed beastes, but Christe himselfe is shewed and preached, whiche beynge before tyme vnknowen and not passed vpon, is now become so manyfestly open, that he is playnlye seen to be a man after the flesshe, and bandied of men, and after the spirite hath receyued so great power, that hauing done awaye the synnes of all men, hathe throughe onely faythe geuen and doeth geue the righteousnes, that the lawe was not able to geue. And this mistерie of ours is so openly manifested, that it was wonderfull euen in the eies of Aungelles, that synge glory to God on highe, and peace vpon earth, and vnto men a good will. All other mysteries ceasse to be of any worthyppe yf they be publyshed: but as for thys mysterye it is preached openly not onelye to the Jewes but also to the Gentyles.

And the

And the preachyng therof was not vnfruteful. For the thynge that ouercame all men agaynste the ordre of nature, that no philosophie or mannes eloquence was able to perswade, the same did the symple playne preachyng of the gospel perswade to all the whole world, with myraculous wonders witnessynge the same. Finally after his death vpon the crosse, he rose agayne to lyfe by his owne power, and beyng openly accompanyed with Angelles he ascended into the heauens, and shewed vs vndoubtedly whether all oure hope ought to be addressed. What is more holy than this mysterie? What is more excellente, what is more certayne or euident? This thyng yf we truely beleue, this thynge yf we worthyly lyue, for what purpose should we respecte from henceforth vnto Iewysshe constitutions? We haue the misterie of true godlynes, why doo we than steppe backe vnto those thynges that haue more superstition than godlynesse? In case we be laden with synnes, here is the moost alluted remyssyon of synnes. If we require learnyng, here is the rule of true godlynes that we ought to folowe yf we loke for rewarde, here is immortalitie, wherunto we maye be exalted. Therfore leat vs be contented (my Timothee) with this religyon, and take our leaue of the Iewes vayne prescriptions.

The .iiii. Chapter.

The texte. The spirite speaketh expressly, that in the latter tymes some shall departe from the fayth, and shal geue hede vnto spirites of errour, and deuylsshe doctrines of them which speake false throwe ypocrisy, and haue their consciences marked with an hote yron, forbiddyng to marye, and commaundyng to abstayne from meates which god hath created to be receaued with geuyng thankes, of them which beleue, and knowe the truth. For all the creatures of god are good and nothynge to be refused, yf it be receaued with thankesgeuyng. For it is sanctyfyed by the word of god and prayer. If thou put the brethren in remembraunce of these thynges, thou shalt be a good minister of Iesu Christ, which hast ben norished vp in the wordes of the fayth and of good doctrine, whiche thou hast contynually folowed. But cast away vngodly and olde wyues fables.

These thynges doe I beate in with so muche the more studyous diligence as I more drede perill, whiche is not nowe gathered by doubtful coniectures, seyng the spirite himselfe foreknowyng thynges to come doeth clerely and certaynlye sygnyfye by them whom he hath enspired, that in the later tymes some shall spring vp, whiche shall departe from the syncerytie of fayth that the ghospell teacheth and fyde backe vnto a certayne Iewethy, and repose the chief principle of godlynes in those thynges, that doo not onely nothyng auayle vnto godlynes at all, but also doo many tymes hurte: and beyng rebelles agaynst the spirite of Christe, shall rather take hede to deceauyng spirites, and beynge turned awaye from the doctrine of the true God, shall geue theyr eares and myndes to the doctrine of deuylls, that in outwarde shewe of feyned godlynes, shal speake those thynges that are cleane contrarie to the trueth of the ghospell, and shall set out themselues in the syght of the symple people in outwarde appearaunce of holynes, where as in the syghte of God they haue an vncleane conscience, defyled and marked and pynned with many markes of worldely lustes. Those maner of men, where as they swymme inwardly in malicious rancor, hatred, couetousnes, ambicion and other diseases,

that are

that are cleane contrarye repugnaunt vnto true godlynes, yet for that to the intent they maye with a certayne newfangled wonderfull doctrine bring them selues in opinion of godlynes, they shall (after the Essenes example) forbydde lawful matrage, as though wedlocke being chastlye kepte were not honorable before god and the bedde vndefyled: and they shall require to be esteemed for goddes because they lyue single, vnmarried, being neuertheles infected with innumerable pestilent vices: & are not so free from fylthye lustes as from wyues. They shall also goo about to drawe men backe agayne to make differences of meates, after the maner of the Jewes, as thoughe meate it selfe had some impuritie in it, where as God hath ordayned all kyndes of meates to thys ende, that we shoulde vse them temperately to the necessarye releefe of oure bodye, and to kepe vp the strength with all, thankinge hym for his gentilnes, as many of vs as haue embraced the fayth of ỹ Gospel in steddе of Moses law, and hauyng wypped awaye the mystes of Jewyshe superstitions are brought to the lyghte of the trueth, knowynge that whatsoeuer is created of almyghtye God, is of it owne nature good, yf a man vse it as it oughte to be, and to that ende that it was created for.

There is no kynde of meate to be abhorred or refused, that is receyued as Goddes bounteous gyfte with thankes geuing. Thys is a Jewyshe maner of sayeng and not a Christian: Eate not this meate, touche not thys bodye, weare not this garment, to daye do not this thyng nor that thyng. There is no creature impure or vncleane, yf the conscience of hym that vseth it be pure and cleane. And albeit there were any impuritie in the meate, yet with hymnes wherwith the larges of god is praysed before meate and with holy wordes and prayers it shoulde be made holy and pure, that before was vncleane. Those maner of vayne smokes are blowen vnto the people by suche as occuppe Christes busines vnfaythfully, yea rather go about their own gayne. But see that thou auoyde suche maner of trifles, and teache the brethren those thinges, that thou hast learned of me, and playe the good and bryght ministre of Christe, disposing entierly and faythfully his doctrine, that is farre dyfferent frō these mennes prescribed appoyntementes. And thus it standeth the in hande to doo so muche the rather bycause thou art called to be a teacher of the ghospel being not yet of full growen age, whiche is not wonte easylye to swerue in to newe fangles, but thou hast ben brought vp (as it were) euen from thy youth in the fayth of the ghospell and in good learnyng, so as thy contynuaunce ought to make the more practiced & strong: and thou canst not chose but be lyke thy selfe in that thyng that thou hast hitherto constauntly folowed. Therefore see thou teache thys doctrine worthy the ghospell vnto those that thyne are. But as for other mennes fables and vayne olde wyues tales (which as vnpertinent to the misteries of the Euaungelicall fayth I myght rightly call lewde tales) reiecte them, & rather applye thy selfe to ỹ exercise of true godlines, than to contende in wordes with the moste babblyng and most frowarde kynde of men that is.

Exercise thy selfe rather vnto godlynes. For bodely exercyse profyteth lytell: but godlynes is profitable vnto al thynges, as a thynge which hath promyses of ỹ lyfe that is now, and of the lyfe to come. Thys is a sure sayinge, and by all meanes worthy to be alowed. For therfore we laboure and suffre rebuke, because we beleue in ỹ liuyng God, which is the sauiour of all men, specially of those that beleue. Such thinges commaund and teache. Let no man despyse thy youth, but be vnto them that beleue, an ensample in worde, The texte.

worde, in conuersacyon, in loue, in spyrit, in fayth, in purenes.

True godlynes that is placed inwardly in the mynde, can not possibilye be diffyned nor sufficiently prescribed with externe grosse matters. For fastyng or chotse of meates and suche other lyke, albeit they seme somtyme to be somewhat profitable for the tyme and place, in that they prepare the bodye to the dedes of godlines, yet that profitablenes is nether perpetual nor of so weighty auaile, if it be compared to the inwarde godlynes of the soule: but rather of suche mauer of obseruations springeth almoste the poyson of true and tyghte godlynes. Fastyng is profitable in place, and contratwyse the same otherwise is pestiferous. To some man watchyng is holsome, and to some it is deadly and hurtfull. Some tyme it is good to passe ouer the Sabboth daye with rest from labour. And on the contrary sorte a thyng maye be, wherein it were wickedly done to be sole, whan a mannes neighbours nede requireth the dede of charitie. But the godlynes that the ghospell teacheth, whiche is grounded vpon a syncere fayth and a true charitie, is profitable in euery tyme and in euery parte of a mans life, and it declareth in a briefe summe, what so euer thing is to be desired either in the lyfe presente, or to be hoped for in the lyfe to come: so muche that it is not necessarye for vs to seke for anye succour by anye other meanes. The thyng that I saye is true and vndoubted, and playne, worthy to be receaued of all men. We teache out of all peraduentures that we bothe fele it, and that it is no fable whiche we speake of. Or elles what thyng coulde perswade vs willyngly and gladly to suffer the sorowes of this lyfe, to beare with a hartie stomacke punishementes done vnto vs by the wicked, emprisonmentes and deathes, onles that we hope after the heauenlye succour in this worlde, and after this life immortalitie. And thys hope we haue fixed not in Moses or any other man that myght fayle our hope, but in the lyuyng God, whiche can helpe euen the that are deade, of who saluation procedeth vnto al the vniuersall kynde of men, but especyallye vnto suche as haue embraced the faith of the ghospell. These thynges commaunde and teache constauntlye and boldelye, so as thou mayest shewe in thy selfe the autorite of a Byshoppe, beynge assured that this doctrine proceded from Christ him selfe. There is no cause why thou shouldest be afrayed in that thou art but a ponge man, although in a matter of so weightie importance: or why thou shouldest geue place to the frowardnes of them that teache contrarye doctrine. Let humanitie be shewed in other matters, but in this case where perill of saluation is in daungier, autorite muste be vsed. It is not to be respected, howe many yeares thou hast lyued, but what office thou beaest. He is an olde man, whosoeuer he be that leadeth an entier vpryght life, and who so euer he be that sheweth a grauitie of maners. There is no peryll, that anye man wyll contemne the because thou arte but a ponge man. in case thy lyfe and doctrine be suche that those whiche professe Christe, may see therin the example of ghospellike godlines. In case they shal perceaue in all thy communication the image of an holye conscience, in case they shall espie in the cõmen trade of thy lyfe modestie and purenes, in case in thy deutie doing they perceaue a charitie worthye a byshop, yf in thy suffring of sorowes they see thy mynde stedfastly to trust in God, fynally yf they shall see the in all poyntes voyde from humayne lustes, they shall soone reuerence the as though thou haddest bene an olde man long agoe.

Tyll I come

TIll I come, geue attendaunce to readynge, to exhortacion, to doctrine. Despyse not the gyft that is in the, which was geuen the thorow prophecye, with the layng on of handes by the auctorite of prestehode. These thinges exercyse, and geue thy selfe vnto them, that it maye be seue, howe thou profytest in all thinges. Take hede vnto thy selfe, and vnto learynge, and continue therin. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the. The texte.

I truste in shorte space to see thee, and to helpe the not, onely with my counsailes but also with my dedes. In the meane tyme whan I am absente geue dyligent attendaunce to thyne offyce, so muche the more that thou mayest supplye my parte as well as yf I were there. In stedde of my sayinge see thou vse readinge of the holy scripture, and accordynge to it teache yf any thing be amysse: after it exhorte thou, yf thou see any not well occupyed. These are the principall poyntes of a bysshoppes offyce. It behoueth thee to be answerable vnto the offyce that thou hast taken in hande, whiche was not committed vnto the without adoysement, after the maner as some make them selues Apostles and Elders. It was not ambicion nor the fauour of men, but the spirite of god sygnifieng goddes will by the mouthes of the prophetes, that appointed the to that office: and than the autorite of the Elders incontinently with layeng on of handes vpon the, committed the rowme of a Bysshop vnto the. To be briefe, it is goddes gyfte, that thou arte instructe with these excellent gyftes, whiche declare thee worthye of this honoure. Therfore, two maner of charges thou art charged withall: bothe that thou shouldest be answerable to the goodnes of god, and to the autorite committed vnto thee. To professe Christ, is not an ydle nor a delycate fynefyngred matter: it requireth watching, attendaunce, and dilygent cõtinuaunce. Wherfore loke that thou forecaste these thinges, in these thinges continue, these thinges applye continually, that bothe by thy lyuinge and teachinge, euery man maye see the people ware bettre and bettre. First of all, be thou thy selfe as it behoueth the to be, and than thy godly life shal aduaunce thy godly doctrine, specially yf thou do it constauntly and continually without shrynkyng. For trueth endureth for euer: counterfaicting lasteth but for a time. In case thou accõplysshe these thinges, thou shalt receyue double frute, fyrst thou shalte saue thy selfe for vprightlye vsyng the office cõmitted vnto the: than thou shalt saue them also, that take hede vnto thy teaching. Those that teache rightly and lyue wickedly, lyke as they may be profitable vnto others, so vndoubtedly they are hurtfull vnto them selues. But he, whose lyfe and doctrine bothe, is corrupte, is hurtfull two maner of wayes: he purchaseth vnto him selfe damnacion, and ledeth other in to destruccion.

The.v. Chapter.

TRebuke not an elder: rigorously but exhorte him as a father: ỹ yonger mẽ, as brethren ỹ elder wemen, as mothers: the yonger as systers, with all puretes. Honoure wyddowes which are true wyddowes. If eny widdowe haue children or neuews, let them learne first to rule their owne houses godly, and to recompense their elders. For that is good & acceptable before god. She that is a true wyddowe and freendelesse, putteth her trust in god, and continueth in supplicacions and praiers nyght and daye. But she that lyueth in pleasure, is dead, euen per alyue. And these thynges commaunde, that they maye be The texte.

without rebuke. But yf any prouyde not for hir owne (and ſpecially for them of hir houſholde) the ſame hath denyed the fayth, and is worſe then an infydell.

Albeit a mã muſt neuer ſhrinke from ỹ vpright ſincerite of doctrine, yet to heale the thinges that are ampſſe in a mã, it is not a lytell auayleable for a teacher or an admonyſher to vſe a ſofte temperaunce. For the autorite of a byſhop muſt be holden vp ſo, as neuertheles he maye be quyte without all apperaunce of tyrannye, and that he maye appeare in euery condicion, that he doeth the thing that he doeth, to thentent to doe good and not of dyſpleaſure. Therefore as many as thou canſt brynge to amendement with lenitie and gentilnes, it is not expedient to enforce them with rigorous ſharpenes. For a man doeth eaſyly after him that admonyſheth him, yf he perceaue him ſelfe to be loued of him that monyſheth him. And ſuche is almooſt the dyſpoſicio of mans wytte, that he had leauer be ledde by faire meanes than conſtrayned parforce: and many tymes thinges are obteined by faire ſpeche, that a man cannot bring to paſſe with crueltie. So that the electuarie of reprehendynge muſte be tempred accordynge to the age and ſtate of euery one. And forasmuche as it is allowed not onely among all wel mannered nacions but alſo euen in the congregacions, ỹ for lage wyſdooms ſake & for the vſe of thinges & alſo for reſtrainyng the wantonnes of youthe, autorite ſhoulde be cõmitted vnto ỹ auncientes: in caſe an elder chaunce to offende, in any thinge, thunder not at him with cruell wordes vpõ any ſuſpicion or informacion, leſt too quicke admonicion exclude ỹ fruite required in admonicio. For it wylbe a double grieke, yf the admonicio be bothe checking & prouede frõ a yong mã. But rather obſerue ỹ reuerence of his age, & exhorte him ſo, as ỹ woldeſt admonyſhe thy father yf he dyd amyſſe. The yongmen alſo (bycauſe thou thy ſelfe arte a yong man) monyſhe as brethren: and towardes them correccion ought to be more freely practiſed, but yet none otherwyſe than maye ſtande with charitie. Admoniſhe the olde women vñ more reuerence and gentler wordes euen as mothers, and beate with their age. The yong women correcte louingly as ſyſters: and behaue thy ſelfe ſo with all men, as thou runne into no ſiniſtre ſuſpicio eyther of couetouſnes or of vnchaſtenes, eyther of flatterie or of crueltie. Nowe ỹ wydowes muſt alſo haue their honour, but namely thoſe, that are wydowes not in tytle but very widowes in dede: that is to ſaye, thoſe that beyng lefte comfortles without huſbande and children lyue after ſuche ſorte, as they maye for their deſertes worthylye be refreſſhed of the congregacions helpe: the relyefe wherof ought to be beſtowed not to mayntene delycatenes but to refreſhe myſerable neceſſities. But in caſe any be ſo lefte vñout an huſbande that ſhe hathe children or childrens children, there is no cauſe why ſhe ſhoulde (as thoughe ſhe were ſuccourles) runne to be founde of the congregacion: Inaſmuche as ſhe hathe them at home to fynde her a lyuinge as well as ſhe had an huſbande, and ſuche as ſhe oweth duetie vnto. Let her not therefore dedycate her ſelfe to ſerue the congregacion, before that ſhe haue ſhewed a ſpeciall token of godlyneſſe towardes her owne kamplye. For it muſte nedes be out of ordre, that the duetie of godlynes in the pretenſe of the congregacion ſhoulde refuſe to doe the bounden duetie of nature. For nature commaundeth vs to requite mutual good turnes to our parentes, being now deſtitute and decayed for age, ſeyng we had oure begynnynge of lyfe of them.

And

And in case deathe haue taken them awaye from vs, it shalbe conuenient for vs to transpose that duetie vpon our children and childrens children: and them it is our duetie to enforme after suche sorte, as they maye learne also vō their duetie againe to releue suche as dyd them good. This thing not onely the sense of nature doeth allowe, but also it is so great and acceptable before the sight of god, that those wydowes are double synners, that are not onely rebelles vnto God, but also are deafe whan they shoulde heare the commune iudgement of nature, with the whiche euen those, that haue no knowledge of God, are moued. But a man will saye, who is a true wydowe thā? yf this wydowe be not? Doubtles she that beyng destitutely lefte without comforte of husbande, of children, of childrens children, of all the worldes solace, hathe reposed all her whole hope in god, and now loketh no more to be maryed, ne hunteth after any voluptuous pleasures, but hathe dedycated her selfe wholy to god, after the example of the wydowe Anna, geuyng her selfe to prayers night and daye. She it is, that is worthye to be comforted and refreshed of the congregation, whiche hathe nowe nothinge a doe with the worlde. For a wydowe, that so absteyneth from beyng maried againe, that she maye more freelye pampre her selfe in deliciousnes, liueth not in dede. For she lyueth so to voluptuousnes, that she is deade vnto Christe, vnto whome none lyueth onles he lyueth a godlye lyfe. Se thou commaunde them therfore, that yf they loue wydowheade, they doe so behaue them selues in it, so as they geue none occasion vnto any man to suspecte euyl, as thoughe they be lothe to marye againe not for loue of chastitie, but to lyue more at libertye beyng free from the subiectiō of a husbande, and to take their ease at their owne pleasure. But vpon what purpose euery wydowe choseth to contynue in her wydowhead, or after what sorte she ledeth her life at home, leaue that to ỹ iudgemente of her owne conscience. To be briefe, yf any woman in pretence of wydowhead, runne to the congregacion in suche wyse, that she geueth ouer the care of her children, or childrens children, or suche as otherwyse belong vnto her kamylie, her I thynke all together not onely vnworthye the bysshoppes fauour, but also I iudge her rather to be accompted among those, that denyed ỹ faythe of the gospell, and be worse than ỹ Ethnikes, by so muche, as it is more haynous to forsake the profession that a man hathe taken vpō him, than not to haue professed it. Hathe not she denyed the faythe, that abuseth the pretense of the faithe, to doe the thinges that are repugnaunt to the doctrine of the gospell? Truelye in her dedes she openlye denyeth it. And in this behalfe she is doubtles to be accompted among ỹ heathen women, that they, where as they be straungiers from Christ, doe by the onely gouernaūce of nature beare ỹ charge of their families: And this maner of wydowe, that was bounden accordynge to the charitie of the gospel to be good to euery bodie to the vttermost of her power, withdraweth her bounden duetie euen from them of her owne householde, and is not allured by the godlynes of the gospell, to doe ỹ thing, that the prophane & vngodly women doe throughe the affection of nature. What soeuer sedes of vertue, nature hath engraffed, the gospelles doctrine taketh them not awaye, but setteth them forewarde and maketh them perfite.

¶ Let no wydowe be chosen vnder threscore yere olde, and suche a one as was ỹ wyfe of one man, and well reported of in good workes: yf she haue brought vp children, yf she haue lodged straungers, yf she haue washed the saincres fete, yf she haue ministred vnto them which were in aduersytie, yf she haue bene cōtinually geuē vnto al maner of good workes. The texte.

The ponger wydowes refuſe. For whan they haue begon to were wanton againſt Chriſt, they wyl mary, hauyng dãpnacion, becauſe they haue caſt away their firſt faithe. And alſo they learne to goe from houſe to houſe ydlenes, not ydle onely, but alſo triflyinge & buſybodyes, ſpeakynge thinges whiche are not comly. I wyll therfore that the ponger wemen mary, to beare children, to gyde the houſe, and gene none occaſion to the aduerſarye to ſpeake euyll. For many of them are alreadye turned backe, and are gone after Satan. And yf eny man or woman that beleueth haue wyddowes, let them miniſtre vnto thẽ, and let not the congregacion be charged: that there maye be ſufficient for them that are wyddowes in dede.

This is a thinge that vtterly beſemeth the gentylnes of the Chriſtian religion, to chearyſhe and louynglye to ſuſteyne thoſe women that are comfortleſly lefte deſtitute: howbeit I would not that ſhould be done raſhely and without aduyſement, leſt there enſue a double incommoditie, aſwell in that the congregacion is burthened aboue their habilitie, and the entretaynement beſtowed vpon them ẏ are not worthye. To be bryefe, in choſyng of wydowes, two thinges are chiefely to be reſpected, the age, and the former ſpent lyfe, leſt whan they be ones entretayned into the fyndynge of the congregacion, they returne afterwarde againe vnto mariage with a great deale of ſhame. And as for the age it is an eaſye mattier to decerne it. Let none therefore be choſen to be a wydowe vnder three ſcore yeares olde: Foraſmuche as that age ought not in the clergye to be ſuſpecte of incontinencie, and ſheweth good hope, that they wyll not luſte to be maried againe. Neuertheles that age is not all together throughlye to be truſted, onles it be approued by former conuerſacion of lyfe before. So that it is to be marked, whether ſhe haue bene content with one huſbande. (For ſome euen in their olde age are not all together voyde of incontinencie). And whether ſhe haue with her good dedes gotten her ſelfe an honeſt eſtimacion with all folkes: whether ſhe haue behaued her ſelfe vprightlye and godlye in bryngynge vp her children: whether ſhe haue to her ſmal power ben herberous to the ſaincte, lodged them and waſhen their fete. (For theſe maner of offices, euen ſuche as be but of ſmal habilitie, are hable to doe.) And whether ſhe haue releued with her ſubſtaunce thoſe that were afflicted and preſſed with extreme pouertye. To be bryefe, whether ſhe haue left no good dede vndone for lacke of her dilygence. For it is reaſon that the congregacion ſhoulde receyue in to their keppynge a woman that hathe ſo deſerued, whiche afore tyme hathe with her well doynges thus gon about, that ſhe myght be allowed perpetualye to be a mynyſtre vnto the congregacion. Fynallye, ſee thou receyue not the ponger wydowes, nor thoſe that be of a ſuſpecte age. It is bettre not to take the profeſſion of wydowhead, than to geue it ouer whã it is taken. The vowe of continencie is not to be committed vnto fraile flyppery age, namely in that kynde. In caſe chaſtitie lyke them, let them trye at home what they can doe. And yf they can not awaye withall there, they maye lawfully without reproche flee to the remedye of wedlocke. But we haue learned by playne experience that whã the ponger wydowes vpon a certaine loue of chaſtitie for a tyme, folowynge eyther ydlenes parchaunce or ẏ honour of ẏ title, haue addicte them ſelues vnto ẏ congregacõ, & forſaking ẏ lybertie of marieng again, haue cõſecrated them ſelues vnto Chriſt to be their ſpouſe, by & by whã their olde luſt pricketh them, they ware wylde & wantõ to ẏ reproche of Chriſt, whoſe yoke they are deſyrous to caſt of, & take again ẏ yoke of mariage. And in their ſo doing, they drawe vpõ theyr owne ſelues this blotte

of

of infampe, bycause they haue made frustrate the faythe that they seme to couenaunt vnto Christ, and so they are to blame two maner of wayes: bothe in that they toke the profession of chastitie vnadusedlye, not hauynge sufficientlye tryed their strengthes, and in that they kept backe from it whan they had taken it. And albeit it fortune not them openly to marye againe, yet verilye they lyue synnge after suche sorte that they are a slaunder to the congregatiō. And better it were for them to be holden vnder at the commaundement of a husbande, and to be occupyed in charge of householde, than vnder pretence of wydowhead to synne more licentiouslye. For this they are taught of idlenes, ꝑ inasmuch as they haue naught to doe at home, they straye abroade to other folkes houses, wher as it is shame for a wydowe to walke ydle abroade openly, or to other mens houses. Now they are not onely ydle, but also babling tale tellers & curious herkeners. For bablynge & curiosytie are accustumed to cōpany together. For in pretēce of widowhead & settyng out of ꝑ professiō, it is an easye matter for them to crepe in to other mennes houses, & there seke out secretes whiche they afterwarde clattre out to other, shamefully chattring of mariage, of contencion, of the naughtynes & abominacion done in other mens householdes. For these causes sake, I holde it surely better, that the yonger wydowes be rather maried to husbandes, by autozitie wherof bothe the weaker sexe & the weaker age maye be gouerned, and that they applye them selues to bryng forthe children, and take charge of housholde rather thā in doyng nothing encombre other mennes householdes. For euen as to stande in awe to the husbande restrayneth the licentiousnes of the sexe and the age, euen so the charges of housholde geue them not free leasure to meddle of those thinges that they haue naught to doe withall. To conclude let them ordre their conuersacion by all meanes so, as there be none occasion of fallyng into manyfest reproche, and so as none occasiou be geuē to Satan to bewraye and slaunder our lyfe by, vnto the enemyes of Christes profession. I say not naye, but I might seme to caste ouer muche doubte in this behalfe, but that the mysterie it selfe teacheth vs thus to beware. For we would not be so narowlye afrayed, lest any suche thing shoulde chaunce, excepte we had al readye sene them chaunce oftener than once. The examples of some women fraye vs, who, whan they are once chosen into the succoure of the congregacion, are ouercommen with lustes, and seruynge Satan are slypped backe and maried againe. And albeit lacke of iopnter be the lette, that a wydowe (whose age requireth to be maried) can not fynde an husbande, it nedeth not at all, that for pouerties sake, she should take the profession of chastitie. For suche widowes wantes ought to be releued of her kynsfolkes gentyll liberalitie, in case she haue any, either men or wome that professe them selues christianes. For it is no reason, that a Christen man or a christē woman, whose godlynes ought to succoure euen them that are forayners, shoulde suffre his owne kynswoman widowe to be lefte succourles, and put her to be kept of the congregations cost, whiche yf it be burthened with euery wydowe, it shall come to passe, that whan the stocke is spent vp, there shall not be ynoughe to kepe those that are true wydowes in dede, who are the owners of this relyfe and haue none other succoure to lyue vpon.

¶ The elders that rule well are worthye of double honour, most specially they which labour in ꝑ worde & teaching. For ꝑ scripture saith: thou shalt not mouzel ꝑ mouthe of ꝑ ore

The texte.

that treadeth out the corne. And the labourer is worthye of his rewarde. Against an elder receaue none accusacion, but vnder two or thre wytnesses. Them that synne, rebuke openly, that other also maye feare.

But lyke as the widowes that haue thus deserued oughte to be honoured accordyng to their porcion, euen so the Elders are muche more plentuously to be mayntened, which with the grauitie of their maners, whiche with their auncient wysedome, whiche with their vprightenes of lyfe, whiche with thautorite of their age, gouerne well the multitude, that is to saye, playe the ryght Elders in dede, who aswell for their age as godlye demenour deserue worthylye to be kept from nedynes. For so shall they more quietlye gouerne the people, & haue ynge wherof to lyue cleane vpon, their autorite shall not be contemned. Neuertheles these maner of releues ought moste specially to be bestowed vpon them, that are lanternes vnto the people, not onely in vprightenes of lyfe, but also labour in dyspensing the worde of the gospell, and holy doctrine, inasmuche as that is the chiefest office and aboue all other moste holsome vnto the Christian flocke. In dede they loke for an higher rewarde, but yet it is some parte of comforte in the meane season, yf some frute come presentlye again vnto them in those their labours, not to be riche withall but to lyue vpon. And it is against right to requyte nothing of transytorye thinges and thinges of small worthe vnto him that geueth a thinge of farre greater price. The labourour ought of duetye to haue his lyuing, in somuche that Moses lawe forbyddeth the oxe mouthe to be mousled, as longe as he is occupied in treadynge out the corne. And doubtles it is more beseme vnto humanitie to suffre him that trauailleth in the gospel preachinge to hungre or thurste. He hunteth not after his hyre, but the workeman is so muche the more worthye his hyre. It is to the commendacion of his godlynes yf he labour without hyre but for all that the people are in great faulte yf they grudge to releue the necessitie of him that deserueth good, and maye be succoured with a litell. Moreouer thou shalte geue this preroga-tyue to the autorite of the Elders, that thou receyue not lyghtly enformacion against them, of those whome it becommeth to stande in awe to them, lest a wyndowe be opened also vnto them, rashelye to deprsaue the lyke of the Elders, against whome ther ought no light sinistre suspicio to be receyued, wherby their autorite myght be dyminished. He ought not to be herde that maketh the information onles he proue his obiection with two or thre witnesses. But in case it be to apparent and to muche playne, that it can not be cloked, but they haue offended, their correccion must be so moderated, that thou nether geue place to the accusours cruelte, ne yet that their escaping without punishement ministre a pernicious example to the commen multitude. But reprsoue thou them with thine owne mouthe openlye, that the rest maye be more in drede of a bysshoppes checke, yf they perceiue therby, that euen the elders be not pardoned, in case they doe any thing worthye correccion.

Elders, as we in oure commen speche vse to cal them, Aldermen.

The texte.

I testifye before god and the Lord Iesus Christ, and the electe angels, that thou obserue these thinges without hastynesse of iudgement, and do nothinge partially. Laye handes sodenly on no mā, nether be partaker of other mennes sinnes: kepe thy selfe pure. Drincke no lenger water, but vse a lytell wyne for thy stomackes sake and thine often dyseases. Some mennes synnes are open before hande, and goe before vnto iudgemente: and some mennes synnes folow after. Lykewyse also, good workes are manifest before hande, and they that are otherwyse, cannot bee hyd.

Prophane Judges are bounde by their prophane lawes in relygion, that they be

be not corrupte with affections and so geue wronge iudgement. Howe muche more vprightenes belemeth a Bysshop either in iudgementes, or in puttinge magistrates in office? They are monyshed of their othe, whan they shall sytte on gementes, and are afrayed with the religion of false goddes: But I charge the Tymothie by God the father (who beyng witnesse and autour, this matter is practised) and by Jesus Christe, whose ministres we are, and by the electe angelles arbitrours and lokers on of those thinges that we goe aboute, that in practisynge of iudgementes thou obserue those thinges that I prescribe vnto the, so as thou maiest come to the hearing of causes vpryghtlye and vncorruptelye, not bryngynge the sentence with the, that fauoure or malyce or displeasure or any other affection hath secretlye sowked into thee, but of the thing selfe in dede knowen, takynge matter to geue right sentence of, declynynge nether to this parte nor that parte. This vprightenes it is necessarye to expresse, not onely in hearing of causes, but also in chosynge those men that thou cõmittest ecclesiasticall administracion vnto. For an hyghe speciall mischiefe springeth vnto Christian people of none other fountayne, than whan vnprofytable or elles pestilent hurtfull men be put in office. Therfore laye not handes vpon any man without delyberate aduisement. It standeth the in hande to trye and searche that man muche and long, whome thou muste committe thautorite of a bysshop vnto, who yf he vse the honour committed to him otherwyse than he ought to doe, it shalbe imputed vnto thee, whatsoeuer he doeth amysse. For thou shalte seme to haue fauoured his naughtines seyng thou knewest him whan thou committedest suche a trauayle vnto him. But and yf he haue deceaued the, yet thou shalte not be hable to escape the blameworthines of negligẽce, bycause thou committedest so ieoperdous a matter vnto one whome thou hadest not tryed. For it ought not to be ynoughe in chosing of a bysshop, thoughe he be not euyll reported of, but it behoueth him to be excellentlie commended many wayes for his wel doinges. It is not ynoughe also for a bysshop to set forthe his owne innocencie, but his duetie is also to make good the integritie of them whome he ordeyneth. In these thinges therfore see thou kepe thy selfe chaste and pure vnto the Religion, wherof thou hast charge. Thy temperate diet is more notably perceaued vnto me, than I nede to warne the from delicatenes. Howbeit this thou arte to be warned of, that abstinence ought so to be mesured, as the feblenes of the bodye be not suche, that it be not hable to goe aboute the offices of godlynes. Lyke as a fatte and vnreasonable lustye bodye dothe many tymes holde downe the soule from myndynge heauenly thinges: euen so sycklines of bodye oftentymes hyndreth the strength of the soule, that it can not expresse nor set forthe it selfe frely by workes of charitie. I thincke it therfore ynough for the to haue kepte abstinence to this tyme hitherto. From hencefoorthe drincke not water but vse rather moderate wyne. Concernynge thyne abstynence from wyne vnto this tyme, let that be practised bycause of the heate of thy freshe youthe: but nowe thy healthe must be loked vnto, that thou maiest be hable to accomplyshe and doe all the partes of a bysshop. The stomake is refreshed with moderate drinkyng of wyne, and with drinking of water it is chiefely decayed. To thentent therfore thou mayest bothe helpe thy stomake, and fall seldomer in to sycklynes, than thou arte wonte to doe, vse wyne in stedde of medycine, lest afterwarde whan thy strenght is gone, thou be enforced to seke helpe of phisitians. But to returne to the purpose that I nowe

beganne, bycauſe thou ſhouldeſt not thinke that all the ſynnes of thoſe that thyne are, ſhoulde be imputed to the, ſome mens ſynnes are ſo manifeſt, that they tary not the laſt iudgemẽt of god, but runne before the iudgement of theyr owne ſwynge beyng damned by them ſelues before they be brought in to that iudgement. For bothe the lyke and doctrine of ſuche men differeth manifeſtlye from the doctrine of Chriſte. For in ſteade of goſpellyke godlynes they teache Jewyſhe ſuperſtition, and as for their lyke, it is infecte with ambition, haſtyng hande makyng, and other myſcheuous deſyres. As for theſe maner of men, lyke as thou mayeſt lawfully iudge of them, ſo muſt thou rendre accompte of them. Moreouer ſome folkes naughtines is ſo cloſely hydden, that it can not be deprehended by mans iudgement, but is referued to the iudgement of god, wherin all thinges ſhalbe made naked, for thoſe mens faulte thou ſhalt not be in daungier before god. In lyke caſe, ſome folkes good workes are ſo manifeſt, that they nede no commendacion of man. To ſuche therfore ſhall euery man accompany himſelfe ſafely, lyke as he ought to abſteyne from the companye of them that are openly wycked. Furthermore, thoſe that ordre theyr lyfe with ſuch ſubtiltye, and in outwarde ſhewe of godlynes diſſemble the malyce of theyr harte after ſuche ſorte that they deceaue the iudgement of man, thoſe we wyll leaue to the iudgement of god. For chriſtian godlynes is not ouer muche ſuſpicious.

The vi. Chapter.

The texte. LEt as many ſeruauntes as are vnder the yoke, counte theyr maſters worthye of all honour, that the name of god and his doctrine be not euyll ſpoken of. Se that they which haue beleuyng maſters, deſpyſe them not becauſe they are brethren: but rather do ſeruyce, for aſmuche as they are beleuinge and beloued, and partakers of the benefyte.

FUrthermore, it is not our parte to rebuke the lyfe of them, that are ſtraungiers from the profeſſion of Chriſt, it is rather requiſite for vs to prouoke them vnto a better mynde with our good turnes, than to kyndle them with taunting checkes. Religion ought ſo to be ordred, that it ſeme not to be occaſion or ſowyng of ſedicion. In ſuche affaires as we haue neceſſarilye to doe with the Ethnikes, let thẽ perceaue by vs that we are become the more diligente to doe good, bycauſe of religion, and not more vnprofytable nor more ouerthwarte. For by that meanes they ſhalbe more eaſylie allured into our felowſhyp of religion. Therfore as many as beyng bonde ſeruauntes haue obteined Baptiſme, let them remembre that they are ſet at lybertye by manumiſſion from the lordeſhyp of ſynne and not made free from their maſters right of autorite. And therfore it is not ſemely that vpon truſt of their profeſſion they ſhoulde briſtle againſte their maiſters, as wycked perſons and vnworthye that a Chriſtian ſhoulde doe ſeruice vnto them. But let them onely conſydre that they are their maſters, and therfore let them eſteme them worthye all honour, that the name of god and the goſpelles doctrine come not into an euyll reporte and hate, in caſe they ſhall perceaue men become thrughe it the more ſturdy and more vntractable. But let them rather be more diligent in ſeruice doynge than they were afore, and more glade to obeye as doynge ſeruyce with a good wyll, that theyr maiſters beyng prouoked with thoſe thinges, maye the more eaſely receyue the goſpell preaching. Than muche leſſe ought thoſe ſeruauntes, that haue Chriſtian

stian maisters, to set lesse by them because, for ỹ profession of the commune faith, in stedde of maisters they are become brethren. But in asmuche as they withdrawe not their bounden duetie from Ethnike maisters, it behoueth them to obey their Christian maisters for two maner of cõsiderations. Fyrst in that they are their maisters, than in that they are felowes in religion, for stoute statelynes, takyng loue: & for awful maisters, beginnyng to be beloued: and for threatenyng maisters, become good maisters. For more is to be done for ỹ deseruour than for ỹ exactour, more for the louyng maister than imperious cõmaundyng maister. For ỹ is not properly a bondage but to doe one good turne for an other.

¶ These thinges teache & exhorte. If eny man folowe other doctrine, and enclyne not vnto the wholsome wordes of our Lorde Jesu Christe, and to the doctrine whiche is accordyng to godlynes, he is puft vp, & knoweth nothing: but wasteth his braynes aboute questions and stryfe of wordes, wherof spryngeth enuye, stryfe, raylynges, euyll surmysynges, dayne dysputations of men that haue corrupte mindes, and that are robbed of the trueth: whiche thinke, that lucre is godlynesse. From them ỹ are soche separate thy selfe. Godlynesse is great rychesse: yf a man be content with that he hath. For we brought nothynge into the world, neyther mayes we cary any thing out. But when we haue fode and rayment we must therwith be content. They that wyll be ryche, fall into temptacion and snares of the deuyl, and into many folyshe and noysom lustes, whiche drowne men into perdicion and destruccion. For couetousnes of money is the rote of all euyll: whiche whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes. But thou man of God, flye suche thinges. Folowe tyghtewesnes, godlynes, faith, loue, pacience, meaknes. Fight the good fyght of faith. Laye hande on eternall lyfe, wherunto thou art also called, and hast professed a good profession before many witnesses. The texte.

These thinges teache with autorite: vnto these thinges exhorte them that be slacke. This doctrine is a true gospellyke doctrine, that maketh vnto godlynes of lyfe, & maketh vs bothe accepted of god and beloued of men. Yf any man bryng in a contrarye doctrine vnto this, and geueth not himselfe vnto the moost true wordes of the Lorde Jesu Christe, nor obeyeth vnto this doctrine whiche beyng agreable vnto the gospell calleth not men vnto superstitious questions but vnto offices of godlynes: suche one the lesse true knowledge he hathe, the more he taketh vpon him. For lyke as knowledge is a modest thinge, euen so there is nothing more hyghe mynded or stubburne than folysshe ignorannce. And he ỹ is taken with that dysease, and is turned awaye from the synceritie of the gospell, outrageth about trifelynge questions, without consideracion of the lyke, braullyng with wordes, which are so lytel auayleable vnto true godlynes, ỹ they rather engendre a mischiefe of Christiã godlynes, bycause that of suche maner brablyng strifes arryseth enuie, whyle by dimynishynge of other mens autorite we seke autorite vnto our selues: There aryse also cõtencions, whilest by reason of hoot chiding wordes none wyll geue place vnto an other: there aryse also scoldinges as often as the mattre groweth in to outrage: there aryse also wycked suspicions against god, whã those thinges, that ought to be beleued without questionyng, are called by humayne reasonynges in to question as doubtefull thinges. And many there be that as it were with a contagiousnes are infected with the rubbyng of this scabbe of men, whose myndes are infecte with naughtye couetous lustes, and beyng blynded therwith they see not the trueth of the gospel, nor conferre their doctrine to this ende, but rather they measure godlynes and religion by their owne gayne, and wolde haue the thing to seme moost holye, not that maketh other men more acceptable to God, but that can bryng them selues to be best set by, & get them moost auauntage. But thou mayest not in any wyse thinke, ỹ those men can be ouercommen with

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any dysputacõs. For lacke knowledge is a stubburne matter. And albeit they perceaue the trueth neuer so well, yet they acknowledge it not, bycause it is not for their profyte in comparison of the thing that they goe about for their owne purpose. Stryue not therfore with them bothe out of fassion and in vayne to. But withdrawe thy selfe from their companie. Let them hunt after their pelfe, let them make marchaundice of the gospelles doctrine. Vnto vs it is a plentuous great gaynes, yf we maye waxe riche in godlynes, yf we maye waxe ryche in true goodes of soule, and be content with those thinges that suffice vnto ỹ necessitie of the lyfe present, inasmuche as our spedye iournaye is to the lyfe that neuer shal dye. It is a greate matter to heape vp those riches ỹ wyl neuer leaue vs. But to what purpose is it to carke & care to heape riches together, ỹ nother are ours, & we are by and by enforced to leaue them to others. For lyke as we brought none of them into ỹ worlde wt vs whã we were borne, so shall we carye nothing awaye with vs whan we dye. To spende ryches wastefully vpon pleasures it is a mischiefe, and to hoorde them vp it is a fonde folyshenes. As for vs, we measure the vse of suche thinges by the bondes of nature, and whan we haue competent wherwith to be clothed and fedde, we require no further. And a competent diet and clothing is easylie had euery where. For they are not to be had for excelle but for necessitie. A small thing easeth necessitie, but the gredynes of riotous excesse is insaciable. It is a great winnyng, with ỹ losse of money to augment ỹ treasure of godlynes. And it is a great losse, for a lytel sory lucre to lose the riches of immortalitie. The care for riches and care for godlynes accorde not together in one. For whose hertes are once throughlye occupyed with desyre to be ryche, are enticed to many lythye matters, and fall in to snare and many couetous desyres, not onely folyshe but also noysome. For this couetous lustyng commeth not without companye, but bringeth a great rowte of mischiefes with her, pryde, disdaine, ambicion, violence, dysceate, iniurie, riot, bo-luptuousnes and suche maner of other pestilences, whiche by lytell & lytell burthen a man, and drowne him downe in to destruccion and marrynge, so as now he shall not onely be to him selfe but also vnto other (that he hathe rule ouer) a destroyour and a marrer. The greater the honour is that he beareth, so muche the more ferre it behoueth him to be from the spiece of this mischiefe. The hyghest autorite requireth the highest integritie. But nothinge is throughly vprightlye done, nothing is without corrupcion done of him, whosoeuer he be, that hathe auarice of his counsayle, whiche is so ferre dystaunte from honestye, that it is euen the roote and sede of all manet mischiefes, yea althoughe riches seme to beare a certaine wonderfull shewe of felycitie. Some men beyng cralled in this bayte, whyle they are gredie after riches, haue ben corrupte wt couetous desyres, and haue wandred astraye from the syncerite of faythe that the gospel teacheth, settyng before their eyes an other marke to shote at than Christe, and wher as they seke to lyue pleasauntlye, they haue wrapped them selues in many sorowes, scrappyng that with muche paynes ỹ they must kepe with muche care, and that, whiche yf it shoulde fortune to be taken from them, should greuously wounde a couetous herte. These belonge to suche as haue dedycated themselues to the god Mãmon. But thou whiche arte consecrated vnto god, flee from these thinges ỹ are vnworthye thy professiõ & folowe true riches, as righteousnes, godlynes, faythe, charitie, pacience, mekenes. Righteousnes, to kepe ỹ safe withall from all maner of vices: godlynes, to loue god withall & thy neighbour

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for goddes sake: Faithe, wherwith (haupnge the helpe of god) thou shalt not be turmoyled with care of suche thinges: charitie, to doe good vnto all me withal: patience, wherby throughe hope of the immortalitie to come thou mayest contynue stedfaste in aduersities and in stormes of persecucions: And meknes, to beare gentlye the weakenes of other. These thinges can not the man possibye kepe sake, that thinketh he must doe all thinges for ryches sake. As for the, thou hast taken vpon the an other maner of course. Thou arte entred an excellent great fyght, not the fyght of couetousnes but of faythe. And it is no small rewarde that is layed vp for it. For this mattre is not taken in hande by thee to be riche of momentanye and false feyned goodes here in this worlde, but to attayne lyfe euerlastynge. To this pricke, to this marke, preace thou withal dylygent endeuour. To this marke, god (the true rewarder of thy trauayle) hathe called the, which of his owne iudgement hathe chosen thee to be a Bysshop ouer the people to the glorye of Christ. This, at the taking of the office of an Elder. thou dyddest profesle and that before many wytnesses. Thy profession is of highe excellēcie, but to frame thy selfe answerablye lyke vnto it, thou hast nede muche dyligentlye to watche aboute the. Albeit thou passe not muche vpon so highe a rewarde, yet passe vpon god the loker on, let the expectacion of so many lokers on beside moue thee, let the reuerence of so hyghe an office that thou hast taken in hande moue thee.

I geue the charge in the sight of god, which quickeneth all thinges, and before Jesu Christ (whiche vnder Poncius Pilate witnessed a good witnessyng) that thou kepe the commaūdement, and be without spot and vnrebukeable, vntyll the appearyng of oure Lorde Jesus Christ, whiche appearyng (in his tyme) he shall shew, ꝑ is blessed and myghtye onely, kinge of kynges, and lorde of lordes, which onely hath immortalitie, and dwelleth in the lyght that no man can attayne, whome no man hath seene nether can se, vnto whome be honour and rule euerlastynge. Amen. The texte.

This I testifie and commaunde, and beseche the by god the father, whiche is the autor of lyfe vnto all men, and shall rayse the dead to the lyfe that neuer shal dye by his sonne Jesus Christ, whiche vnder the iudge Ponce Pilate shronke not from the office that he had receyued of the father, euen vnto the crosse, that thou so behaue thy selfe in the trauayle committed vnto thee, that thou geue occasyon to thy selfe of no blotte nor blame worthynes: and that see thou doe constauntly not onely vnto mans syght but muche rather lokynge for the commynge of oure Lorde Jesus Christe, whiche he shall shewe againe vnto the worlde in his tymes, euen that blessed one and onely myghtye kyng of kynges, and lorde of lordes, whiche onely hathe immortalitie of himselfe, whiche onely dwelleth in the lyght that cannot be attayned vnto, whome no man hathe yet seene, nor is hable to see. To him be honour & power world without ende. Amen. Suche excellēt autors of thyne office ꝑ hast, ꝑ thou shouldest despaire nothing of thyne autoritie: Suche parfyte lokers on and iudges thou haste, that thou shouldest doe nothing otherwyse than thou oughtest to doe: Suche valeaunte protectours thou haste, that thou shouldest not dreade the stormes of mennes persecucions: Suche lyberall rewardours thou haste, that thou shouldest nothing doubte of ꝑ promysed rewardes. And vnto them all the glorye of ꝑ gospel is to be referred, that man shoulde not therof chalenge to hymselfe any prayse. The texte.

¶ Charge them whiche are riche in this worlde, that they be not hye mynded, nor trust in vncerten riches: but in the lyuyng God, (whiche geueth vs aboundauntlye all thinges to enioye them) that they doe good: that they be riche in good workes: that they be readye to gene and gladlye to dystribute, layenge vp in store for themselues a good foundacion against

gainst the tyme to come, that they maye obtaine eternal lyfe. O Timothe, saue that which is geuen the to kepe, and a voyde vngostly vanities of voyces and oppositions of science, falsly so called, whiche science whyle some professed, they erred as concernynge the faith. Grace be with the. Amen.

I haue declared, how perilous noysome a matter it is for them that professe Christ, to set their studie vpō riches. And yf there be among our sorte any, that haue chaunced vpon those riche substaunces, for the whiche this presente worlde recōneth men ryche and fortunate, and reuerenceth and honoureth them as halfe goddes: commaunde them, that they be not (as the commune sorte is) hyghe mynded in trustyng vpon their ryches, nor that they repose their chiefe helping felicitie in thinges, that are fyrste vayne, than so incertain that yf casualtie take them not awaye, yet at lest death despatcheth vs from them. But let them rather trust surely in the lyuynge god, that neuer forsoke mē eyther quicke or dead, inasmuche as he is vnchaungeable, of whose lyberalitie commeth whatsoeuer this worlde yeldeth vnto vs plenteously of yearely reuenues, for oure preset vse, and not to hoorde vp riches. And let them rather conuerte their study to this ende, that they maye exercyse them selues vnto good workes, wherby they maye be made truly ryche, and let them be wealthye rather in good dedes thā in lordely possessions: & that, that they haue, let them so possede, as thoughe it were commune, and not their owne, and let them therwith be glad to geue vnto the nedye, and not disdayne the rest that are but of small substaunce, and let them shewe them selues gentyll and frendly in the company and familiaritie of the commune sorte of lyfe. For wealthe hathe commonly these companyons with her, disdeyne & statelynes. Let them not put their trust in their gorgious great buyldinges: for nothing in this worlde is longe durable. But rather with true vertues let them laye for them selues a stronge and a good foundacion agaīne ẏ worlde to come, ẏ they maye atteyne to the true lyfe, that is to saye, the lyfe that euer lasteth. For what other thing is this lyfe, than a race vnto death: we must laye all carefulnes of transitorie thinges aside, and make spedye haste vnto it with all dilygent studye. O Tymothie, I eftesones desyre & beseche the againe, kepe faithfully this doctrine, as it is committed vnto thee, and suffre it not to be defyled with humayne learnynges. And that thou canst not possyblye doe onles (as I warned the before) thou reiecte the chattring vayne byblebable of those mē that goe about to bryng them selues in a false estimacion of knowledge, by reason of humayne questions and sophisticall quiddities: inasmuche as mans knowledge consistyng of opinions contrarylye repugnaunt amonge them selues, is not worthye to be called knowledge. We know nothig more certainlye than that, whiche the doctrine and belefe of the gospel hathe perswaded vnto vs. Furthermore some men, whylest they goe aboute to seme learned and wyse, throughe humayne reasons, throughe sophistical wraggelinges, through new learnynges whiche they themselues haue deuysed, haue wandred astraye frō the synceritie of ẏ faythe of the gospel, whose properte is, to beleue & not to dysputе, nor is caryed awaye with mens decrees from the prescripte commaundementes of god. And to thintent thou mayest perceaue that this Epistle is not counterfaicte, I wyll subscribe these wordes with myne owne hande that thou well knowest: Grace be with the. Amen.

Thus endeth the paraphrase vpon the
fyrst Epistle to Tymothie.

The

¶ The Argument vpon the latter Epistle vnto Tymothee, by Erasmus of Roterodame

Forasmuche as in the former Epistle, Paule put Tymothee beyng at Ephesus, in hope of his comming agayne vnto him, & could not performe it, bicause he was holde in bondes at Rome, he confirmeth him with lettres, that he be not discouraged with stormes of persecutions, but after his example to prepare his mynde vnto martirdō: For there are perilous times at hande (sayth he) by reason of some, that vnder pretence of godlynes, turne true godlynes vp syde downe, and so prate boastyngly of them selues, as thoughe the Christian Religion consisted in wordes, and not rather in pureness of herte. Than tellyng that the daye of his death draweth nere, and that the moste part haue now forsaken him, he byddeth Timothee and Marcus to come to Rome spedely vnto him. This Epistle he wrote at Rome, whan he was ekelonesarraigned at Netos barre.

Thus endeth thargument.

The paraphrase of Erasmus vpon the seconde Epistle of S. Paule to Timothee.

¶ The first Chapter.

Paule an Apostle of Jesu Christ, by the wyll of God, accordynge to the promyse of lyfe which is in Christ Jesu. To Timothee hys beloued sonne, Grace, mercy and peace, from God the father, and from Jesu Christ our Lorde. I thanke god, whom I serue frō myne elders with pure conscience, that without any ceasynge I make mencion of the in my prayers nyght and day, desyrynge to se the, myndefull of thy teares: so that I am filled of ioye, when I call to remembraunce the vnfeyned fayth that is in thee, which dwelt fyrste in thy graundemother Loys, and in thy mother Eunice: and I am assured that is dwelleth in the also. The texte.

PAule an Embassadour of Jesu Christ, called therunto by the will of God the father, to declare howe greate the felicitie of the lyfe to come is, whiche he promiseth vnto vs by his sonne Jesus Christe, that we should not care much for the losse of this life: To Tymothee my dearebeloued sonne, grace, mercie, and peace from God the father and from Jesus Christ oure Lorde. I thanke God, whose seruaunte I begonne not of a late tyme to be, but kepte his religion after the traditions of myne elders continually with an vpright and a pure conscience, and doe kepe styll: For I serue all one God now beynge a christian, y I lately serued beyng a Jewe, though after an other sort, throughe

whose goodnes we thanncked vpō such a man as thou arte, in that thou folowest the exāple of his sincere preaching of the gholpelles doctrine, so as for thyne owne deserte I can no lesse hartelye loue thee than mine owne very sonne: in so muche that I can not forget thee euen whan thou arte absent. For in my prayers night and daye wherwith I am accustomed to call vpon God and to commende vnto him suche as I tenderlye loue, thou commest alwayes in my mynde, and I am very muche desirous to see thee, especially as often as I remembre thy teares, that thou shedest at my departyng, as moste plenteous witnesses of thyne affection and mutuall loue towardes me. By reason wherof I am fylled all together full of ioye, whan it commeth to my mynde, howe paynlye thou resemblest me in the sincerittie of faythe, as a naturall sonne his father. And lyke as ỹ integritie of religiō was in me as it were by enheritaūce, euen so this sincerittie of fayth semeth to be geuen to the by the handes of thyne elders. For it dwelt stedfastly fyrst in thy Grādemother Lois, thā after by & by in thy mother Eunice: & I doubt not but ỹ wilt become accordyngly like a neuew to so right a religious grādmother & a sonne to so right a good mother, seing ỹ hast ben more desyrous to be like to the, thā to thy kynsmen of thy fathers syde.

The texte. Wherfore I warne the, that thou stiere vp the gyfte of god which is in the, by the puttyng on of my handes. For god hath not geuen vnto vs the spirite of feare: but of power, & of loue, & of sobrenes. Be not thou therfore ashamed of the testimony of our lorde, nether be ashamed of me, which am his prysoner: but suffer thou aduersitie with the gholpell, accordyng to the power of god, which saued vs, and called vs with an holy calling, not accordyng to our dedes, but accordyng to his owne purpose and grace, which was geuē vs thorow Christ Jesu (before the worlde began) but is now declared openly by ỹ appearyng of our sauiour Jesus Christ, which hath put awaye death, & hath brought lyfe and immortalitie vnto light thorow the gospel, whereunto I am appoynted a preacher and Apostle, and a teacher of the Gentiles: for the which cause I also suffre these thinges. Neuertheles, I am not ashamed. for I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to his kepyng, against ỹ day. These thinges I remēbre the of, so as thou mayest be of ỹ better courage both by the example of vs and of thyne elders: & stiere vp by thyne industrye & diligence the gifte of God (which thou receyuedst by the layeng on of mine handes whan thou wast ordayned a Bysshop) and boldely and without shrynkynge to accomplyshe the office committed vnto thee, & feare not any mens barkinges nor the rageing cruelitie of persecutours. It is the propertie of Jewes, to be afrayed of those thinges that this present life occasioneth, but vnto vs whiche throughe beleuing of the gospell are made the children of God, he hathe geuen a ferre other maner spirite, not to make vs afrayed & discouraged for feare & distrust, but through an assured trust of innocēcie & hope of ỹ promised immortalitie to be bolde & lusty, & through loue to be free & ful of courage, euē as loue both trusteth altogether vpō gods succour & shrinketh not for his neyghbours sake to abyde daungier. Finally a spirite ỹ suffreth not vs to be disturbed in our mynd, but causeth vs alwaies to persteuer to thende with a whole & a prest ready herte. Forasmuch thā as ỹ hast receyued this spirit, set forth his power & declare stoutely the thyng ỹ thou hast. Be not ashamed of thy profession, wherby ỹ preachest the crosse & death of our lord Jesu Christ, nor be ashamed to be a disciple of his Apostle, though I am lade w̄ theis bondes. There is nothing more glorious thā the crosse of Christ, ỹ gaue saluatiō to ỹ world, ỹ brake the deuiles tirannye, ỹ hath obteined vs immortalitie. Christes crosse is our glory. These cheanes, ỹ I willingly suffre for ỹ gholpelles lustnes sake, are not to my slaunder but to my glorie rather. Therefore refuse not to suffre those thynges that Christ suffred, and that I suffre for hys sake.

But be

But be thou ready also to come into the felowshyppe of afflyctions, that are layed vpon vs for the ghospell of Christe. What so euer chaunceth, there is no cause why we shoulde be afrayed, for the matter is not done by oure strengthes, but by the sufficiency of God. We are feble in dede, but he is mighty, whiche, whan we were lost, called vs by the death of hys sonne, hauynge done awaye the trespasses of oure former conuersation: and hathe called vs vnto holynes not for any merites of ours, but beyng enforced by hys owne will, and free goodnes that he bestowed vpon vs, not vpon anye late adulsemente, but from euerlastynge, and before all tyme, afore the makynge of thys worlde, it was decreed of him to geue these thinges vnto vs by his sonne Jesus Christ. The matter is no newes to him, but that thing that was alwayes in the secret of his mynde, he hath lately declared to the worlde, by the comynge of our sauiour Jesu Christe, who hauyng receyued a bodye subiecte to death, hath dispatched awaye death by the crosse: and by hys resurrection hath opened lyfe and immortalitie thrughe the preachynge of the ghospell, whiche prom seth lyke rewardes vnto them that folowe the example of Christes crosse. Thys ghospell preachynge is committed vnto me as the Apostle and teacher of the Gentiles, to the intent they maye learne by me, that not onely the Jewes are called to this grace of God, but also all mankynde vniuersallye. Forasmuche than as I am tyed in chaynes for the ghospelles sake, I am not onely nothyng ashamed of thys affliction, but also I esteme it for a pure greate glorye vnto me. To suffre for naughtye dedes doyng it is a reproche, but to be afflicted for the glorye of Christe it is excellent. This former tyme doeth feare me nothyng at all. For although I am weake, yet I know and am assured, that he, whom I haue put my faythfull trust in, is able ynoughe to kepe vnto the vttermost daye, the thyng that I haue committed to his fidelitie. Thrughe his ayde bothe the ghospelles busines and my saluation, and also the prosperitie of the christian flocke is in sauegarde. And albeit anye thynge here in thys worlde seme to perishe for a tyme, yet whan that daye shall come, in the whyche he shall exercise his myghtie power vnto the worlde, he shall restore it with greate gayne. I haue layed my life and my healthe in his handes, and he hathe put me in truste to dispence the doctrine of the ghospell. In case I shall be a trustye fayth keper, he wyll not fayle my trust.

Se that thou haue the ensample of the holsome wordes, which thou hast heard of me with fayth & loue that is in Christ Jesu. That good thing, which was committed to thy kepyng, hold fast through the holy ghost, which dwelleth in vs. This thou knowest, how that all they which are in Asia, be turned frō me. Of which sort are Phigelus and Hermogenes. The Lord geue mercy vnto the housholde of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chayne: but when he was at Rome, he sought me out very diligently, and foundeme. The lorde graunte vnto hym, that he maye fynde mercye wyth the Lorde at that daye: And in howe many thinges he ministred vnto me at Ephesus: thou knowest very well. The texte.

The thynge that I receyued of Christe, I haue lykewise committed vnto thy fydelitie, therefore leyng thou haue the fourme and example of dispensynge the ghospell and of syncere doctrine, whiche thou learnedst of me not beynge grounded of reasynge and doubtefull questions, but of fayethe and charitie whiche Christ Jesus hath bothe taught and exhibited vnto vs: loke diligently thou kepe that, whyche is committed vnto thee.

The thynge that I committed vnto thee is sincere and pure, see that it be not defyled throughe thy negligence. I know that many goe aboute and shall goe aboute to corrupte the doctrine of the ghospell, but loke that thou stowtely and constauntlye mayntayne that, whiche thou haste taken in hande, throughe the helpe of the ghospellike spirit that dwelleth in vs: By whose ayde we shall be hable ralyie to contemne and also to put to flyght what so euer daungiers shall fall. And those that wante that spirite are frayed with the frowne of displeasures & geue ouer the gospels busines. For I suppose it is not vnknowen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsoke me, and inasmuche as they were with me but with faynt holowe hartes, by and by throughe occasion their countrefaicte gospellinge beganne to appere, and they beganne also at Rome to geue me ouer. And among other there was Phigellus and Hermogenes. I will not utter all their names. But as for them both their names euen by the sounde of the wordes declare them inconstaunt. The forther hathe his name of his rennynge awaye, and the other of subtill Mercurie. It is not my parte to wishe them that they haue deserued. But this it standeth me in hande to prayse for, that God the rewarder of wel done dedes, whose pleasure is to recken it doone to him selfe, what so euer is bestowed vpon his seruauntes, vnto Oneliphorus housholde. For he hathe oftentymes other wayes bothe comforted and refreshed me in these hoote afflictions, and euen at that tyme was not ashamed of my bondes, perceauinge that it is a glorious thynge to be afflicted for Christes sake, nor was any thyng afrayed to be in the same perill wyth me, by reason of the ghospelles promylles: but whan he was at Rome, he dyd not onely not refuse to speake with me whan I was in prison, but also with greate diligence soughte me and wolde not rest tyll he had founde me. In dede he founde matter to exercise mercie: the Lorde Jesus graunte him, that he maye likewyse fynde mercie with him in that daye, wherin euerye one shalbe rewarded accordyng to their dedes, and that he may fynde God benefycyall to him, that was diligent to be beneficiall to me in myne affliccion. For I wyll not here make rehersall, in howe many thynges he dyd for me at Ephesus, seyng thou knowest it better than I. And lyke as he shewed himselfe there, the same was he towardes me also at Rome. For true charitie is not frayed with any frownes of afflictions.

The ii. Chapter.

The texte. Thou therefore my sonne, be stronge in the grace (that is thorow Christ Jesu) and in the thinges that thou hast heard of me by many witnesses. The same cõmyt thou to faythfull men, which shalbe apte to teache other also. Thou therfore suffer afflyctions as a good souldier of Jesu Christ. No man that warreth, entangleth him selfe with worldly busines, and that because he maye please him, which hath chosen him to be a souldier. And though a man stryue for a maistery, yet is he not crowned, except he stryue lawfully. The husbandman that laboureth, must fyrst receaue of the fruites. Consyder what I saye. The lorde geue the vnderstandyng in all thynges.

Therfore accordyng

Therfore accordyng to Oneliphorus example and myne, take thou a strong stomake vnto thee, laying hold vpon the goodnes of God, whiche we haue by Christe Jesus: and beyng prepared and armed agaynst all perils, that syncere doctrine of the ghospell, whiche I delyuered vnto thee not in hucker mucker but openly before manye wytnesses, see that thou, dearely beloued sonne, delyuer likewise by handes vnto others to be published abrode: not to euery body at auenture, but to those that thou shalt thynke wilbe faithfull ministres, and that shall appeare apte, not only to folowe that thyng themselues that they haue receiued, but also to powre it purely abrode vnto others. Thou seest, that suche as be appoynted to the ministeries of warre, set all matters aparte and leaue nothing vnwrought or vndone, that they maye vse their feates with commendacions. And Christe hath euen his maner of warre also. And be it is in to whose boke thy names written, and to serue hym thou hast taken thyne othe, and he hath made the Captayne of his armyes. See therefore, that as it becometh a valiaunt captayne agaynst all sorowes that fortune, thou shewe thy selfe hardie and worthy thyne Emperour Jesu Christ, whiche contynued stedfastly in the office committed vnto hym euen vnto the crosse. Be not careful for ỳ pelfe that man lyueth by in this world. Cast ỳ care al together vpon ỳ emperour, be ỳ altogether in this mynd, ỳ what he hathe cõmaũded the, go hertely about it. It behoueth not vs to appeare more slacke in the warefare of Christ, than we see ỳ comen sort of souldiours be in ỳ secular warres. For which of these is it, ỳ whan he hath once appoynted himself to the kyng or Emperours warres, is carefull for clothe or meate? The prouision of these maters, the Emperour taketh vpon hymselfe. A souldiour, hath nothyng to care for, but to make hys traine acceptable to the Emperour, of whom he was chosen as a valiaunt and a captayne souldiour vnto thys bulynes: For he knoweth hys rewarde is ready in the emperours handes, in case he deserue it. Also among suche as haue gyuen them selues to wrastle for Maistries, it is not ynoughe for euery one that wrastleth, to wrastle it maketh no mater howe so that he wrastle, but he stryueth to wynne the victorye, beyng assured that there is a crowne readily prepared: yea but for him that behaueth hym selfe hardily and stowtely in wrastlyng. After the same sorte a diligent husbandeman, whan he breaketh vp his grounde, whan he dongeth it, whan he soweth it, whan he weedeth it, he is all together in his worke and thinketh no labour paynefull to him in hope of the fruite that he knoweth the good grounde wyll yelde in his season. Howe muche more behoueth it vs to doe the same, whiche are occupied in the ghospelles affaires, that being prouoked to the rewarde of immortalitie, we should suffer all thynges willyngly in this worlde, specially forasmuche as we haue an Emperour that neither wil nor can deceaue vs. Consider what I meane by these similitudes. The lord geue thee vnderstandyng, not only in these but also in all other thynges. Hereof cometh no losse at all, but rather whan afflictyons encreace, the gayne of saluation whiche is preached by the ghospel encreaseth also. For so is it Goddes pleasure to declare his myghtye power. We haue lene in the heade what we maye trust vpon in our selues.

The texte. Remember that Jesus Christ of the sede of Dauid, rose a gayne from death according to my gospell, wherin I suffre trouble as an euyll doar, euen vnto bandes. But the word of god was not bounde. Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluacion, which is in Christ Jesu, with eternal glory. It is a true sayinge, for yf we be dead with hym, we shall also lyue with hym. If we be pacient we shall also reigne with him. If we deny hym, he also shal denye vs. If we beleue not, yet abydeth he faythful. He cannot denye himself. Of these thinges put them in remembraunce: and testifye before the Lorde, that they followe no contencious wordes, whiche are to no profite: but to the peruertyng of the hearers.

It is requisite to haue in remembraunce, as thou knowest, that Christe Jesus beyng made mortall man of the sede of Dauid, hath enhaunced the glorye of the ghospell throughe suffrynge of rebukes, and after the punishemente of the crosse was exalted to the rewarde of immortalitie. This is the ghospell, that I preache yet hitherto without shynkynge, beyng neyther afrayed of the Jewes malice nor of the Gentyles feare. And for the ghospelles sake I am afflicted with many displeasures of them both, yea euen vnto prysons and bandes as thoughe I were an euyll doer. And for all that I doo not slacke ouer the preachyng of the ghospell. My bodye is bounden, yet not my tounge that preacheth Christ could not be bounden. And beyng a prysoner, as muche as doeth possyble lye in me, I allure as many as I can vnto Christ of what sorte so euer they be. It maketh no matter to me what I suffre so that I maye encrease some gaynes to the ghospell of Christ. For this cause sake, I suffre all thynges wyllyngly, beyng assured of mine owne saluacion, and that they also throughe preachynge of the ghospell shall attayne saluacion who God hathe appoynted to this felicitie, whiche saluacion is offered to all men, not throughe Moses lawe, but throughe Jesus Christe, who lyke as he hathe suffred for vs, so lykewise it becometh vs to suffre for his ghospelles sake and for the saluacion of our brethren: and lyke as he throughe sondry afflictions and spyghtefull entreatyng was exalted to the glorye of heauen euen so muste we preace to the same ende by the same waye. This matter vnto many semeth hard & vncredible, but vnto vs it ought to be vndoubted. For yf we be throughe baptisme dead together with Christ vnto the lustes of this worlde: or also yf we perseuer in the profession of baptisme, & so it chaunce vs to be fashioned with the sorowes of this world, it shal come to passe, if we shal also lyue vp Christ, that is to wete, we shall be copartions of immortalitie in him, whiche were copartyons of death with him: And yf we suffer with hym and for his glorye, we shall vndoubtedly reigne vp him also. For god is of moste perfite equitie, & will not suffre those to be shut out from the felowshippe of reygnyng, whom he would haue to be felowes of sorowes suffryng. Yf we profesle him boldely in this worlde before men, he shall acknowlege vs also in his Maiestie. But and if we shall denye him (for he denyeth him that refuseth his crosse) it shall come to passe, that in the laste daye we shall heare that terrible voice: I knowe you not. If we put our trust in him, we do for our owne wealthe, but if we distrust him, he shall haue no losse. For concernyng our opinion of him, there commeth neyther wynnyng nor losyng to him therof. He of his owne nature is true, and can not chose but be lyke hymselfe. Whether we beleue or beleue not, that shall come to passe that he hath promysed, to the godly, lyfe that neuer shal dye: and to the vngodlye, deathe that shall neuer haue ende. Thys is the foundacion of the ghospelles doctrine. Of this see thou warne all men, wythoute disputyng and

wrangglyng

wrangglyng with humayne argumentes, but charge them by the Lord Jesus the autor of this doctrine, and the witnesse of thy monicion, yea and the reuenger of vngodlynes, excepte they will repent beyng warned. By this manner of sadde earnest charge geuyng, thou shalt doo more good, than with disputing. Wynde not in any wise to stryue with wordes after the maner of Sophisters, nor couet with humayne reasones to affirme the thinge that oughte to be perceaued by faythe. For that matter doeth not onely auayle nothyng to the furtheraunce of godlynes, but also it weakeneth the strength of faythe, and at length subuerteth the myndes of the hearers, that euerye thinge is called in to question, and with philosophicall reasones the thyng now set vp now throwen downe, whereat it is not lawfull to doubte, and so ariseth question vpon question, that there is neither ende nor measure of questionyng.

Study to shew thy selfe laudable vnto god, a worke man that needeth not to be ashamed, dystributyng the word of truth iustly. As for vngodly vanities of wordes passe thou ouer them, for they wyll encreace vnto greater vngodlynes, and their wordes shall freete euen as doth the disease of a Cancre: of whome is Hymeneus and Philetus (which as concerning the truth haue erred, saying: that the resurrection is past already, and doe destroy the fayth of some. But the sure ground of god standeth styll and hath this seale: the Lord knoweth them that are hys. And let euery man that calleth on the name of Christ depart from iniquitie. Notwithstandyng in a great house are not onely vessells of gold and of syluer, but also of wood and of yerth. Some for honoure, and some for dishonoure. If a man therfore purge hym selfe from suche, he shalbe a vessel sanctified vnto honoure, mete for the vse of the Lorde, and prepared vnto all good workes. the texte.

See that thou rather let suche maner of wranglynges passe, and studye to shewe thy selfe a ghospellyke workeman, not a disputour, but a woorkeman, laudable not vnto men but vnto God, and behaue thy selfe so in the ghospels affayres, as he that hath chosen thee, nede not to be ashamed of thee. And that shalte thou doe, in case thou wylte rydde of vayne fonde disputacions, and reache faith to be the summe total of the ghospels doctrine, and yf thou bydde aware the brandoles of doubtefull questions, and deuyde and distribute the worde of God with dyligent diligeneuce, pronounsyng onely thole thynges, that properlye belong to the matter of saluacion and of Godlynes. Moreouer reiecte boldely vayne brablyng of wordes, whiche yf they be once receyued, benome appearetly by lytle and lytle, and they shall growe alwayes to wickednes more and more, and at length the matter shall come to that ende, that mans opinions and dysputacions beynge come in vse, the strength of the ghospels doctrine is ouerwhelmed, obscured and growen out of vse. For the talke of suche men, in case it once occupie the eares and myndes of the symple, it wyll alwayes creepe further and further, none otherwyse than a Canker in a bodye ceaseth not to occupie the nere partes by lytell and lytle, tyll it haue marred all. So that a mischiefe is muche more to be loked to incontinent at the beginnyng, and to be cut of rather than cherished, afore it take roote. Suppose that I am afrayed of these matters wyth out cause, excepte that wee haue all readye seene in Hymeneus and Philetus the thyng that I am afrayed of. For they, while they treate of the matter of faith with humaine disputacions, haue erred so ferre wyde frome the truth of the ghospell, that they haue denyed the chiefe poynte and foundacion of the ghospell, saying, that the resurrection is already fynished in Christe, and none other resurrection to be loked for on our

behalfes, than that wherby we are in a maner borne a newe and lyue agayne in our children representyng vs. They consyder not in the meane season that take awaye the resurrection, ỹ the feare, and hope of rewardes is taken awaye also, why che abyde after sondry sortes for the godly and vngodly. This mischiefe were the more tolerable, but that they beyng subuerted them selues subuerted the fayth of some other with their doctrine. But there is no perill, leste their peruerselie shoulde cleane turne the trueth of the gospel vpside downe: though mennes opinions wauer vp and downe, yet truely the foundacion of fayth beyng throughe the helpe of Christ fast and defenced, standeth firme and can not be ouerthrowen with any resistences of heretikes. For vnto it is thys sentence engrauen as it were a stone and can neuer be scraped out: The Lorde knoweth who be his owne, and: leate euery one departe from iniquitie, that professeth the the name of Christe. It is no maruayle, though they departe frome Christe, that were neuer syncerely ioyned vnto Christe. But from theise mens doctrine ought euery one to abstayne, that haue once beleued the ghospell with a pure fayth. In dede it is to be wyshed with all desyres, that no suche pestilence spryng vp in the congregation. Howbeit it can not possiblye be, but in suche a multitude of men, we muste suffer some naughtie packes mynigled among the good. Yea and their naughtines is turned into good of the godlye, in that beyng vexed of suche they expresse the constauncie of their fayth more largelye. So in a riche mans greate houle there be not only vesselles of gold and syluer, but also of wood and of earthe, whereof some be appointed to honest vse and some to vnhoneste. This onely difference there is, that suche as be naturally of claye or of wood, can not be turned in to golde or syluer. But in this case for asmuche as it is a matter of the will and not of nature, he that throughe his owne vyce hathe made himselfe a vessell of shame, maye (by the helpe of God) beginne agayne to be a vessell of honour. And contrarywyse, that folower of godlynes that hathe bene a golden vessell in the house of God, in case throughe his faulte he fyde agayne vnto vngodlynes, shalbe a vessell of shame. Vnderfelke, delyre of aduauncemente, cruelte, lufte and suche lyke pestes of mynde, make a man to be a vessel of shame. From the which who so shall vtterly purge hym selfe, and returne vnto innocencie and godlynes, no doubte he shalbe a vessell of honoure and a pure vessell fytte for excellent good vses, and alwayes ready for his lorde as often as neye shall requyre.

The texte. Lustes of youth auoyde, but folow righteousnes, fayth, loue and peace, with them that call on the Lorde with a pure heart. Folyshe and vnlerned questions put from the, knowyng that they do but gendre stryfe. The seruaunt of the Lorde must not stryue: but be gentle to all men, apte to teache, and one that can suffre the euill with mekenes, & can informe them that resist the trueth, yf that God at any tyme wyll geue them repentaunce, for to knowe ỹ truth, and that they may come to them selues agayne out of the snare of the deuill, whiche are holden captiue of him at his will.

I knowe that youth is prouoked with sondrye lustes that maye drawe a man to vncleanelie. But thou that exercisest the office of an Elder, auoyde all lustes of youthe, rather folowe the thynges that worthyly beseme thee: righteousenes, fayth, charitie, and peace with them that professe Christe with a pure herte. With suche as Hymeneus is, haue thou nothynge to doe. Innocencie synneth not, fayth disputeth not, charitie is not flatelye, peace stryueth not. To be shorte, receyue no folyshe and vnlerned questions, that haue more ostentacion than

on than wisedom, knowyng that of suche nothing elles spryngeth, but chydyng and braulyng, whylest the heate of disputacion breaketh oute alwayes more and more, the matter at last groweth vnto rageyng madnesse, and so that none wyll geue place to other but had rather moste stubburnely defende the parte that he knoweth to be false, than to be taken for the lesse learned. Wyth thys kynde of men therfore thou shalte not meddle, whan it is not possyble to ouercome them. Christe perswaded not the worlde by this waye. He ouercame with sobrenesse and gentilnes, and his voyce was not heard in the stretes.

And so it becometh the seruaunt to folowe his maisters fote steppes, and not to be a brauler, but peaceable and gentle towardes all men: for that man doth perswade with more ease that is prayed for his charitie and sobrenes, beynge ready rather to teache than to chyde: patient in suffryng euill, and not a prouoker, and suche a one as correcteth more saddely than sharpely, those that be resistoures, expressyng himselfe to meane nothyng elles in all his muche a do, but to bryng them to amendement. For no man ought to be despaired of rashely. For it maye be, that thrroughe sobre and frendelye correction, God maye geue them repentaunce of their former errours, and whan the darkenesse of mynde is wyped awaye, they maye acknowledge and embrace the trueth which before they impugned, and at laste beyng repentaunte and (as it were) awakyng frome the heauye slepe of ignorauncе, they maye rushe out of the deuilles snare, whiche vndoubtedlye are naughtye lustes, wherein beyng catched before, they were caried about at his pleasure, yea euen vnto persecutyng the trueth of the ghospell.

The.iii. Chapter.

This know, that in the last dayes shall come perilous tymes. For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to fathers & mothers, vnthankeful, vngodly, vnkynde, trucebreakers, false accusers, riotous, fearce, despisers of the whiche are good, traytours, heady, hye mynded, gredy vpon voluptuousnes more then the louers of God, hauyng a similitude of godlynes, but haue denyed the power therof: and suche abhorre. For of this sort are they which enter into houses, and bryng into bondage women laden with synne, whiche women are led with diuerse lustes, euer learnyng and neuer able to come vnto the knowledge of the truth. The texte.

Wherfore it is requisite that we arme vs, not onely agaynste the persecutions of the Iewes and the Ethnikes, but also agaynst the malice of these maner of men. For we must not dissemble but ouercome that, whiche can not be auoyded. This take for a certayntie, that the spirite sayeth before hande, it shal come to passe, that in the last dayes shall come moste haynous tymes, whan pure godlynes shall growe out of kynde, and the charitie of the ghospel were colde: men shalbe louers onely of them selues, geuen to couetousnes of money, disdaynefull, proude, cursed speakers, disobedient to fathers and mothers, vnthankefull, wycked, lackynge good will towarde those that be their owne and of their nere kynred, promyse breakers, false accusours, ryotours, vngentyll, haters of goodnes, traitours of their felowes and frendes, rashe, swellyng, more louing of voluptuousnesses, than of God. Thrrough tytle, apparell, ceremonies, and hypocrisye, makynge an outwarde shewe of godlynes,

whan they

whan they denye the chiefe poynte of true godlynes, beyng so muche the more pestilent, in that vnder an outwarde appearaunce of religion, they are both of moste fylthy spotted conuersacyon, and also defyle the synceritie of the ghospelles doctrine with Jewishe fables and mennes inuentions. Perchaunce it is to see at this presente daye that some tende to these abhominable sortes of behauiours. See therefore that thou also auoyde suche persons. And to thintent thou mayest the more certaynly doo so, I shall playnly paynte out their maners vnto the. Of this sorte in dede be those, that wythsetyng out of fayned religion, in sluttishe clothes, with a countrefaicte grauitie of countenaunce, with a craftye pale colour they conueye them selues in to other mens houses, and there the fyrst thyng they doo, they goe aboute to inueagle the fleshlie women, so as they maye by meanes of the the more easylye begyle the husbandes, euen as the serpent by meanes of Eue deceaued Adam. For fyrst the weaker sexe is the more apte to be deceaued. Than they entangle not the sadde and the true godlye matrones, but the lyghte women, whiche so profesle Christe, that they be for all that laden with synne and forasmuch as they do not substauntially endeuour them selues vnto perfite godlines, they wauer and are caried aboute with diuerse lustes, not beyng content to haue learned once of vs, that whiche is sufficient vnto true godlynes, but are often tymes gredye to learne newfangles, and for that cause they pounde them doctours mete for their owne lustes, that teache them to knowe nothyng, and neuer bryng them to the knowledge of the trueth. But rather vnder the pretence of teachyng the ghospell, they cloke their moste fylthy lyfe, and thoughe they profesle Christe openlye, yet they teache suche geares secretlye as be cleane contrarie repugnaunte with the doctrine of Christe.

The texte. As Jannes and Jambres withstode Moses, euen so do these also resist the trueth: men they are of corrupte myndes, & lewde as concerneyng the fayth, but they shall preuayll no longer. For their madnes shalbe vttered vnto all men, euen as theirs was. But thou hast sene the experience of my doctrine, fashion of liuyng, purpose, fayth, long suffryng, loue, pacience, persecutions and afflictions, whiche happened vnto me at Antioche at Iconium, & at Listra, whiche persecutions I suffered patiently. And for them al, I haue delyuered me. Yea, and all they that will liue godly in Christ Iesu shall suffre persecution. But the euill men and disceyuers shall waxe worse, and worse, while they disceyue & are disceyued them selues.

It ought to seme no maruayle, yf there arise some euen nowe, whose naughtynes is enemye to the ghospell. It is an olde example. For lyke as in times paste in Egipte Jannes and Jambres with their enchauntementes wente about to put those myraculous wonders out of credence that Moses by the power of God did: euen so these men also vnder a certaine false pretence of godlynes, resist the trueth of the ghospell, beyng desperate men that are not onelye infecte with moste shamefull lustes of mynde, but also depraue the synceritie of the ghospelles doctrine and of faythe vnto their owne purposes. And vnto this tyme they haue in dede deceyued some, but from hencefoorthe they shal not so muche preuayle with their sleyghtes. For it shall come to passe, that their madnes shall be openly vttred vnto all men, euen as those learned enchauntours craftye conueyaunce beyng detected caused them to be contemned and laughed to scorne. For whose maners and conscience are vncleane, their doctrine is not possible to be cleane. And to be shorte, countrefaicte wares endure

not alwayes

not alwaies. The thing that counterfaicting hath for a while couered in secret, tyme doeth bryng forth vnto open lyght. But thou which art farre vnlyke vnto theyr condicions, see that the doctrine of the ghospell, whiche I delyuered purely vnto thee, thou distribute also purely and constauntlye vnto other. Suche as my doctrine was, suche was also my lyfe, wherof thou canst best be wytnesse, whiche hast bene a great while conuersaunt with me, and hast by experience sene in me syncerite of doctryne and demeanour of my lyfe agreable to the same, hertye forwardenes of stomake, that sterred backe at nothynge, strength of faythe that coulde not be moued with any sorowes, lenitie towardes such as were of wrong iudgement, charitie wherby I was desyrous to doo good euen for myne enemies and pacience in persecutions and affliccõs, which thou knowest chaunced vnto me at Antioche, Iconium and Listra. Thou knowest what greuous stormes of persecutions I haue susteyned a-boue mannes strengthe. And yet the Lorde hathe delyuered me from them all, by whose ayde I continued without shrynkyng. Neuertheles these fortuned not vnto me either by myne owne peculyar destenye, neyther yet for any euill that I dyd: but for the parenesse bothe of my ghospell preachynge and also of my lyuing I was turmoyled with so many sorowes. Yea and whosoeuer will (after myne example and Christes) folowe true godlynes, must necessarylye (after his example and myne) prepare them selues to suffre afflictions. For the world shall neuer be without suche, as for the mayntenaunce of their feyned religiõ, shall trouble and goe aboute to oppresse them that be folowers of true godlynes: Howbeit thys trouble shall be for our aduauntage, euen as vnto those wycked ones and deceauours, their prosperitie shall be vnto their more greuous damnacion, for they shall suffre paynes for two spectall causes, aswell in that they them selues swarued from the trueth, as also bycause they snared others in their errours. But as for the, in case they repent not, leue them to their owne peyne.

The texte. But continue thou in the thynges whiche thou hast learned, which also were cõmitted vnto the, knowyng of whom thou hast learned the, & for as muche also as of a chylde thou hast knowen the holy scriptures, whiche are able to make the learned vnto saluacyon thyrowe the fayth whiche is in Christ Iesu. All scripture geuen by inspiration of God, is profitable to teache, to improue, to amende & to instruct in righte wilnes, that the man of god maye be perfette and prepared vnto all good workes.

But see that thou continue in those thynges, whiche thou hast learned of me, and be vpright in the office cõmitted vnto the, in asmuche as thou knowest the doctrine and ordinaunce that thou hast, to be vndoubted, in case thou remẽbrest, both of what autor it proceded, and of what teacher thou learnedst it, and if thou hast not forgotten the holy scriptures, which thou learnedst long a go of thine elders in the tender yeares of thy fyrst childehode, whiche scriptures beyng rightly vnderstanden, euen without our autorite are hable to make the learned, as ferre as belongeth to the obteynyng of saluation, which the gospel promyseth vs, not through the obseruacion of Moses lawe, but throughe the assured faith, wherby we beleue in Christe Iesu. That, whiche the gospel partly teacheth to be al ready done, the same the olde testament telleth and expresseth before hande shall come. And yet it teacheth none other thynge than the ghospell doeth, howbeit after an other sorte if it haue a godlye & a learned reader. There is no reason why we should esteme the bokes of the Prophetes or Moses to be of none effecte after the gospel is published, yf through a spirituall vnderstandyng they be applyed vnto Christe and vnto godlynes.

But al

But al the whole scripture that is set forth vnto vs not by mans witte but by inspiration of the holy goost, hath greate profyte, eyther to teache the thynges whiche are not vnknowen but with perill of saluation, or to reproue them whiche are agaynste the veritie, or to correcte and call agayne them in to the waye, that erre of ygnorannce, or elles to ordre and enforme not in Jewishnes or humayne Philosophie, but in true innocencie and vprightenes of lyfe: and is so muche auayllable for al thinges that make to the offices of godlynes, that the man dedicated to God, can be behynde in nothing, but to be perfite and fully furnyshed to all the workes of a Christian lyfe.

The .iiii. Chapter.

The texte. I testifie therfore before God, and before the Lorde Jesu Christe, whiche shall iudge the quicke and deade at his apperyng in his kyngdom, preache thou the worde, be feruēt, in season and out of season. Improue, rebuke, exhort with al long suffryng and doctrine. For the tyme wyl come, when they shall not suffre wholsome doctryne: but after their owne lustes shall they (whose eare itch) get them an heape of teachers, & shal withdraw their eares frō the trueth, & shalbe turned vnto fables. But watche thou in al thinges, suffre afflictions, do the worke of an Euangelist, fulfyll thyne office vnto the vtmost. Be sobre.

MOreouer I beseche the estesones by God the father, and by Jesus Christ whiche shall iudge the quicke and ỹ dead, whose sentence no man shall escape: and by his comming wherein he shall come to iudgement, not in a lowe estate, but myghtie and terrible, whiche suffred him selfe here to be iudged: and by hys kyngdome whiche no power shalbe hable to resiste: preache the worde of the ghospel stronglye, nether beyng frayed with aduersitie nor lustes in prosperitie. Be feruent and earnest in season and out of season. For there shalbe no tyme but it shall seme in season to the, wherin thou mayest haue anye hope to do good in the ghospelles busines. Reproue the offender, exhorte the sluggarde, checke him that still contynueth in errour, so as he may be amended with seueritie whiche was not amended with curteous admonicion: howbeit checke him so, as with the sharpenes of chydyng thou myngle both all lenitie & doctrine, lest thou seme either to hate him in case thou thōdre at him vō nothing but checkes, or elles to chide him without aduisement, if thou do nothynge but checke him and teache him not withal. For with more ease he is obedient that is perswaded, and with a better wyll a man doeth after him that loueth him, than him that loueth him not. This is rather to be had in vre, that we confyrme the consciences of them that ours be, forsomuche as herafter shalbe (as I saied before) a haynous and a perilous tyme, wherin some shall departe from the profession of the ghospell, and not suffre the true and hollsome doctrine of Christe, that is contrarie to the lustes of this worlde: but lyke as they are of moste fylthie corrupt affections, & that of sondry sortes, euen so shal they get lurkyng to themselues sondry new doctours, not to teache godlines but that with Jewishe fables and mans inuentions shall tickle their eares that shal itche with a foolishe desyre rather to heare newfangles & subtil fyne reasons than mater of profite. Vnto their fables they shall conuerte thēselues, & shal turne their eares frō the trueth of the gospel: But endeuour thou thyselfe so muche ỹ more vnto ỹ cleane contrarie maner, watche, & beate euery thing for ỹ ghospelles sake, & shewe thy selfe a right gospel preacher in dede. For those that teache their own fantasies, though they are named gospell preachers, yet verely they are none.

For I am

For I am nowe ready to be offered, and the tyme of my departyng is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hencefoorth there is layed vp for me a crowne of rightuousnes which the lorde (that is a ryghteous iudge) shall geue me at that day: not to me onelye, but vnto all them also that loue hys comming. Do thy diligence, that thou mayest come shortely vnto me. The texte.

In the ministerie that thou exercisest in my rowme, see thou behaue thy selfe so, that thou mayest fullye perswade those matters that thou teachest, and fasten them throughly in their consciences that they be not lyghtlye shaken out by them that shall goe aboute to teache contrarye thynges. Whiche thynge standeth thee in hande so muche the more diligently to looke to, in that I shall not helpe you in your trauayles any longer. For I, as a sacrifice appoynted to Christ, begynne euen nowe to be offered vp, & the day of my death is not long to. And I am willyng and glad to be offered vp, bothe hauyng a good conscience of my former spent lyfe, and beyng assured of my rewarde. I haue foughten a noblye fight, I haue finished a godlielike course, I haue done that, that was appoynted to me most throughly and faithfully. I haue already played my partes, nowe for that that is behynde, I knowe it is in sauegarde. I know that the crowne due to innocencie is layed vp in store for me, which the Lorde shall yelde vnto me, euen the Emperour, whose souldiour I haue bene. But he shall not yelde it to me in this lyfe, wherein is the tyme of fyghtynge, but in that daye wherein he euen that ryghteous iudge shall rendre vnto euerye one reward accordyng to their deserues. For it is not for me only that this crowne of immortalitie is prepared, but for all them also that laye holde vpon his promyses, and kepe them selues vprightly and vndefyled vnto hys comming: among whom I trust thou arte one of the chiefe. Good thy diligence to come to me as shortely as thou canst. The pylon byndreth me that I can not walke hyther and thyther to goe aboute the ghospelles busines, and I am forsaken almoste of euerye bodye. And to be shorte, there are some thynges, that I am desyrous to commende vnto the by myne owne mouthe afore my departyng.

For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Only Lucas is with me. Take Marke, and bryng him with the, for he is profitable vnto me for the ministracyon. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, (when thou commest) bryng with the, and the bokes, but specially the parchement. Alexander the coppersmyth dyd me muche euyll: the Lorde rewarde hym accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes. The texte.

Demas hath forsaken me, hauyng leauer to possesse thys worldes pleasures, than in hope of immortal rewarde to be companion of myne afflictions. Upon this purpose he went to Thessalonica: Crescens is gone hence into Galacia, for busines that he hath there. Titus is to Dalmatia: Luke onely is with me for he neuer geueth ouer, folowyng me what fortune so euer falleth. Whan thou comest, bryng Marke with thee, for I haue nede of his seruice. For I haue sent Tichicus about certaine busines vnto Ephesus. And whan thou comest, bring the cloke with thee that I left behynde me at Troada with Carpus, that I maye weare it both in winter & in prison, & also the remnaunt of bokes that I left behynd me there, especially those that are writen in perchemēt. Alexander ỹ copper smyth hath not only forsakē me in these stormes, but hath also done me much sorow. It is not my part to reuēge it, but ỹ lord reward him as he hath deserued, of whō also be thou ware. For he did not onely not assiste me, but he did also vehemently withstande our sayinges.

The texte. ¶ At my first answeringe, no man assysted me, but all forsake me. I praye god, that it maye not be layde to their charges. Notwithstandynge the Lorde assysted me and strengthed me, that by me the preachinge shoulde be fulfylled to the vtmoste, and that all the Gentiles shoulde heare. And I was delyuered out of the mouthe of the Lyon. And the Lord shal delyuer me from all euyll doynge, and that kepe me vnto his heauenly kyngdome. To whom be prayse for euer and euer. Amen.

At the fyrst tyme that I was put to make answere at the Emperours barre, no man assysted me, all were afrayed and forsoke me. Ther fell vpon them a certaine humayne feare, I wolde not wyshe it to be imputed vnto them. For albeit I was destitute of mans helpe, the lorde forsoke me not but assisted me, and gaue me strength, that ỹ preaching of the gospelles kaythe, should be perswaded to the vtmost by me, and that the fame of it shoulde be spreade abrode vnto the eares of all the gentyles. For vpon this consyderacion, I suppose, his wyll was to haue me tossed aboute thrroughe dyuerse countries, & at length to be brought vnto Rome, so as ỹ gospelles doctrine should be spred ỹ more farther abroade. By the helpe of him that is mightier than any tyranne, I was delyuered from the moste rageing lyons cheawes. And myne assured trust is moreouer, that the same lorde wyll delyuer me also hereafter, from al the wyckednesse of ỹ wicked, that I shall not shrynke by any occasion from the syncerite of the gospell. And yf I shall suffre death here, yet he wyll preserue his seruaunt ỹ soulditour vnto his heauenly kyngdome, vnto whome be glorye for euermore. Amen.

The texte. ¶ Salute Priscilla and Aquila and ỹ houshelde of Onesiphorus. Erastus abode at Corinthum. Trophimus haue I lefte at Miletum sicke. Do thy diligence, that thou maist come before wynter. Eubolus greteth the, and so do the Pudence, and Linus, Claudya, and all the brethren. The Lorde Jesus Christ be with thy spirite, Grace be with you. Amen.

Salute Priscilla and Aquila myne helpe and myne helpers, and Onesiphorus househoulde, vnto whom I am very muche bounden. Erastus tarred styl at Corinthum. To conclude, I left Trophimus behinde me at Miletus very euyll at ease. Doe what thou canst to come hyther before wynter marre the waye, to make it latte iournayeng. Eubolus greteth the well, and Pudens and Claudia, and all the rest of the brethren. The lorde Jesus Christe whiche hathe alwayes assisted me, be also with thy spirite. Grace be with you: Amen. This haue I subscribed with myne owne hande, that the Epistle maye be the more surely credited.

Thus endeth the Paraphrase vpon the laste Epistle of the Apostle Paule to Timothie.

The

To the right worshipfull master

Iohn Bales his seruaunt Leonarde Coxe wysheth long and prosperouse welfare.

After that the kynges Maiestie had by the aduyse and consent of his moste deare and prudente vncle my lorde protectoure, and other of his moste honourable counsayle, vpon certaine iuste consideracions put all the preachoures within his graces dominions to silence for a space, I, howbeit of al the vnworthiest, yet neuertheles one of ỹ nombre that is by his Maiestie licenced to declare the worde of god to his people, thought it not mete for my parte to let this tyme of silence to passe ouer onely in myne owne priuate studyes, but in the meane tyme to wryte some thynge that myghte be no lesse frutefull to the readers, thẽ was my tongue afore to the heaters. For this purpose I chose vnto me an autour of venerable antiquitie named Dacke the hereinite, who in the Greke tongue had wrytten two ryght vertuouse and godly treatyses, the one of the fayth of the spirite, and the other of them that thynke to be iustifyed by their workes. But whyle I was on hande with this translacion, Master Iohn Clyf a man of ryght good learnynge and my very frende, brought vnto me the paraphrase of Erasmus of Roterdame vpon saincte Paules Epistle to Titus, the whiche I had certayne yeares gone translated into englyshe, requiryng that I would peruse it agayne, and amende suche faultes as were therin eyther by the printers negligyence or myne ouersyght. And so to place the texte with the paraphrase, that it might easyly be perceaued what parte of the paraphrase to what parte of the Epistle is correspondent. And he shewed me also that as the fyrst tome or volume of the same paraphrase vpon ỹ gospelles and actes of the Apostles was all ready printed, so was the printer nowe about to go on hande with the seconde tome, that is to wyte the paraphrase vpon the Epistles of saincte Paule and the other Apostles. Wherefore wyllynge to helpe to the furtheraunce of so godly an entente, and to bryng in, at the leaste, my farthinge into the treasorye of the lorde, I haue loked ouer agayne my sayde translacion, and haue amended the places that wer faulty. And beyde I haue so annexed the paraphrase to the texte, that the readers shall (I trust) easyly attayne therby to the true vnderstandynge of saincte Paules mynde. Whiche my labour I do dedycate vnto your mastershyp, whome I knowe to loue gods worde synceretly, and vnto whome I knowledge my selfe to be moste hyghlye bounde of all men, as vnto the chefe and onely socourer of myne olde age: humbly beseching you to accepte this lytle gyfte as a token of my faithfull harte: and I trust with goddes helpe or it be long to sende vnto you other monimentes of myne industrye, which I trust shalbe no lesse pleasynge vnto you and no lesse profytable to the readers.

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The Argument vpon the Epistle of S. Paule vnto Tytus, By Erasmus of Roserodame.

THe apostle Paule had made his dysciple Titus ouerlear of the christian congregacio in the noble Ile of Crete now named Candye, whome for the excellent gyftes that were in him, Paul loued as tenderly as yf he had bene his owne naturall sonne. And at his departinge out of that contrey, he made hym the head ouerlear of the faythfull that were there. Afterwarde he wrote this Epistle or lettre vnto him from a cytye of Epirus called Nicople, lyinge on the sea coaste in a cyrte named of the olde Cosmographers Leucate or the cyrte of Actium, at whiche tyme all thinges as it semeth were quiet with the christians, for here is no mencion made of any persecution. In this Epistle he putteth Titus in remembraunce to fynisshe and perfyte tho thinges whiche he himselfe had begone among the same men of Crete, and that in euery cirte of the Ile whiche as writers doe testifye were an hundred, he shoulde ordeyne ouerlears, whiche we nowe call bysshoppes and here they are of the Apostle named elders. And for this cause Paule prescribeth vnto him the true forme of a Bysshop or Shepherd of Christes flocke. Furthermore bycause false apostles were come also into that partes, whiche went about to put theyr Iewysshe ceremonies into mennes heddes, Paule here geueth him a courage, stronglye to confute and reiecte them. After these thinges he sheweth what is the dutye of euery persone and age, lyke as he dyd to Tymothie: addyng this that no man ought to resiste pynces and magistrates, executynge their office and power, yea though they were infidels, but rather to tolerate them pacientlye, that they maye the sooner by suche out modestye be called to the folowyng of the gospell. Laste of all he wylleth Titus to come to him at Nicople but not afore he had sent Artemas or Tychicus whiche were his dysciples, into Crete to him: least peraduenture the Cretians woulde els thinke themselues destitute of the comforte of an heade or chiefe ouerlear, whome we call an Archebysshoppe.

The paraphrase of Erasmus vpon the Epistle of S. Paule to Titus.

Fol. ii

The first Chapter.

The texte. PAule the seruaunte of God and apostle of Jesu Christ, accordyng to the faithe of goddes electe, and accordynge to the knowledge of the trueth whiche is after godlynes in the hope of eternall lyfe, whiche god (that cannot lye) promysed afore the worlde began: but hathe opened his worde at the tyme appoynted, thorowe preachyng, whiche is committed vnto me accordynge to the commaundement of god our saueour, to Titus his naturall sonne after the commune faythe, Grace, mercy, and peace from god the father and from the lorde Jesu Christ our saueoure.

I Paule my selfe ỹ addict seruaunt & obeyer, not of Moses lawe as I was once, but of God ỹ father, & ambassadour of his sonne Jesus Christ: of the which my message ỹ whole summe is, ỹ suche as god hath electe to attayne to euerlastynge saluacion thorowe the gospel, them I should exhorte, not to the obseruaciō of ỹ law, or to put their confidēce in workes, but vnto faythe, which onely openeth to al mē ỹ entryng into euerlastyng saluaciō thorowe ỹ fre beneficence of Jesus Christ. And my cōmission is to call them, not to faythe onely, but also to ỹ knowledge of trueth which among ỹ Ethnikes was ouer heaped with the inuencions of mans wysedom, & among ỹ Jewes it was hydde & wrapped vp in ỹ shadowes of mysticall figures & ceremonyes. I am charged I saye to call mē to ỹ knowledge of ỹ trueth, not ỹ whiche the philosophers of this worlde do teache, disputinge on ỹ causes of natural thinges, but to the knowledge of that trueth which cōpendyously sheweth in what thinges a tyght christian lyfe consisteth, ỹ ende & rewarde wherof is lyfe euerlastynge to folowe after this shorte lyfe that we leade here in the worlde: whiche euerlastynge lyfe, men ought with the more truste to hope for, how great troubles soeuer they endure while they be here. First because he that promysed this euerlastynge lyfe, was not a mortall man, that myght bothe be deceyued him selfe, & also deceyue other, but it is god that doeth it. Who, as it cannot be chosen but he must neades abyde alwayes god, so can nothing surely procede frō him but onely ỹ mere trueth. And again bycause this ỹ he promysed, he dyd not promes it by a chaūce, or but now of late, but afore ỹ the world was made, it was fully determined by ỹ diuine & vnchaūgeable decree of his mynde to do ỹ which he now doeth. There is no newe thing that hath altered his purpose, but ỹ thing which for secret causes onely knowen to his godheed he would haue to be couered & hyd hitherto, ỹ would he haue to be opened to al ỹ world at this tyme, ỹ which he had afore by his eternall wysedome appointed to ỹ reuelyng therof. Neither would he ỹ there should be onely shewed to ỹ Jewes a shadowe darkened vō the mystes of figures, but his wil is that ỹ cleare trueth should by ỹ preaching of ỹ gospel be declared to al mē, without any differēce of nacion or language. This is ỹ whole effecte of ỹ doctrine of ỹ gospel, ỹ preaching wherof I haue not takē vpō me of myne own head, but it was cōmitted to me, & not cōmitted by men, but by our saueour god: who dyd not onely cal me to the occupieng of an apostles office, but beside that he enioyned it to me, and so charged me therwith, that it was not lawful for me to refuse that whiche he so earnestly commaunded me to do. These wordes haue I spoken, that no man shoulde thynke myne autorite, or els the autorite of him whome I haue put in my stede, to be but of lyghte estimacion.

Therfore the same Paule beyng beyng in suche autorite, do wryte this Epistle or lettre to Titus my very naturall son, not by bodyly generacion, but by ỹ sead of faithe, whiche I haue so shedde into him, and in the whiche he so well resembleth me, that I seame to be renewed in him lyke as a father is in his owne naturall childe. To him I wysshe grace and peace from him, from whome all true goodnes dothe come, that is to wytte from god the father and his sonne Iesu Christe the onely autoure of our saluacion. For in suche ryches as grace and peace are, my desire is to haue my children made ryche.

The texte. ¶ For this cause I lefte the in Crete that thou shouldest reforme the thinges that are vnperfecte, and shouldest ordaine elders in euery citie, as I had appointed the.

But to speake nowe to the my sonne Titus: Sith I dyd knowe right well the nature of this plande, & againe I dyd not doubte but that they had neade of a faythefull and diligente curate or ouersear, I haue for that cause lefte the in Crete, as one representyng myne owne persone, bycause that the busynes of the gospell calleth me to other places, that suche thinges as haue bene there begon to be corrected, thou as my deputye maye fynisshe them. And bycause thou alone art not able to ouer loke so many cities as this Ile is replenysshed with, thou shalte ordayne in euery citie an ouersear or bysshop, as I dyd bydde the whan I went from thence. But beware that thou admytte no man to so hyghe an office without great dyscretion: for he must be a very proued man to whom thou shalte betake this charge, and not all onely of a knowen and testified honestie, but also he must be cleare from all suspicion of any maner of faulte what soeuer it be. Suche a bysshop or ouersear, to the entente that thou mayste the better and surelyar chose out, I wyll set him forth by certaine sygnes, yea and in a maner paynte him to the.

The texte. ¶ If any be blameles the husbande of one wyfe, hauynge faithfull children, whiche are not slaundred of riot, neither are dysobedyent.

If thou knowe any man of that maners and vpright lyuynge, that no faulte can proueably be layed to him, yf he be contente with one wyfe geuynge no token of vnchaste lyuynge, yf he haue children so instructe and brought vp, that they shew them selfes to be christians, not onely with their mouthe, but also in their deades and innocencie of lyuynge, that is to say, they haue none euyl name of ryotous and dyssolute maners, as the commune sorte of yong mē haue, nether are they dysobedyent to their parentes: suche a man shalbe meete to haue this charge committed to him: For he that shalbe counted worthy to occuppye the rowme of a bishop, must be so fer wyde bothe from all vyce and all suspicion of vyce, that he maye be at all tymes readye to make answer not onely for his owne selfe but also for the honest conuersacion of all his whole familye. For the faultes of the children are wonte communely to be reproched to the fathers and mothers. Nowe whatsoeuer butteth the good name of a bysshop, it turneth to the slaunder of the gospel of Christ.

The texte. For a bysshop must be blameles, as ỹ stewarde of god: not stubborne, not angrye, not geuē to muche wyne, no fighter, not geuen to fylthye lucre, but a keper of hospitalite, one ỹ loueth Goodnes, prudente, sobre, righteous, godly, temperate and suche as cleueth vnto the true worde of doctrine, that he maye be able also to exhorte by wholsome lernynge, and to improue them that say against it.

It is necessarye therfore that he whiche in a maner standeth in goddes steade

and

and to whom the treasour of euangelicall doctrine is committed, not to be hur-
ded vp, but to be faithfully bestowed abrode, be in all poyntes without blame,
and far from the vices of them that moste communely beare offices: that suche
as be vnder him, maye be vnder him wyllynglye, and with all their hartes. He
must loke vpon nothinge but the soule health of the flocke that he hathe charge
of. He must studye to helpe them and redres that is amysse in them, and not to
oppresse them, to teache them and not to compell them, to leade them and not
violently to pull them, he must rather perswade then exhorte, he must ouercome
more by benefytes & gentylnes, thā by lordelynes or empertouse cōmaundemēt.
He that setteth his mynde to these thinges, must not be wilfull nor of hye looke,
nor full of hasty language, whiche will cause men sooner to withdrawe theyr
hartes from his doctrine, than to come to any amendement. He must also by all
meanes auoyde the crymne of auarice and gapyng after lucre, for that thinge is
vyle and pestilente euen in a laye officer, and muche more to be abhorred in a
byshop whiche is a spirituall officer. For he that is infecte with couetyse, dothe
nothing vprightly and as ought of equite to be done, but rather a byshop must
be suche a one as wyll liberallye bestowe his goodes in refreshyng of the neady,
and in especiall straungers. Belyde it beseemeth a byshop to be more in loue with
vertue and goodmen than with money. He must also be sobre, iust, and of an in-
nocent and pure lyfe, godly in the obseruacion of the christian faithe, subiect
to no cupyll affections, but ferre aboue all suche desyres wherwith the commune
sorte of men are led vp and downe. But chefely he muste be a fast holder of the
wordes of the gospell, wherin he is bounde to be well instructe, that he maye be
able to teache them that be ignorannt, what appertayneth to the saluacion of
their soules, and that he maye with holsome doctrine exhorte and call forwarde
suche as be slow, and fynally reproue them that speake against the truethe.

The texte.

¶ For there are many vnrewlye and talkers of vanitie, and dysceuers of mynds, specy-
ally they that are of the circumsicion, whose mouthes must be stopped, whiche peruerte
whole houses, teachinge thinges whiche they ought not bycause of fylthye lucre.

I doe not warne the of these thinges without a cause, for there be many way-
warde parsones, brablers and deceyuers of mennes myndes. These not geuing
an eare to the teaching of the gospel, bryngе in, in steade of it, vayne and vnpro-
fytable fables of the Iewes, wherby they maye get them a name of learnyng a-
mong the people, and also gaynes. By these fables they begyle the myndes of
some symple folke, and vnder the coloure of the gospell, they crepe into ỹ hartes
of their hearers: insomuche that many tymes they corrupte not one or two, but
they ouerturne whole householdes and kynreddes, teaching shamefull thinges
and far square from the veritie of the gospell. Yet do they neuertheles abuse
the tytle of the gospell to the lucre whiche they do vilaynously daylye hunt af-
ter. Wherefore see that thou rebuke them sharpely and stoppe their mouthes.
Yea and there be some of the gentiles that be combred with this enormite, but
chiefly thou shalt fynde them to be of this malycious seste whiche be Iewes
conuerted to Christ, but not syncerely. For they so professe the gospell that they
mengle Moses lawe therwith and wyll not cleane forsake their Iewyshe su-
perstition.

¶ One of them selues (euen a prophet of their owne) sayde: the Cretyans are alwayes
lyars, euil beastes, slowe belyes. This witnesse is true: Wherfore rebuke thou them sharp-
ly, that they maye be sounde in the faithe, not takynge heede to Iewes fables and cōmaun-
dementes of men that turne awaye the trueth. Vnto ỹ pure, are all thinges pure: but vnto

The texte.

them that are defyled and vnbeleuynge, is nothynge pure, but euen the mynde and conscience of them is defyled.

Nether is it any mernayle to haue suche men founde in Crete, that feade their helpes with vaine wordes and naughtye wayes, sythen many yeates agone a poete called Epimenides whiche was a Cretian hym selfe dyd speake these wordes of his owne countreymen. The men of Crete be alwayes liars, cuyl beastes, and slowe helpes. This wytnesse is so trew, that it myght be taken for a worde of goddes owne mouthe. Be not they naturally lyars which feare not to darken the most cleare lyght of the trueth of the gospell with their fables. Be not they noysfull beastes whiche in euery place blowe their venome on symple persones that be not ware of them. Be not they slowe helpes whiche had leauer by false doctryne lyue in pdlenes and rankly, than for the defence of the gospell, to suffre hungre and be many tymes shrewdely handled as I am. We therfore rebuke such naughtypackes earnestly, that they may ones wake good, and leuyng the trust that they haue in the ceremonies of the olde lawe, they maye geue them selfes wholy to ỹ truethe of ỹ gospel: and that they geue not them selfes to such lewde tales of the Jewes throughe the whiche the commaundementes of Christ be let go, and constructions of men brought in in the steade of them. As the obseruacions of newe Moones, the kepynges of the sabbothe, circumsicion, washynges, choyse of meates, diuersyte of clothing, to beware that they touche not certayne thinges, and of the house to be seuen dayes vncleane, with many other lyke to these. Whiche god for a tyme commaunded to be kepte of the Jewes, partely that that nacion beyng rebellious and vnweyldy to be ordered, might be holden and kepte vnder by the multitude of prceptes: partely that those thinges should be as shadowes of true thinges to come. But they are nowe of none effecte at al, insomuche that yf any man wyll contynewe to kepe them styll after the maner of the Jewes, nothing can turne him more away from the veritie of the gospel. For there is no nacion that more stubbornely dothe rebell againste the gospell than the Jewes do, which can in no wyse leue these vayne thinges. This meate saye they is vncleane, eate it not. This bodye is vncleane, touche it not. Thus speake they, but away with these dyfferences, eyther of meates or clothinges, among them that be trew Christians, to whō beyng cleane all thinges be cleane. Neyther ought they to thynke any thinge that god hathe made to the vse of mā to be holyar or vnholyar one than an other, whether it be meate, clothinge, or any suche lyke thing. And as to them ỹ be pure christians nothing is vncleane, so to the Jewes whose myndes are fylthye nothinge is pure and cleane not so muche as those that the lawe permytteth to them for cleane. For seynge they haue not trust in him who after the openyng of the gospel would not haue these thinges to be obserued after the fleshly and lyterall sense, but to be referred to the workes of the soule, what thing can be pure to them, whose myndes are infected with myshelefe, and their lyfe defyled with inordinate waste, ambicion, couetyse and other vices.

The texte. They confesse that they knowe god, but with the deades they denye him seyng that they are abominable and dysobedient and vnapte to euery good worke.

They vpholde the lawe with tothe and nayle, and yet they wote not what the lawe meaneth. They haue their prepuce circumcysed, but the mynde within is vncircumcysed. They go into ỹ temple with handes and fete washed, but the soule and conscience is vnwashed. They kepe their Sabbothe holy frō bodyly

workes,

wyghes, but in ꝑ meane time they haue their breaste vnquieted with hatered anger and other infections of the sowle. They feare to be contaminate yf they eate eyther porke or pygge, but they thinke themselues cleane whan they with gredy eares heare soule communycacion and bacbyting of other. They thinke them selues deply lede yf they touche caren, but yet they abhorre not to touche an hooze, or a thyng that is stolen. They thinke it a sowle synne yf they vse any garment of lynen and wolen mengled together but they stande not amysse in their owne conceite whan they haue their breast ouercouered with so many soule vyces. It is a grete shame therfore to them to boaste them selues that they alone knowe god, seyng that they denye him in their dedes more than any other. Do they not deny him whan they are so spotted with the fylthynes of the soule, that vnto moste men they are abominable, yea and for their vnbelefe vntractable? And fynally whan in all the deades of true charyte wherby we should laude god to be mercyfull to vs, they be farre worse than all other men be.

The seconde Chapter.

¶ But speake thou the thinges whiche become wholsome learnyng. That the elder men be sobre, sage, discrete, sounde in the faythe, in loue, in patience. The texte.

But let them go with their fables, let the naughtynes of these men moue the nothing at all, but that thou remembre thy dutie, and that thou speake those thinges that be in very deade mete for the lernynge of the gospell, that is to saye, ꝑ whiche maye make vs commendable before god for our pure myndes & maners, & declare that we be ꝑ disciples of Christ. Here ꝑ wilt aske me what thinges they be ꝑ I would haue thee so to speake and to instructe other in them. Thou shalt warne the elders of the people ꝑ they be sobre, watchfull, & dilygent to all goodly workes. And that they ouercome the vnlustynes of their age, with ꝑ courageousnes of faith. Beyde ꝑ they be graue, not playing the fooles lyke yonge men in their olde age, but that they vse sage maners that the youthe maye haue them in reuerence and awe. Teache them to moderate them selues that they be not wayward and soone angry as the commune sorte of olde men is, but greatly commended not onely for the integrite of their faythe, but beyde for their charitable deades, and pacience in sufferynge of all aduersities, in especiall suche as happen to them for the gospell of Christ.

¶ The elder wemen lykewyse, that they be in suche rayment as becometh holynes, not beyng false accusers, not geuen to muche wyne, but that they teache honeste thinges to make the yonge wemen sobre mynded, to loue their husbandes, to loue their children, to be discreet, chaste, housewyfely, good, obedyente to their husbandes, that the word of god be not euyll spoken of. Yong men lykewyse exhorte that they be sobre mynded. The texte.

On the same maner thou shalt warne olde wemen that they go apparayled after suche maner as becommeth them that wylbe named christian persones, they must not fynde fautes with the lyuyng of other, whiche faulte is peculiare to this sex and age. They must not be geuen to ouermuche drinkynge of wyne. How be it the vse of wyne must not be denyed to age, so ꝑ it be moderate. They must teache maydens and yong wemen suche thinges as be honest, no nycenes neyther euyll fashions, and so instructe them that they be wyse and loue their husbandes and children, that they be sobre and chaste, and kepers of their house and playe the good housewyfes. For this is the hyest prayse ꝑ can be in wemen, to be knowen to be subiecte and obedyent to their husbandes, that the name of God, whose religion they profesle, be not slaundered thorowe their lewde maners,

ners. For seynge we se the wyues ofte rather men to behaue them selues vnright womanly in suche poynctes belongyng to womanhed, what shall the vnfaithful say whan they see vnchaste women worse in this behalfe the their women are, seyng to be contrary them in al good maners to ouer other. Now what thing olde women must by their instruction teache yong maydens and yong wyues, that same shalte thou thy selfe teache yong men exhortyng them to be sobre and of moderate affections, that the heate of youthe ourthrowe them not hedlonge into vyce.

The texte. ¶ In all thinges shewyng thy selfe ryght ensample of good workes in thy doctrine, with honestye, grauitie, and with wholsome worde which cannot be rebuked, that he whiche withstandeth may be ashamed, hauyng no euyll thinge to saye of you.

And that thou mayest the more effectuously perswade these thinges, fyrste of all be thou thy selfe an ensample vnto them of honest doynges, in al that is the dutie of a true christian man to do. For no man doeth sooner perswade men to folowe his doctrine, then he that doeth the same that he byddeth other men to do. Thou shalte therfore so teache the youthe, that together with thy doctryne thou shewe thy selfe a lyuely example of a pure and vpright lyfe, corrupte with no maner of vyce at al. And that thou hope suche grauitie that they haue their teacher in reuerence, and be afeared to offende him. Se therfore that thou moderate all thy lyfe and alle thy wordes, that there maye nothinge be founde in the that maye be contemned, that not onely they whiche be vnder thy lore maye obey the, but also they whiche afore were against the gospell, maye be ashamed of their euyll saying, whan they shall se all thinges in the so without blame, that euen they that lye in wayte for the and seke all the meanes they can to get some occasion to saye euyll of the, can fynde nothing at all to bringe their entent to passe, neyther in the nor in thyne.

The texte. ¶ Exhorte seruauntes to be obedyent vnto their owne maisters, and to please them in all thinges, nor answeryng againe, neyther to be pyckers, but y they shewe all good faythfulnes, that they maye doe worshyp to the doctrine of god our sauioure in all thinges.

Exhorte seruauntes that they be obedient to their masters and seruiceable in all thinges, leste they maye seame therowe the profession of ỹ christian faithe, to be made worse than they were afore, and so by them the naughtines of euyll persons shalbe reproched the gospell. Let them not therfore be full of answers against their maysters and euyll wylled to do their commaundementes, neither must they be pyckers, as the commune sorte of vnthryfty seruauntes be: that as they profesle the faythe of Christe, lyke wyse they declare them selfes in all seruice to be done to their maysters to be dyligent and true, yea thoughe their maisters do but lytle deserue it of them. So that therowe their honeste behauoure they commende and set forthe the doctrine of our sauioure god, and that by them no men maye be drawen to the folowynge therof, whan they se suche as knowledge them selfes to be christians to be more gentle and amyable then other in all their conuersacion.

The texte. ¶ For the grace of god that bryngeth saluacion vnto all men hath appeared and teacheth vs that we shoulde denye vngodlynes and worldlye lustes, and that we should lyue sobrely, and righteously, and godlye in this presente worlde, lokynge for that blessed hope and appearynge of the glorye of the great god and of oure sauioure Jesu Christe, whiche gaue him selfe for vs to redeme vs from all vnrighteousnes, and to purge vs a peculyar people vnto him selfe, feruently geuen vnto good workes.

For in this therowe the gospell hath shyned the bountefulnes and exceading great mercy of god our sauioure, whiche was afore vnknowen. And it hath not

shyned

shyned onely to the Iewes, but egallye to all men, not that nowe beyng delyuered from the burden of Moses lawe, we shoulde lyue after our owne wyll, but we be taught, that after that by baptisme the faultes of our lyfe afore passed be forgeuen vs, and that we swerynge to abyde in Christes doctrine, haue ones renounced and geuen vp wycked religion and worshypping of images, and al worldly desires, we shoulde so lyue hereafter in this worlde, that it may appere manifestly that we be truly new borne againe in Christe and made altogether other mẽ than we were afore. And where as we tofore were the seruantes of wickednes, synne, and fylthye concupiscence, we must from hence forthe kepe suche moderacion that we be in no wyse oppressed with the delyces of worldly thinges. Let vs so obserue the iustyce of liuynge, that we do good to euery man as muche as lyeth in vs, and that we hurte no man, that we maye nowe with a pure conscience geue that honour and worshyp to god, that we gaue afore to deuyls. And thoughe paraduenture we be punished with pouertie, infamie, reuilynges, emprisonement, tormentes and dyuerse other euyls, yet let vs not thynke ẏ oure faith and godly liuyng is baraine and vnfrutefull, nether let vs hunte after rewardes of this worlde, whiche in comparison of thinges to come, be neyther greate nor of any continuaūce, but let vs loke for that greater rewarde of euerlastyng lyfe which shall then chaunce, when after the ende of this worlde, in the whiche the membres of Christ be vexed with many afflictions and ignomies, god the father shall open his glorye and magnificence, in them that be his true worshyppers, all their miseries beyng cleane expulsed. At the whiche tyme he shal not appeare humble, but glorious, & terrible to the wycked. And together with ẏ father shal appeare in the same glorie, our lord & sauegour Iesus Christ, geuyng vnto his membres ẏ glorye of immortalitie, in ẏ which he now shyneth. Ye bycause na mã should mistruste his promyse, for this entente wittyngly and willingly came downe to dye amonge vs, and gaue him selfe wholly vnto vs, & beyng himselfe without any spote of synne he redemed vs with the pryce of his blode from the tyrannye of the deuyll, to whome we were thorowe our synfulnes made bonde, & so abolyshing our olde iniquites, he would make vnto him a newe peculyar people, which after his owne example should contemne ẏ euyls of this worlde, & treade downe ẏ entysementes & giftes of it vnder their fete, & thorowe the workes of faythe get them the enheritaunce of euerlastynge glorye, which the same our redemer doth promyse to al that do sincerly kepe his most holy worde.

¶ These thinges speake and exhorte, and rebuke with all feruentes of commaundynge. The texte.
Se that no man dispyse the.

These thinges, my Titus, whiche be a great deale wyde from the fables of the Iewes, speake them openly, exhorte men to the folowing of them, and such as decline and fall againe a syde, reprooue them with most great autorite, that whome doctryne dothe not persuade, whome faire exhortacion dothe not moue, them a sharpe and earnest reprehension maye kepe in. For there be some faultes that must be healed by seuerite. Here therfore shewe forthe the grauitie & autorite of a Bysshop, and so behaue thy selfe, that no man maye haue a iuste cause to dispyse the. Wyth ayre and bye countenaunce must not be in the, but yet as often as neade requireth, thou must shewe thy selfe to be of autorite.

¶ The thirde chapter.

¶ Warne them that they submitte thē selues to rules & power, that they obey the officers: that they be readye to euery good worke, that they speake euyl of no man, that they be no fyghters but gentle, shewynge all mekenes vnto all men. The texte.

AS I would ẏ al seruauntes should be to their Maysters, yea though they be vnfaithfull: euen suche I would haue christē men to be by thy monicio to

their princes, & vnto them, yͤ are magistrates vnder them, though suche rulars vnder whō they be, are thē selues vnchristened. For this must in any wyse be takē hede vnto, yͤ no mā may by our maners take occasiō to alyenate him selfe fro the gospel. But it would so come to passe, yf they which be head rulars shoulde perceyue yͤ we by reason of yͤ profession yͤ we haue take, wer yͤ more seditious and fierse, & les obedyēt to their cōmaūdemētes. For they would by & by lay yͤ thyng to yͤ faulte of yͤ gospel, & so more withdrawe their myndes frō yͤ professiō therof. Warne them therfore yͤ beleue in Christ, yͤ they be neuer yͤ more for al yͤ fre from the lawes of princes & other magistrates, but they must yͤ rather, bicause thei be christiās, be obediēt, & gladly do as thei be cōmaūded. And to be ready & prompt to euery good worke, yͤ mē may se them do yͤ which is honest wyllingly, & not cōstrayned for feare of punyshement. If yͤ gouernours do cōmaunde yͤ whiche is rightful, it is great iniquitie & a very eupl ensample to disobey him yͤ is the hed ouer al yͤ other. But yf they cōmaūde & rule otherwyse then right is, yf they oppresse their subiectes ouer hardly, yf they cal to sore vpō them, yet softenes and sufferaūce is more comely for no man, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmaūde yͤ is not against yͤ very true religiō of god, we must therin gladly obey. They wil peraduenture take awaye our goodes, what then? for them groweth vs a greater treasour of vertuous lyuing. They wil banyshe vs out of yͤ contrey. Je maketh no mater, for Christ is euery where ready to cōforte his seruantes. Here paduenture some mā wil say, what yf our princes be heathen mē & worshippers of ydolles, cōtaminate & open vices, enemyes to Christes faith? They yͤ be suche, be such to their owne harme, & teopardye. It is not our parte to cōdemne them. But, yf we can, to amende them. And better they maye be induced to amēdemēt, by obediēce, sufferaūce & exaumples of good lyuyng, thā by rebellio & opprobrious wordes. Let vs leaue thē to their iudge, & let vs remembre what is semely for vs. Christ did praye for them yͤ reuyled him, so far wyde was it yͤ he would geue checke for checke. How is it than conuenient yͤ his dysciples (for al christiās be yͤ dysciples of Christ) should be contumelyouse against any mā, as louers of stryke & debate? Nay, they ought rather after yͤ exaumple of him (whose name they professe) to be gentle, shewyng all myldenes, not onely vnto honeste men & such as do wel deserue it, but also vnto euery mā. To good mē bicause they deserue it, to eupl mē that they may amende, againe yͤ they haue not throughout our impacience a worse opinion of our belefe, and whan we geue them iust occasion to be moued with vs. Christian charitie suffereth all thinges, and in all thinges it hath good hope.

The texte. For we our selues also wer somtyme folishe, disobediēt, deceiued, seruyng diuerse lustes and voluptuosnes, lyuing in malicyousnes & enuye, full of hate, hating one another.

And whā we se any suche yͤ be out of yͤ waye, we must more pitie them, thā abhorre them. Which we shal yͤ soner do yf we call to remembrāce yͤ we were sometyme such as they be now. Let vs not refuse thē bicause they be eupl lyuers and wycked mē, but let vs helpe yͤ best yͤ we can, yͤ they cease to be as they be, & begin to be lyke vs. Who called vs frō our blyndenes? was it not yͤ fre clemēcie and great mercifulnes of god? The same may also chaūge them, whan it shalbe his pleasure. And howbeit yͤ we which of Jewes enbrased yͤ gospel & became christiās, wer no worshippers of idolles, yet wer we afore our cōuersiō subiecte to other greuouse vices, beyng fooles, inobediēt, erring frō yͤ trueth, geuē to diuerse appetites & lustes, ful of enuye, ful of malyce, grudging one at an other, hating on another. To those so great eupls we were subiecte euen vnder Moses lawe.

But

But after that the kyndnes and loue of our sauiour god to manwarde appeared, not by the deades of rightcousnes which we wrought, but accordyng to his mercye he saued vs by the fountayne of the newe byrthe, & renewing of the holy ghost which he hadde on vs aboundantly, thorow Iesus Christ our sauiour, that we iustified by hys grace, should be made heyres according to the hope of eternall lyfe. The texte.

But that now for foles and dulleheddes, we be made sobre and wise, that for rebelles we are meke and tractable, that for men errynge out of the way, we are made knowars of the trueth, that for the seruauntes of lustes and voluptuousnes we be made glad kepers of rightuousnes, that for malicious we be made symple and courteous, that for enuious men, we be made glad to do good to all men, that for haters we be made well wyllers euen to thē that hate vs, thys haue we neither by Moses lawe, nor yet by our owne merites, but by the free goodnes of God, by the which we couerte that all men, yf it be possyble, retoyle with vs in one commune saluation, and that the verite of the gospel may shine and geue light to all men as it hath geuen light to vs. For afore, we wandered lyke blynde men in darkenes, as the vnbeleuers do styll. But nowe after that it is made open thorow the ghospell, howe greate the goodnes and charite of God the father (which is author of our saluation) is to al men, now after that the darkenes of our former lyfe is put away, we haue obteyned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne righteousnes in it, but yet of small efficacie to geue euerlastyng lyfe, but we haue obteined it thorowe the mere mercie of the Godhed. For by the holy [redacted] baptisme, we be newe borne agayne and grafted into Christ the sonne of the euerlastyng father, and beyng renewed by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therfore what so euer we be, we are altogether bounde to God for it, whiche into vs nothyng deseruing it hathe shed aboundantlye his spirite, whiche the lawe coulde not geue. And he hath shed this his holye spirite into vs by Iesus Christ, by whom it hath pleased him most liberally to geue vs all thynges, that we beyng purged by hys benefite from oure olde synnes, should endeuour our selfes by good workes to be made apte to receiue the inheritaunce of the lyfe that endureth for euer, of the whiche the doctrine of the gospell doeth put vs in a sure hope. Sence that we therefore were once miserable, and beyng nowe thorow the onely mercy of the Lorde delyuered from synne we hope for the crowne of euerlastyng lyfe with Christe, we muste haue pitie vpō other, & go aboute by al meanes, ỹ God may also haue mercy on thē.

This is a true saying. Of these thinges I wyll that thou certifie, that they whiche beleue in God, myght be diligent to go forwarde in good workes. For these thynges are good and profitable vnto men. The texte.

Let a christian Bysshop in the steade of Iewisshe fables tel these thynges to the people, for they are certaine and not to be doubted of. There remayneth nothing more for vs to do, but that in all our cōuersation frō hence forth we shew our selfes not vnmyndful of the great benefite ỹ we haue receyued of God but that we lyue in all thinges accordyng to his godly pleasure, or els the professiō of christiandome & of the gospel wil nothyng aduaile vs. Wherfore I will that thou assure al mē of these thinges, which greatly pertepne vnto our purpose, & confirme thē therin also, ỹ they whiche haue once beleued in God, ỹ by his free mercifulnes they haue bene redemed from their synnes, and that he will geue the crowne of immortalitie to all them whiche by vertuous and godly liuinge do studye to folowe Iesu Christe as nere as they are able, maye leade suche a lyfe, as maye seme not vnworthy of so greate profession and so hie promises.

their princes, & vnto them, yt are magistrates vnder them, though suche rulars vnder whō they be, are the selues vnchristened. For this must in any wyse be takē hede vnto, ỹ no mā may by our maners take occasiō to alyenate him selfe fro the gospel. But it would so come to passe, yf they which be head rulars shoulde perceyue ỹ we by reason of ỹ prokessiō ỹ we haue takē, wer ỹ more seditious and fierse, & les obedyēt to their cōmaūdemētes. For they would by & by lay ỹ thing to ỹ fault of ỹ gospel, & so more withdrawe their myndes frō ỹ prokessiō therof. Warne them therfore ỹ beleue in Christ, ỹ they be neuer ỹ more for al ỹ free from the lawes of princes & other magistrates, but they must ỹ rather, bicause thei be christiās, be obediēt, & gladly do as thei be cōmaūded. And to be ready & prompt to euery good worke, ỹ mē may se them do ỹ which is honest wyllingly, & not cōstrayned for feare of punyshement. If ỹ gouernours do cōmaunde ỹ whiche is rightful, it is great iniquitie & a very eupl ensample to disobey him ỹ is the hed ouer al ỹ other. But yf they cōmaūde & rule other wyse then right is, yf they oppresse their subiectes ouer hardly, yf they cal to sore vpō them, yet softenes and sufferaūce is more comely for no man, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmaūde ỹ is not against ỹ very true religiō of god, we must therin gladly obey. They wil peraduenture take awaye our goodes, what then? for them groweth vs a greater treasour of vertuous lyuing. They wil banyshe vs out of ỹ contrey. Je maketh no mater, for Christ is euery where ready to cōforte his seruantes. Here paduenture some mā wil say, what yf our princes be heathen mē & worshippers of ydolles, cōtaminate & open vices, enemyes to Christes faith? They ỹ be suche, be such to their owne harme, & leopardye. It is not our parte to cōdemne them. But, yf we can, to amende them. And better they maye be induced to amēdemēt, by obedience, sufferaūce & exaumples of good lyuyng, thā by rebellio & opprobrious wordes. Let vs leaue thē to their iudge, & let vs remembre what is semely for vs. Christ did praye for them ỹ reuyled him, so far wyde was it ỹ he would geue checke for checke. How is it than conuenient ỹ his dysciples (for al christiās be ỹ dysciples of Christ) should be contumelyous against any mā, as louers of stryke & debate? Nay, they ought rather after ỹ exaumple of him (whose name they professe) to be gentle, shewyng all myldenes, not onely vnto honeste men & such as do wel deserue it, but also vnto euery mā. To good mē bicause they deserue it, to eupl mē that they may amende, againe ỹ they haue not thorough our impacience & worse opinion of our belefe, and whan we geue them iust occasion to be moued with vs. Christian charitie suffereth all thinges, and in all thinges it hath good hope.

The texte. For we our selues also were somtyme folishe, dysobediēt, deceiued, seruyng diuerse lustes and voluptuousnes, lyuing in malicyousnes & enuye, full of hate, hating one another.

And whā we se any suche ỹ be out of ỹ waye, we must more pitie them, thā abhorre them. Which we shal ỹ soner do yf we call to remembraūce ỹ we were somtyme such as they be now. Let vs not refuse thē bicause they be eupl lyuers and wycked mē, but let vs helpe ỹ best ỹ we can, ỹ they cease to be as they be, & begin to be lyke vs. Who called vs frō our blyndenes? was it not ỹ free clemēcie and great mercifulnes of god? The same may also chaūge them, whan it shalbe his pleasure. And howbeit ỹ we which of Jewes enbraced ỹ gospel & became christiās, wer no worshippers of idolles, yet wer we afore our cōuersiō subiecte to other greuous vices, beyng fooles, inobediēt, erring frō ỹ trueth, geuē to diuerse appetites & lustes, ful of enuye, ful of malyce, grudging one at an other, hating on another. To these so great eupls we were subiecte euen vnder Moses lawe.

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But that now for foles and dulleheddes, we be made sobre and wise, that for rebelles we are meke and tractable, that for men errynge out of the way, we are made knowars of the trueth, that for the seruauntes of lustes and voluptuousnes we be made glad kepers of rychtuousnes, that for malicious we be made symple and courteouse, that for enuious men, we be made glad to do good to all men, that for haters we be made well wyllers euen to the that hate vs, thys haue we neither by Moses lawe, nor yet by our owne merites, but by the free goodnes of God, by the which we couerte that all men, yf it be possyble, retoyse with vs in one commune saluation, and that the verite of the gospel may shyne and geue lyght to all men as it hath geuen lyght to vs. For afore, we wandered lyke blynde men in darknes, as the vnbeleuers do styll. But nowe after that it is made open thorow the ghospell, howe greate the goodnes and charite of God the father (which is autor of our saluation) is to al men, now after that the darknes of our former lyfe is put away, we haue obteyned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne rightcousnes in it, but yet of small efficacie to geue euerlastyng lyfe, but we haue obteined it thorowe the mere mercie of the Godhed. For by the holy [redacted] baptisme, we be newe borne agayne and grafted into Christ the sonne of the euerlastyng father, and beyng renewed by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therfore what so euer we be, we are altogether baunde to God for it, whiche into vs nothyng deseruing it hathe shed aboundantlye his spirite, whiche the lawe coulde not geue. And he hath shed this his holye spirite into vs by Iesus Christ, by whom it hath pleased him moste liberally to geue vs all thynges, that we beyng purged by hys benefite from oure olde synnes, should endeuour our selfes by good workes to be made apte to receiue the inheritaunce of the lyfe that endureth for euer, of the whiche the doctrine of the gospell doeth put vs in a sure hope. Sence that we therefore were once miserable, and beyng nowe thorow the onely mercy of the Lorde delyuered from synne we hope for the crowne of euerlastyng lyfe with Christe, we muste haue pitie vpō other, & go aboute by al meanes, ỹ God may also haue mercy on the.

This is a true saying. Of these thinges I wyll that thou certifie, that they whiche beleue in God, myght be diligent to go forwarde in good workes. For these thynges are good and profitable vnto men. The texte.

Let a christian Bysshop in the steade of Iewishe fables tel these thynges to the people, for they are certaine and not to be doubted of. There remayneth nothing more for vs to do, but that in all our cōuersation frō hence forth we shew our selfes not vnmyndful of the great benefite ỹ we haue receyued of God but that we lyue in all thinges accordyng to his godly pleasure, or els the profession of christiandome & of the gospel wil nothyng auaile vs. Wherfore I wil that thou allure al mē of these thinges, which greatly pertayne vnto our purpose, & confirme the therin also, ỹ they whiche haue once beleued in God, ỹ by his free mercifulnes they haue bene redemed from their synnes, and that he will geue the crowne of immortalitie to all them whiche by vertuouse and godly liuinge do studye to folowe Iesu Christe as nere as they are able, maye leade suche a lyfe, as maye seme not vnworthy of so greate profession and so hie promises.

Howe they shall declare them selues to be true christians, yf they curse not the Ethnikes and the Jewes, nor saye euyl by them, but yf they be beneficial to al men, and by the affection that they haue to pietye they retoyle to helpe all men. For these thynges shall not onelye ornate and commende the profession of the gospell, as thynges of them selues honeste, but beside that very profytable to drawe other to Christe, and to helpe other whiche be oppressed with any calamitie. The chiefe poynte of christiantie is to do good to all men, and by benefites euen the very wylde beastes are ouercome and made tame. Thou shalte therfore on suche wise speake and preache of these thynges, and not as one that is in any dowte of them, as some be whiche mouyng many questions seme to haue but a faynte beleue. But teache thou with greate confydence of countenaunce and with greate stedfastnes of wordes, that euery man maye right well perceyue, that thou arte thorowlye persuaded in that whiche thou doest laboure to persuade to other. Out of these thinges commethe no small frute of true religion.

The texte. Folysshe questyons, and genealogies, and braulyng, thorowe stryuinges about the lawe, auoyde: for they are vnprofitable and superfluous.

But folysshe and vncomyng questions, and entangled genealogies, and contentiouse disputations or rather warre vpon Moses lawe, whiche some folowyng the trade of the Jewes do stryue vp to gette them a name thereby and vantage, caste them away as superfluous and vnprofytable to the lyfe that is after the gospell. For what deoth it hurte good lyuynge, yf I knowe not why Moses graue can no where be founde? And whether it be as the Jewes do say lest he should be raysed vp agayne by enchaunters? Or yf I knowe not howe many yeares Matusalem lyued? Or of what age Salomon was, whan he begate Roboam? Why Moses did forbyd to eate the flesshe of swine? Why the Jewes do suppose, that the blode of a Weesell must with so great diligence be purged? And many other more folysshe than these. In the exposition whereof, what profiteth him to tary that hasteth to the rewarde of a true christian lyfe? These thynges must rather be cutte awaye than declared, and they which professe them as excellente thynges, oughte more to be reproued and sharplye rebuked, than to be ouercome with disputacion.

The texte. A man that is an autor of sectes, after the fyrste and the seconde admonicion auoyd: knowyng, that he (that is suche) is peruerted and synneth euen damned by hym selfe.

If they whiche mayntaine suche superfitions as haue tofore bene mencioned, erre by symplenes, whan they be warned therof they wyll amende. But yf they do it of a purposed malice, eyther to get them a name, or for lucre, or for some other fylthy cause, than wyll they be ready to defende euen those thynges whiche they knowe to be false. These men whan thou hast once or twies rebuked them, yf they amende not, then auoyde them as seditious and incurable persones, leste they do more harme whan they be prouoked, than they woulde doe yf they were let alone as men not regarded. Yea and lest it may turne to a worse inconuenience, that they whiche cannot be brought into a better mynde, drawe him that goeth about to instructe them into the same errour that they be in. For what auayleth it to geue any ofterar to them the medicine of correctiō yf there be no hope of remedy. An errour commynge onelye of the fraylenes of man, is remedied by one or two warnynges, but peruersitie is incurable and made worse by puttyng to of remedies. Therefore he that beyng once or twyes rebuked, abydeth neuertheles stylle in his opiniō, let him alone in his frowarde mynde, as a man quite ouerturned and paste all remedy.

Neyther hast

Neyther hast thou any neade to laboure in the condemnynge of him, sythen he is condemned by his owne iudgement. If he perysshe, he is lost and cast awaye by his owne faulte. For he cannot saye this excuse for him: I was deceyued and went oute of the waye thorowe ignorauunce, no man warned me of myne errour. This excuse it but vayne. For what shal one do to a sicke man that wil take no medicine: peraduenture yf he were contemned and not passed on, he woulde were wyser. If he wyll not, yet the fewer resorte vnto him, the fewer shall the contagion of his madnes infecte.

When I shall sende Artemas vnto the, or Tichycus, be diligente to come to me vnto Nichopolis: For I haue determined there to wynter. Bryng Zenas the lawyer, & Apollos on theyr iorney diligently, that nothynge be lackyng vnto them. And let oures also learne to excell in good woorkes, as farforth as nede requireth, that they be not vnfruteful. All that are with me, salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen. The texte.

I woulde fayne haue the with me a fewe dayes, but I woulde not it should be to the damage of the christian congregations in Crete which haue bene but late conuerted to the faith: and therfore they haue the more nede of a diligente ouersear, whiche maye buylde vpon the foundacion nowe all ready layed. Se therefore that thou mete with me at Nicopole. But come not afore I send Artemas or Tichicus to thee, to be there for thee in my steade, leste thy departing shoulde leue Crete destitute, and as it were an Orpheline. Thou shalte not neade to feare that I wyll in the meane tyme go any where els, and so thou to lese thy laboure. For I am purposed all this nexte wynter to be at Nicopole whiche is a citie of Trace. Whan Zenas sometyme a doctor of Moses law, but nowe a noble preacher of the ghospell, and Apollos whiche is a man greatlye approued in the doctrine of Christe, wyll departe from the, bryng them forthward with all the humanite that maye be, and see that they lacke nothyng that shalbe necessary for their iornaye. If these offices of humanitie be exhibited of the Ethnikes, that they doo for good maners sake brynge their frende onwarde on his iorney, and gyue him at his departyng sufficiently bothe of vytayles and other thynges necessarye for him in his way: I thynke it very right that our men also whiche profesle Christe, do learne to vse suche gentyle fashions, and to gyue due thankes to them that do deserue it. Not that they should make them riche with greate gyftes, but to geue them suche thinges as be necessarye for their lyuing, whan nede shall requyre. For seyng that they whiche do not knowe Christe, be yet taught of nature, to geue them thankes whiche haue done for them, truly it is very vnsemely, that christian men should be vnfayne and vnfruteful to them, of whom they haue receiued any good turne. As many as be here with me commende them vnto the. Do thou agayne cõmende me to as many there as loue me, not with worldely affection, but with Euangelicall and christian loue, whiche the commune profession of faythe doeth engendre in vs. The free beneficence of Goddes mercy be with you all forever. Amen.

¶ Thus endeth the paraphrase vpon the Epistle of S. Paule to Titus.

The Argument vpon the Epistle of S. Paule to Philemon: by Eralmus of Roterodame.



This Philemon (after the Grekes writing) was a Phrigiã borne, whiche nacion of people is vntractable & clawysshe, as the Greekes owne prouerbe maketh often mencion: Stripes make the Phrigian to amende. And yet Paul reconned this Philemon one of hys speciall frendes, bycause of his godlynes & diligence done to ỹ sayntes. And a seruaunt of his one Onesimus had runne away frõ him to Rome, and had theuishlye stollen somwhat from him, as seruauntes are for the moste parte vsed to doe. There whan he had hearde Paule, who at that tyme was in bondes, he receiued the doctrine of the gospel, and serued Paule in prison. But lest the maister should be vexed in his mynde for his seruauntes runnynge awaye, he sendeth him home agayne, & with a wonderfull diligence and ciuilitie, he reconsileth vnto the Maister his seruaunt that had bene both a runneagate and a piker, and offereth him selfe to be suertie to make good what soeuer he had piked at his runnyng awaye. This Epistle he wrote from the prison by the sayd Onesimus whom he also calleth his sonne.

Thus endeth the Argument.

¶ The paraphrase of Erasmus vpon the Epistle of S. Paule to Philemon.

Fo. xxxii

¶ The. i. Chapter.

Paule the prysoner of Christe & brother Timothee. Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe souldier, and to the congregacion that is of thy house. Grace be vnto you and peace from God oure father, & from the Lorde Iesus Christe. The texte.

PAule before this tyme an Apostle and setuaunte of Iesu Christ and nowe his prysoner also: for why shoulde not I be glad to be hys prysoner, for whose ghospelles sake I weare these bondes: not for the punyshement of any cryll that I haue done, but as a notable badge of a free & baleaunt preacher: and also my felowe ghospellpreacher, brother Timothee, vnto Philemon in the profession of the commune faith a brother, singulerly worthye to be beloued: and not a brother onely but also my companion in very many affaires & partaker in the office of the gospel: & to his wyfe Appia, my moste welbeloued syster as concernyng the knyted of fayth: & to Archippus out felowe souldier and to the rest of the congregacion whiche is at his house: Grace be vnto you and peace from God oure cõmune father & frõ his sonne the lorde Iesu Christ.

I thanke my god, making mencõ alwayes of the in my prayers, when I heare of thy loue and fayth, whiche thou hast towarde the Lorde Iesu, and towarde all saynctes, so that the fellowshyppe of thy fayth is fruteful in the knowledge of euery good (woorke) whyche is in you rewarde Iesus Christe. For we haue great ioye and consolacion in thy loue: because that by thee (brother) the saynctes hertes are comforted. The texte.

In my prayers wherwith I am accustomed to sacrifice dayly vnto God, I render thankes vnto him alwayes on thy behalfe. For I ascribe it thankefully vnto him, that I heare spoken openly of all men, that is to say, both the purenelle, & thy tyght gospelling charitte, which ỹ beareſt towardes the lord Iesus: & not towardes hym only, but also towardes al saynctes, ỹ is to wete, his mẽbres vnto whõ what so euer is bestowed, hys wyl is to recke it done to him self. And this I also beseche him, to augment his mercifulnes vpon thee, & that this thy fayth, whiche is not idle in the, may exercise his power dayly more & more, & to enforce the with plenteousnes to releue no & mo, so ỹ there be no office of christis an charitte but that thou maye be both acquaynted and tried in it. The thynges that thou hast hitherto done already, occasion vs to conceaue a more sure confidence in thee, that we dare be bolde to reckon vpon the in maters of greater weyghte. For whan I doe consider that all that Christians haue ate commune, I am not a litle ioyous, and euen in these afflictions it was no smal cõforte to me, that thou (o my brother) waste so ready to deserue well of al men, by meanes of thy loue, wherwith thou hast refreshed the saynctes heartes, that are afflicted with the sorowes of this worlde. For in dyspy thy doyng thou declarest thy selfe to be a tyght brother.

Howbeit for, charitie I maye be bolde in Christ to commaunde thee, that whiche was thy dewtye to do: yet for loues sake I rather intreate the, though I be as I am, euen olde Paul, and nowe ỹ prisoner of Iesu Christ. I beseche the for my sonne Onesimus whom I haue begotten in my bondes (whiche in tyme paste was to the vnprofytable but nowe profytable both to the and to me) whom I haue sent home agayne. Thou therefore receyue him, that is to say, myne owne bowels, whom I wolde fayne haue retayned by The texte.

me, that in thy steade he myght haue ministred vnto me in the bondes of the ghospell. Neuertheles, without thy mynde woulde I do nothyng, that the good whych thou doest should not be as it were of necessitie, but wyllyngly.

Wherfore hauyng the experience of these so many matters, whereby thou declarest thy selfe to be a true folower of Christ, I trusted exceedyngly, that I myght obteyne of the what I wyll, albeit I commaunded the only, as the father his sonne, and as an Apostle his disciple, namely in a matter of it selfe indifferent and agreable to the gospelles doctryne, that thou professest: whiche commaundeth, that we by experience felynge the mercye of the Lorde in forgeuyng our debte, shoulde lykewyse forgeue other, yet I had rather to obteyne this at thyne handes by charitie, than by myne authoritie: and I woulde rather desire the, as one brother desyreth another, than commaunde the as a maister his scholar. And thou shalt not disdayne suche a desyrour. For in what thyng canst thou saye me naye that I desyre the? yea euen I, Christ Paule (when I speake of Paule, I meane maters vnto the that are not small) than an olde man. And muche is wonte to be graunted to a man for his age sake. But thys geare is no nouelties to thee. And nowe also a prisoner. And in makyng of desyres euen the miserie of the besecher hath no small weight. Last of al, I am the prysoner of Christe Iesu. And to suche a prisoner all ought to beare their fauour that professe the doctrine of Christe. To a man that desyreth by so manye wayes thou couldest not saye nay, although he shoulde entreate the for anye man. But nowe I entreate thee for my sonne, whom I loue so muche the more tenderly, that I begate him not vnto Moses, but vnto Christ, not to the worlde but to the ghospell: yea and I begate hym in my bondes, nowe, when I shall shortely goe out of this worlde. For parentes are wonte to loue their children more inwardely, whom they begate in their extreme olde age. This is euen Onesimus, that in tymes past when he had robbed his mayster runne awaye frome hym, litell agreably to hys owne name, that is to wete, profytable and trustie, nowe is cleane chaunged into an other sort, and shal not only be trusty for thy profyte hereafter, but also he was profytable to me wyth hys seruyce in pryson. Therfore I sende him to the home agayne, for nowe he is become an other man. And yf thou be the man, that I trust thou art: and yf olde Paule the prisoners commendacion standeth of any effecte with the, thou shalt receyue Onesimus, not nowe as a runneagate seruaunt, but as the thynges that I lest moost store by, and my syngularly welbeloued sonne. It is agaynst my wyll that I sende him home agayne. For I had rather kepe him styll with me, if it were but for this cause, that he should represent thee vnto me in these bondes. For I doubt not, but inasmuche as thou shewest so muche charitie towardes all others for the ghospelles sake, thou woldest in case thou were here, minister also to me in these bondes, where with I am tyed for the gospelles sake. But nowe he is bounde vnfought for, by whom thou mayest minister vnto me beyng absent thy selfe. Howbeit I woulde do nothyng without thyne aduise, lest yf in vsyng myne authoritie I shoulde do it vpon myne owne head, although thou wouldest haue taken my dede in good parte; yet thy well doynge shoulde haue the lesse commendacion, yf it semed to be copyed with any necessitie. Now I sent him home agayne, so as it maye be in thy choyse either to kepe him still with the, or to sende him to me agayne. Yf thou sende him agayne, thy doynges shall haue so muche the more prayse, in that it is not enforced but freely done

and

and of thyne owne mynde.

The texte.

For happly he therfore departed for a season, that thou shouldest receaue him for euer, not now as a seruaunt: but aboue a seruaut, euen a brother beloued, specially to me: but how much more vnto the, both in ỹ flesche, & also in ỹ lord? If ỹ coūte me therfore a felow, receaue hym as my selfe. If he haue done the any hurt, or oweth the oughte, ỹ laye to my charge. (I Paul haue writte it wt mine owne hand) I wyl recōpence it. So ỹ I do not say to the, how ỹ thou owest vnto me euen thine owne selfe also. Euē so (brother) let me enioy the in ỹ lord. Coforte my bowels in the lord. Trusting in thyn obedience, I wrote vnto the, knowyng ỹ thou wylt also do more then I say. Moreouer, prepare me lodging: for I trust ỹ throwe the helpe of your prayers, I shalbe geuen vnto you. There salute the, Epaphras my felowe prysoner in Christ Iesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of our Lorde Iesu Christe be with your spirite. Amen.

Doe not thynke vpon his runnyng awaye. He hath recompensed the fault of his fleing with his wel doyng, he hath washed it away by baptisme, he hath done it away wt teares. And how wooteſt ỹ whether it come so to passe by ỹ dispensacion of Gods prouidence, ỹ his fault might turne to good both to vs & to him? The iudgemētes of god be secret. Perchaunce he was for this purpose taken away frō thee for a season, ỹ for a seruaut being but for a season (for bonde seruice endurethe no longer than for terme of lyfe) thou mightest receyue him for euer. It is for euer whatsoeuer the gospel bringeth forth, & that ỹ shouldest receiue him againe now not as a bond seruaut but as a most dere brother. Truely vnto me that am an Apostle, he is bothe a brother and most derely beloued brother, for the commune faithes sake, which maketh vs elike in Christ: for the commune enheritaunce sake, wherunto we are called indifferently elike: for the commune fathers sake, for the commune redemers sake, in whiche all there is no difference betwene the lorde and the seruaunt, betwene the maister and the scholar. And yt he for these causes be vnto me most deerely beloued, wt whome I haue nothyng commune sauyng the kynred of the spirit, how much more ought he to be most dearly beloued vnto the, vnto whom beſydes the bōdes of the spirit, he is also ioyned after ỹ flesche? Thou wouldest loue a straūgier, if thou seest him become suche a one as Onesimus is. But nowe thou shalte loue him for this respecte that where he is of thine owne householde, he is proued suche a one as he is. And yf thou vouchesafe to haue me to be thy cōpanion in the ghospels affaires, thou must take him agayne as it were I my selfe. For I loue him as my most deare sonne, as my highly beloued brother, & as partaker of my bondes and of the ghospell. Other thou must cast of both or hertyly loue both. And what he hath bene afore tyme, it beseemeth not to reherse after he is baptised. Suppose him to be a newe man newly borne againe vnto the. But if the losse of any thing greue the, wherof thou woldest haue amendes, before thou forgeue hym take me suertye for him. Requyre it of me, whatsoeuer he hath eyther hurt thee or oweth thee. I bynde my fidelitie vnto the by this my hande writynge. Loe thou haste this Epistle written with my verye owne hande. Yf thou thinke me a trustye suertie, leate Onesimus alone, goe to lawe with me, I shal pay the agayne in his behalfe, whatsoeuer he oweth the. Thus muche I coulde obteyne (I thinke) yf I had to do with any other man. I am not disposed to reherse at this preſet, what I might iustly requyre of the by myne owne autoritie. For I wyl not make rehersall here, that inasmuch as thou arte become a christian man by my doctrine, thou owest me not only that that thyne is, but also thine owne selfe. Muche lesse wrong thou oughteſt to

recken it, yf I woulde require the to forgyue me, what soeuer losse it be that Onesimus oweth thee, howbeit I desyre not that, onles thou wilte wyllyngly and of thyne owne mynde forgeue it, not so muche to set my promise at liberte, as that thou shouldest declare thy charitte. Wel goe to: my brother Onesimus hath his name of fruition, who, lyke as I loue hym derely, and as I woulde with al myne hert haue him prayed vnto the, so let it be my chaunce to haue ꝑ fruicion of thee, not after the maner as among the commune people, a frend is glad of his frende, but so as an Apostle is ioyous of his disciple that expresseth the Doctrine of Christ. Thou seest how hartely I loue Onesimus, and he hath wel deserued that I should loue him. Therfore receyue hym, & make my bette mery. Herein I trouble the with to muche a doe, not that I put any distrust in thy charitte, but I do it vpona certaine abundaunce of loue that I beare vnto my sonne. For in dede, I knowe thyne obedience so throughlye well by thyne olde diligent doinges, that I doubt not but thou wilte doe more in this behalf than I require of the. And in the meane whyle receyue Onesimus gentile euē as my pledge, and also prepare me lodgyng agaynst I come whiche shall not be long after. For I trust that God throughe your prayers wil once restore me agayne vnto you. And than I shall presently thanke the for thy gentill receyuyng of Onesimus. Epaphras thy countreyman saluteth thee, whiche is my felow in prysen and in bondes, for Christ Jesus sake. Moreouer Marcus Aristarchus, Demas, & Lucas my felowes in office. And imagine that they all beseche the for Onesimus as I doe.

The grace of oure Lorde Jesus Christ be alwayes
wyth your spirite: Amen.

THus endeth the Paraphrase vpon the Epistle to Philemon.

The argument of the Epistle to the Hebrues, gathered by Des. Erasmus of Roterodame.

NO nacion resisted the gospel of Christe with more obstinate myndes, then the Iewes, which bare also a speciall malyce agaynste Paule, partly for that, that he openly professed himselfe to be an Apostle of ꝑ heathen, whome the Iewes abhorred as vnreligious, and godles: and partly because he semed to abolishe Moses lawe, which they cõpted most holy, & desired the same to be published thorough all the worlde in the stede of the gospell. Insomuche that there were some euen amonge them that had receyued Christes doctrine, which thought that the obseruacion of the lawe ought in any wyse to be ioyned and coupled with the gospell. Wherfore the faythfull at Hierusalem were sondrie wayes vexed and iniured by such as resisted the gospel. For the aduersaries beeing cõmen officers, and hauing the publike auctoritie in their handes, the sincere professours of the gospel were caste into prison, were scourged, and suffred spoyle and losse of theyr goodes. Paul therfore cõforteth these good men by ꝑ example of the old saincres, which for the moste parte were exercised with such like, or greuouser calamities that their vertue thereby might be tried, and made more excellẽt. But chefely he conforteth them with the example of Christe, and hope of the heauenly reward. After this he declareth that now that Christes gospell hath shewed forth his shyning lyght, the shadowes of Moses lawe haue vanished awaie, and continue no longer. And in this place he repeteth many thynges out of the olde testament, and applieth them vnto Christ. He teacheth further, that we ought not to hope for saluacion by keping of the lawe, which was geuen but for a tyme, & was imperfite, but by fayth, by which those olde notable holy men, whose remembraunce the Iewes had in great veneracion, chefely pleased God. In the ende he teacheth certayne rules pertaining to christian maners.

(¶) Amen.

¶ The ende of the Argumente.

The paraphrase of Erasmus vpon the Epistle of the Apostle saincte Paule to the Hebrewes.

The fyrst Chapter.

The texte. God (in tyme past) diuerslye and many wayes spake vnto the fathers by the Prophetes: but in these laste dayes he hath spoken vnto vs by his owne sonne, whome he hath made heire of all thynges: by whome also he made the worlde. Whiche sonne (being the brightenes of hys glory, and the very ymage of hys substaunce, vpbeyng all thynges with the mighte of hys power) hath by hys owne persone purged our synnes, and sytteth on the ryghte hande of the maiestye on hye: beyng so muche more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they.



Where as in tymes past almyghtie God, desyrous, for the tender loue he bare towardes vs, to prouyde for the health and saluacion of mankynd spake oftetymes diuerslye, and many wayes by his Prophetes, vnto whome he appeared and shewed hym selfe somtimes in a clowde, somtymes in fire, otherwhiles in a softe whistling winde, nowe vnder one likenesse, and nowe vnder an other, somewhiles by Angels, somewhiles by secrete inspiracion of mynde: at the length in these laste dayes, because he would more manyfestly declare his charitie towardes vs, and put vs in more assurauncr, he dayned to speake vnto vs, not by Angell, nor yet by a man Prophete, but by hys onely sonne Jesus Christ, whome he hath by his eternall appoyntmente and determinacion made heyre and Lorde, not alonely of the Jewyshe nacion, but of the whole worlde, as hym that is his true & only sonne, who is the Lord of all thinges that are made in heauen & in earth, according as the father promised before in ỹ psalmes. Neither is it any mercyele if he would haue the seignory of the whole worlde commen betwene hys sonne and hym, sythe that by him he made the same. By worde he made the worlde, and the sonne is the eternal worde of the euerlastyng father: wether made he the worlde by hys sonne, as by an instrument, or seruaunte, but all thynges were so wrought in the creacion therof, that there was one, & the selfe same power of the father creating it, and the sonne. For Jesus Christ is not so the sonne of God, as godly men are oftetymes called the children of God, because they obey gods commaundementes, but because he was begotte God of God the father, and so begotten, that he is of the same nature with the father. And where as he was the euerlastyng brightnesse of the fathers glory, as light proceadyng from light, and the very ymage and resemblaunce of hys substaunce lyke in all poyntes and equall vnto him of whome he was begotten: and where he is not alonely the maker of all creatures, but also gouerneth and turneth aboute all thinges that are made and created with his becke and almyghty commaundement together with almighty God the father: yet marke whitherto he abased him selfe for our cause.

He

He tooke vpō him mans nature subiecte to al the iniuries of our wretched state and condiciō: and dying, offred vp him selfe a sacrifice for our sinnes in the auter of the crosse: & whereas before the preest of Moses law was woonte to pourge synnes by the offring of a beastes blonde, he purged the offences of all mankynd by shedyng of his owne holy blonde, and by this abasyng and humblyng of hymselfe gate so greate glory, that after he was reised, and returned into heauen, he sate on the ryght side of the maiestie of God the father, wherin he was alwayes equall vnto hym as touchyng his diuyne nature. But his maiestie more plainly appeared vnto the worlde thorowe his humilitie, in somuche that he, who semed before more lowe and abiecte then the lowest, is nowe greater, and so taketh not only roiall prouinces, but also then the Angels selfes: and so much the greater, as the name of a sonne hath in it more dignitie, then the name of a seruaunt. For this worde angell is a vocable or worde signifyyng a ministre, and is a name agreyng to an inferiour. Undoubtedly high and great is the dignitie of aungels, for that they alwayes assyste the father, and beholde his visage. And amonge them there are some that excell the rest in dignytie.

For vnto whiche of the Aungels sayed he at any tyme: Thou art my sonne, thys daye haue I begotten the. And agayne, I will be his father, and he shalbe my sonne. And agayne, when he bringeth in the first begotten sonne into the world, he sayeth: And let al the Aungels of God worshyppe hym. And vnto the Aungels he sayeth: He maketh his angels spyrites, & his ministers a flame of fire. But vnto the sonne he sayth: Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes, and hated iniquytie. Wherfore God, euen thy God, hath anoynted thee with the oyle of gladnes aboue thy felowes. The texte.

But vnto what Aungell dyd God euer gene so great honour, that he vouchesafed to call hym by the name of his sonne, whereas he speaketh vnto Christe in the misticall psalme in this wyse: thou art my sonne, I haue begotten thee to day. And again: I will be his father, he shalbe my sōne. For he made angels of nought, but his sonne he begate of his owne proper substaunce, lyke in euery thing & equall vnto hymselfe. Agayne when in the mistycall psalme he bringeth his sonne into the worlde, hauing vpon hym the habite of mans body, he speaketh in this maner: And let al the angels of God worshyp hym. True it is that seruaunts are honoured, but the sōne (who is equall with the father) is adored & worshypped. But where holy scripture expresseth the dignitie of aungels, what sayeth it? who maketh (sayth the scripture) his angels, spyrites, & his ministers a flame of fyer. That angels were created, that haue they common with other thinges which were likewise created of almighty God. That they were made spirites and mindes free from the mortalytie & corrupcion of mans body, & that they alwaies burning with godly charitie amōge their maker, as quicke and nimble ministers of his godly wyll, & commaūdement, therin vndoubtedly they excell vs. But howe much greater are the wordes that he speaketh vnto the sonne? Thy seate, o God, shalbe for euer and euer, the scepter of thy kyngdome is a right scepter. Ye heare how the name of God is geuen vnto the sōne: ye heare howe the seate of a kingdome, is geuen him: of a kingdome, I saye, that neuer shall haue ende.

The paraphrase of Erasmus vpon the Epistle.

It folowyth in the same Psalme. Thou hast loued righteousnesse, and hated iniquitie, therfore God, euen thy God, hath anoynted the with the oyle of gladnesse aboue thy felowes. Ye heare that he was specially exalted of God the father aboue all hys felowes, either aboue angels or

The texte. men. And thou Lorde in the beginning hast layde the foundacion of the earth, and the heuens are the workes of thy handes. They shall perysshe, but thou endurest. And they all shall waxe olde as doth a garment, & as a vesture shalt thou folde them, and they shalbe changed. But thou art euen the same, and thy yeares shall not fayle. And vnto which of the angels sayd he at any tyme, Syt on my ryght hande, tyll I make thine enmyes thy fote stole? Are they not all mynistryng spirites that are sente to mynister for them which shalbe heyres of saluacion?

And agayne marke how moche aucthorite he geueth the sonne in another Psalme: and thou Lorde (sayth the Prophete) in the beginnyng hast layde the foundacions of the earth, and the heuens are the workes of thy handes. They shall perysshe, but thou endurest, and they all shall waxe olde as doth a garmente, and as a vesture shalt thou folde them, and they shall be chaunged, but thou art euen the same, and thy yeares shall not fayle. To what aungell spake he at any tyme? or to whether of them sayde he, sytte on my ryght hande, tyll I make thine enmyes thy foote stole? Therfore neither aucthorite to create, neither the maiestie of a kingdome, is geuen vnto angels, but they all (how greate so euer they be) are spirites appointed to serue, the which are often tymes sente into the worlde, to assiste those as shalbe heyres of the eternall yet saluacion. Such vndoubtedly are the aungels and felowes of Christe.

The texte.

The.ii. Chapter.

Therfore we ought to geue the more earnest hede to the thynges that are spoken vnto vs, lest at any tyme we perysshe. For yf the worde which was spoken by angels was stedfast, and euery transgression and disobedience receyued a iuste recompence of rewarde: howe shall we escape, yf we dispyse so greate saluacion, which at the fyrst begynnyng gat preached of the Lorde hymselfe, and was confirmed vnto vs warde, by them that herde it? God beyng wytnesse therto, both with tygnes and wonders and, & with diuerse myracles, & gyftes of the holy ghost, accordyng to hys owne will. For vnto the aungels hath he not subdued the world to come, whereof we speake: but one in a certayne place testifieth, saying: What is man that thou art mindfull of him? or the sonne of man that thou visitest hym? Thou madest hym a lytell lower then the angels: thou hast crowned hym with honour and glory, and hast set hym aboue the workes of thy handes. Thou hast put all thynges in subiection vnder hys fote. In that he put all thynges vnder hym, he left nothing that is not put vnder him. Neuertheles, we se not yet all thynges subdued vnto him. But hym that was made lesse then the angels, euen that is Iesus, which is crowned with glory and honour for the suffering of death, that he by the grace of God, should taste of death for all men.

NEuer that I haue so largely declared the dignytie of oure Sauiour, is for this entent, that the greater he is, whome the father hath sent into the worlde for our saluacion, the more diligent hede we maye geue to such thynges as he hath spoken vnto vs, lest at any tyme we forgette those thynges, which the father hath taught and shewed vs by hym. Moreouer is he that sent hym, and whatsoeuer authoritie he hath receyued of the father, that neuer was geuen vnto any

hys pleasure was that this shoulde be the last ambassade or legacion: neyther is there any hope of saluacion if we despise this and sette it at naught, as our elders and forefathers despised Moses & the prophetes. The greater that the ambassadour is: the greater that the clemencye and gentlenesse of God is towardes vs: the greuouser shall the faute of oure disobedience, or els negligence be, excepte we do after hys wordes and teaching. For yf al that God hath hitherto commaunded vnto our elders by hys Prophetes or aungels (who shewed vnto Moses goddes commaundementes be of weight and autorytie: And if those were worthely punyshed that disobeyed suche thynges as were by them commaunded (bycause he semeth to despyse God, who so despyseth hys messengers) howe shall we then escape punishmente if we despise and sette at naught, not Moses commaundementes, but so ready saluacion, so notable, so euydent, and suche as is frely brought vs, not by Moses, nor yet by aungels or Prophetes (agaynst whome there may be some suspicion of vaunte or lying by one meanes or other ymagyned) but by the sonne of God hym selfe, who spake not vnto vs a farre of out of a cloude, either in a dreame, or by any other waye wherin there myght be any suspicion of dereyte or legerdemayne, but was openly heard, seene, handeled, and conuersaunte alonge tyme amonge men, declaryng by very many and moste euydente argumentes & proofes, that he was the very sonne of God, and offeryng perfite saluacion vnto al the whole worlde thorowe faith of the gospel. And where as the belefe of this so great a thing beganne first to be taught and preached vnto the worlde by our Lord Jesus Christ him selfe, who was not alonely the preacher of euerlasting saluacion, but also ꝑ autoure therof: afterwarde the same was confirmed of them that were wytnesses of all thynges that he sayde and dyd whyles he was conuersaunte with them: and leste theyr preachyng shoulde haue bene of smal autorytie and litle regarded, God him selfe cõfirmed theyr wordes with diuerse signes of miracles and wonders, and other merueylous gyftes, the whiche that heauenly spirite diuersly dystributed vnto hys, as he thought expediente for mannes saluacion: by all which thynges it appered very manyfestly, that all thys that was done was nothing partayninge to mannes power; but to the vertue and power of God, and that he who sheade hym selfe, & afterwarde by his disciples shewed these thynges, was not a man onely, but God couered with the habite of mannes body: And also that he was not an aungel the mistical Psalme playnly declareth, witnessyng of Christ on this wise: what is manne that thou art mindfull of hym? or the sonne of man that thou carest for him? Thou hast humbled him a litle whyte lower then angels, and streight wayes it followeth: Thou hast crowned him with glory & honour, and set him aboue the workes of thy handes. Thou hast putte all thynges in subiection vnder hys feete &c. Or euer ꝑ God created the earth, it was then decreed by hys godly determynacion, that whatsoeuer shoulde be therin, the same shoulde be vnder the obeysaunce and subiection of Jesu Christe. It is not read that God gaue the seignory or Lordshippe of all the worlde (in the which aungels are also conteined) to any of the aungels. For he that sayed: All thynges are to be put vnder hym, excepted nothyng that is not to be put in subiection.

And the prophecie of thys Psalme is partely fulfylled, and partely to be accomplished in the worlde to come. For as yet we see not all thynges vnder his subiection. As yet the wicked do rebell, and there is a greate conflycte betwene the churche and the worlde. But thys we see alwe fulfylled, that Iesus who when he was here afflycted wyth diuerse tormentes, and in conclusion suffred the punyshment of the crosse, and for mans cause tasted that wherby by mannes iudgement is moste bytter and dysplesaut, but tasted it in such wyse ỳ he was not ouercome therwyth, semed hereby to be made lower then aungels, who are neyther subiecte to death, nor any greife or payne: we see (I saye) that Iesus is nowe crowned wyth so great glory and honour, that ỳ worlde perceiueth how he beyng a faultelesse parsonne, and free from all synne, suffred punyshment of death accordyng to the wyl of God, wylling by thys meanes to prouyde for mannes saffetie. For hys death was not a punyshment for any offence by hym committed, but was the mere fauour of God towardes mankynde, whome he moulde of hys free beneficence and greate lyberalytie, haue to be redemed by ỳ death of his moste innocent sone Iesus Christ. And as he could not promote vs to the felowshyp of immortalytie onelesse he were God: so was it not meet that he, who created all thynges, and by whose moderacion all thynges were gouerned, should suffre ỳ wholy to perishe, which he created and made. Where were the sonnes kyndome yf he were alone with the father?

The text. For it became him, for whome are all thynges, and by whome are all thynges (after that he had brought many sonnes vnto glory) that he should make the Lord of their saluacion perfecte through afflictions. For both he that sanctifieth, and they which are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying: I will declare thy name vnto my brethren, in the myddes of the congregacion will I prayse the. And agayne, I will put my trust in hym. And agayne, beholde, here am I, and the children whome God hath geuen me.

Therfore it was thought meete & conuenient vnto almightie God, the father of all, that the sonne beyng the autoure and chiefe causer of all mennes saluacion, should, after he were tried and proued by many afflictions, not only purchase vnto hym selfe the inheritance of euerlastyng glory, but also beyng wyth hym many other children, reconciled vnto the father by hys death. And therfore he toke vpon hym mannes body, because that beyng manne, he might purifie and pourge manne of hys offences. For the priest Christ which purifieth, and men that are cleansed and purified, as touchyng ỳ nature of man, do vse of the same fierste parent, lyke as they haue one common father in heauen. Wherfore the sonne of God is not ashamed in the Psalme to call godly folke hys brethren, when he speaketh thus as followeth: I will declare thy name vnto my brethren, and in the myddes of ỳ congregacion will I praise thee. Doth not he here openly cal his disciples brethren? and agayne in a certaine other place: I will put my truste in him. Now we it is the parte of a proued childe, to truste his father with all hys harte.

Certes

Certes syth the father promised that he woulde put all thynges vnder hys sonnes feete, there is no doubte but he wyll saue those also, with whome the sonne reygneth. Agayne in an other place in the Prophete Esaye, the Lorde calleth his disciples his children when he sayeth: I and my children whom god hath geuen me. You heare the vocables or names of kynred.

Forasmuche then as the children are partakers of flesshe and bloude, he also himselfe lykewise toke parte with them that (thorowe death) he myght expell hym that had lordshyppe ouer death, that is to saye the deuyl, and that he myght deliuer them, whiche thorowe feare of death, were all their lyfe tyme subdued vnto bondage. For he in no place taketh on hym the angels: but the seede of Abraham taketh he on hym. Wherefore, in all thynges it became hym to bee made lyke vnto his brethren, that he myghte bee mercifull and a faythfull hye preest in thynges concernyng God, for to pourge the peoples synnes. For in that he hymselfe hath suffered and is tempted, he is able to succour them also that are tempted. The texte.

Because therefore these brethren and children whome he speaketh of, be men whiche consiste and haue their beyng of flesshe and bloude, he that of hys owne nature was heauenly, woulde take mans flesshe and bodye vpon hym, and therein bee made lyke vnto those whome he woulde call vnto the felowshyp of the eternall kynred, that he myghte expell hym who hadde the rule and lordeshyppe ouer death, that is to saye the deuyll, and sette those at libertie, who were alwayes subiect vnto the seruitude and bondage of Satan, which thorowe death raigned ouer all mankynde. For whosoeuer is in bondage and subiectiō of synne, the same is subiect vnto death. Now Christ neuer gaue any aungell this honour, that he woulde take hys nature vpon hym, or become his brother, or his kinseman. But accordyng vnto gods promise, he tooke on him the sede of Abraham. He was borne a Iewe of Iewes, a manne of man, subiecte vnto all the incommodities and euilles of our nature, as thirst, hunger, heate, colde, wetnes, payne, and death, because thys likenes should testifie the true kynred of nature, and put vs in a sure beliefe, that he woulde not forsake those for whome he had suffered so great euilles, and whom he had ioyned vnto hym with so streighte a bonde of alyaunce or consanguinitie. Wherefore it was conuenient that he should in all poyntes be made lyke vnto those, whome he would haue to be his brethren, that he might therby put them in more assuraunce to obtayne pardon, in asmuche as he, who tooke vpon hym the office of an hye preest or bishop to make intercession vnto god to purge all the peoples synnes, and to reconcile mankynde vnto the father, shoulde seme by this reason, howe he would bee merciefull and faythfull to vs, not onelye for that he was of the selfe same nature, but also because it chaunced hym to be tryed and proued with innumerable afflictions of this worlde, to the intent he shoulde appeare the readyer to succoure those, whiche should be vexed with the cuils and aduersities of the same.

The

The.iii. Chapter.

The texte. Therfore holy brethren, partakers of the celestial calling, consider the ambassadour and hye priest of our profession Christ Jesus, how that he is faythfull vnto hym that put him in the office, euen as was Moses in al his house. For loke howe much honoure he (that hath builded a house) hath more then the house it selfe: So muche honoure is he counted worthye of more then Moses. For euery house is builded of some man. But he that ordeined all thynges is God. And Moses verely was faythfull in all hys house, as a minister, to beare witnes of those thynges, whiche were to be spoken afterwarde. But Christe (as a sonne) hath rule ouer the house, whose house are we, yf we holde fast the confidence and the reioysyng of that hope, vnto the ende.

Gods and marke wyl fine yt in text

Wherfore brethre, now that ye be purified by the bloud of the lambe, & by the free goodnesse of God called to come to bee partakers of the lyfe celestiall, to thentente you maye bee the more answerable vnto his benefites, consider howe excellent in dignitie is Jesus Christ, the ambassadour and bishop of your profession, that is to say, of euangelicall fayth, and howe purely and vertuously the same behaued hymselfe to godwarde, of whome he was ordeyned in the whole congregation, lykewyse as Moyses was commended for that he acquited hymselfe as a faythfull minister, in all his synagogue, which is the house and familie of god. But Christ deserued so much the more honour and dignitie, as the maker of the house oughte more to bee honoured then the house it selfe. For euerye house is buylded of some man. But he that hath ordeyned and made all thinges is god. Therefore Moses was so conuersaunt in the house of god, that he was a part or member, and not the auctor and originall causer therof. And verely this vertuous & godly man Moses, is worthy to be of great auctoritie among vs, because he behaued hymselfe faithfully in the same house, but yet as a minister & forewarde and not as a sonne: he was in an other mannes house, and the object, that is to saye, Christ, in his owne. And Moses brought onely figures & shadowes of those thynges which Christe should afterwardes declose and open. But Christe as the maker and sonne guided his owne house, whereof we all are members whiche thorowe fayth of the gospell, bee allemoled together vnto hys churche or congregation: so that we perteine to hym we beginne, that is to wit, if we doe stedfastly abyde in the concorde and agreeaunce of the house, and holde fast and stedfastely vnto the ende the fayth whiche the spirite of Christ hath geuen vs, and also that glorious hope, by the whiche we as the true natural sonnes of god, and brethren of Christ, wee looke for the enheritaunce of heauen. For it shall nothyng auayle vs to haue heard the doctrine of the gospell, excepte we continually liue thereafter: Yea, the greatter he is who dayned to speake vnto vs, the grieuouser shall our punishment be.

Wherfore

Wherefore (as the holy ghoste saieth) to daye yf ye will heare his voyce, harden not your The texte.
hartes, as in the prouocacion in the daye of temptacion in the wildernes, where youre fa-
thers tempted me, proued me, and sawe my workes fourtye yeares. Wherefore I was
greued with that generacion, and sayed, They dot alwaye erre in their hartes, they ye-
felf haue not knowen my wayes, to whom I sware in my wrath, they shal not enter into my
rest. Take heede brethren, lest at any time there be in any of you a wicked herte full
of vnbeliefe, that he departe from the liuyng god. But exhorte ye one another
daylye, while it is called to daye, lest any of you be hardened through the de-
ceitfulnes of sinne.

Example we are taught in Christe by baptisme and the profession of faith,
but in such wise, that we must daily practise our selues therin, and
[illegible] Gods mercy take
[illegible] good
[illegible] and
[illegible] and
[illegible] and

The texte. ¶ We are made partakers of Christ, if we kepe sure vnto the ende the beginninge of the substance, so long as it is saide: to day if ye will heare his voyce, harden not your hertes as in the prouokinge, [illegible] some when they herde did prouoke: howbeit not all that came out of Egipt by Moses. But with whome was he displeased fourtie yeres? Was it not with them that had sinned, whose carkaises were ouerthrowen in the wildernesse? And to whome sware he that they should not entre into his rest, but vnto them that were not obedient? And we se that they coulde not entre in, because of vnbeliefe.

Certeynly we are grafted in Christe by baptisme and the profession of faith, but in such wise, that we may thorow our owne defaut fall from him again: neyther shall we otherwise come vnto the inheritaunce of eternall lyfe promysed vs, except we kepe sure, and confirme vnto the ende the beginninge and foundation of this felicite, whereof hath ben [illegible] gaping forewarde in [illegible] whiche is continually spoken vnto vs, as for ensample this yeare hath ben not vnlyke vnto that in the wildernesse. For some when they herde the Lordes voyce, did then by beleuinge this frowe vnto him, prouoking him wrathe, and indignacion against them. For all had not [illegible] out of Egipt vnder [illegible] Moses, but were there that were not only obedient it was geuen to come into the lande flowing with milke and hony: With whome was he displeased fourtie yeres? Was it not with them that had offended? howbeit their carkaises were ouerthrowen in the wildernesse: with whome also was he so muche displeased that he sware they should neuer entre into the rest promised them, but with those whiche obeyed not the voyce of god? For [illegible] that god was on both sydes trewe, who both performed to the obedyent what he promised, and to the disobedient that he menaced them with all. The obedyente come thereunto by their patience: the other coulde not entre in because of their vnbeliefe and incredulitie.

The iiii. Chapter.

The texte. Let vs feare therfore, lest any of you seme at any time to haue ben defrauded. For vnto vs is it declared, as vnto them: but it profited not them, that they heard the worde, because they were not ioyned in faith with them that beleued. For we which haue beleued, do entre into the rest, as he sayeth: As I haue sworne in my wrath, they shall not entre into my rest. And that spake he verely longe after the workes were made, and the fourthe day of the weeke ended. For he spake in a certaine place of the seuenth daye on this wise: And god did rest the seuenth daye from all his workes. And in this place againe: They shall not entre into my rest.



That Moses was vnto oure forefathers and elders, the same is Christe nowe vnto vs. But it was a worldely rest wherevnto they hastened. Now goe they the rest celestiall. Feare vs therfore leaste we defraude the hope of God who daylye speaketh vnto vs by the ghospell, leste lyke as many of them were through their owne defaulte disappointed of the hope and

expectacion

expectacion of the rest promised, so may it chaunce that some of vs also seme to haue bene disappointed, and not to haue attained thende of hys iourney. For vnto vs is shewed a muche more diffuse rest, and that by a more certayn and faithfull ambassadour, then vnto them. But it anayled them nothyng that thei receiued the promise of rest, and hitherto heard the voice of the lord, because thei beleued not the same after thei had heard it. For we which haue geuen credence vnto the lordes worde, doe enter into the true rest that shalbe free from the buquiete busines and troubles of worldly euils, as on the contrary parte, he denieth that they shal enter in, who haue not beleued, saying: As I haue sworne in my wrath, they shall not entre into my rest, wherras nuertheles the first rest of god had already bene many yeres before, euen then, when at the creacion of the worlde, his woorkes were perfitely finished: and in a memorial hereof, the Iewes doe celebrate their resting daye. For scripture speakyng of the firste reste whiche chaunced on the seuenth daye after the creacion of the worlde, sayth: And the lord rested on the seuenth day from al his woorkes. And agayne in this place that I alleaged out of the psalme, he made mencion of the seconde reste, whiche refreshed the Hebrues with the harborow of the lande of Palestine, after they were wered with long trauail and iourneying, saying: they shall not entre into my rest.

Seeing therfore it foloweth, that some muste enter therinto, and they (to whome it was first preached) entred not therein for vnbeliefes sake, he appointeth a certayn daye after so long a tyme, saying in Dauid: (as it is rehearsed) thys day if ye will heare his voyce, harden not your hearts. For if Iesus had geuen them reste, then would he not afterwarde haue spoken of an other day. There remayneth therefore yet a reste, to the people of God. For he that is entred into his rest, hath ceased also from hys owne woorkes, as God dyd from hys. The texte.

With therefore it foloweth of these authorities, that God first entred in to his reste after he had made the worlde, and fewe entred into the seconde reste for their vnbeleefes sake: and considering also that the promise shall yet be as voyde except some entre therein, forasmuche as our forefathers are excluded therefro, vnto whome reste was promised by figures and shadowes of the lawe, the verey reste thesame yet, vnto whome it was promysed, neuer entred into: there is againe in the misticall psalme an other day appointed by the mouth of Dauid, after so many yeares that the lande of Palestine was possessed, the which day the sayed prophete calleth not the seuenth day, but this daye, as it hath bene nowe oftentymes rehearsed before. This daye if ye will heare hys voice, harden not your hartes. For yf that Iesus the sonne of Naue, (who beeyng capitayne & tetrayne of them entred into Palestine) had geuen trewe reste vnto the Israelites, God would not afterwarde haue made mencion of an other day by the mouthe of Dauid, els might they haue sayd what neede exist speaked thou of vnto vs, sence we already entred the reste promised, beeyng in the lande of Iewry. Therefore there remaineth a certayne other restyng daye vnto the people of God: there remaineth an other reste, not in Palestine, but in the countrey celestiall, whitherto we haue sten Iesu Christe beeyng our captayne: but yet it shall neuer chaunce vs to attayne thesame, excepte wee haue kepte here purely withoute violacion, the

restyng

The paraphrase of Erasmus vpon the Epistle.

resting day of the gospell, abstayning from all the woorkes of this worlde. For whosoeuer hath entred into this true rest of God, hath nowe likewyse rested from his woorkes, as God rested from hys, after he had created and made the worlde. For he is brought into that life, where there is no vnquietnes, neyther of labours, nor of griefes or paynes.

The texte. Let vs study therfore to entre into that rest, lest eny man fall after the same exaumple of vnbeleefe. For the worde of God is quycke and mighty in operation, and sharper then any two edged swerde: and entreth through, euen vnto the deuiding asunder of the soule & the spirite, and of the ioyntes, and the marie. And is a discerner of the thoughtes and of the intentes of the herte: neither is there any creature that is not manifest in the sight of him. But all thinges are naked and open vnto the eyes of him, of whome we speake.

Therefore whiles we as yet trauail as straungers in the wildernes of this lyfe, let vs not stande still, let vs not looke backe, but with continuall endeuoyre, and feruent desire, hasten to that true rest, whereunto our Capitayne Iesus calleth vs, and let it not be long of vs that any of vs fall by the waye as our forefathers dyd. For we shall haue no lesse punyshemente then they had, if we doe like wise offende. Neyther is that punishement litle to be regarded or passed on, that Christ Iesu the woorde of god, threatneth vnto. For he is quicke and strong in operation, and sharper then any twoo edged swerde, not onelye cuttyng the membres of the bodye, but also the moste inwarde affections of the mynde: insomuch that he cutteth a sonder the soule from the spirite, and diseuereth the ioyntes, and the marye, beeyng a discerner of the secrete thoughtes and ententes of our harte: and so trew is it that no parte of mans thought is vnknowen vnto him, that there is no creature at all neyther in heauen, nor vnder the yearth, which is not manifeste vnto his syght, but al thynges are naked and open to the eyes of hym, vnto whō we muste geue an accomptes of our lyfe. As in times paste the murmuryng of the Hebrues was not vnknowen vnto god, and as there neded no swerde to destroye them, but his onelye commaundemente: so shall not that man be vnknowen vnto Christ, who after he hath ones professed a christen lyfe, priuely loueth worldly thinges, and doth not with pure minde and affection hasten vnto the rest promised.

The texte. Seyng then, that we haue a greate hye priest which is entred into heauen, euen Iesus the sonne of god) let vs holde the profession of our hope. For we haue not an hye priest which cannot haue compassion on our infirmities, but was in all poynts tempted like as we are: but yet without synne. Let vs therefore goe boldely vnto the seate of grace, that we maye obtayne mercie, and finde grace to helpe in time of nede.

Seeyng then we haue an hye priest who is verely great, Iesus Christ the sonne of god, which after the sacrifice made for our reconciliacion entred not into the moste secrete parte of the temple made with handes, but into heauen, to make the father mercifull vnto vs. Let vs abide stil in our profession folowing the waye that he hath shewed vs, and hastening to those thynges which he hath promised. Let not his greatnesse feare vs, but his mercye rather encourage vs. For trewe it is that he dwelleth in heauen, but he was before a man conuersaunt on earth. Let vs not therefore imagyne that we haue an hye priest which cannot take compassion on our infirmities.

He was

He was tempted with all kynde of euils the which oure lyfe ys combred with all, howbeit he returned agayne into heauen a conquerour, to thentent ỹ we trustyng on hys ayde, shoulde not be wearied or ouercome with afflictions, but courageously gee thorowe vnto the reste of euerlastyng felicitie the whych he came vnto. For he was for no other cause afflicted, beaten, spytte vpon, and crucified as an harmfull person, where he was innocent and gyltlesse, but onely to pourge vs (who are in very dede hurtfull captifes, and sinners) from al oure sinnes and iniquities. He hath not chaunged hys affection towardes vs, so that we tourne hym not awaye from vs by oure owne vicyous behauioure and frowardnesse. Therfore trustyng on hys mercy, let vs goe vnto hys seate, not hys terrible, but appesable seate, whych is ready to helpe, and not to destroye vs: let vs come boldly putting no doubtes to obtaine mercy at his handes, whereby oure synnes maye be pardoned, and grace also geuen, that maye furnysshe vs with heauenly gyftes, and helpe vs so ofte as nede shall require. For we muste desire no aydes but of hym onely, of whome we truste to haue our rewardes.

The. v. Chapter.

The texte.

For euery hye preste that is taken from amonge men is ordained for men, in thinges pertayning to God, to offer giftes and sacrifices for sinne: which can haue compassion on the ignorannte, and on them that erre out of the waye, for asmuch as he hym selfe also is compassed with infyrmitie. And for the same cause maye he as for the people, so also for hym selfe offer for sinnes. And no man taketh honoure vnto hym selfe, but he that is called of God, as was Aaron.



Furthermore it is an vsage amonge the Iewes that euery hye prieste chosen from amonge men, be ordayned for thys purpose, ỹ in such busynesses as chaunce betwene God and man, he as a mediatour betweene both, maie make intercession for menne, in such wise that yf God be any thyng displeased wyth mennes offences, he may appease his wrath by giftes and sacrifices duely offred: the which hie prieste for the dignities sake of hys priesthoode, came in suche wise so muche with God, that he is not yet free from mannes infirmitie, to thentent he maye be the readyer to take compassion on them, who haue sinned thorowe errour and ignorannce, in asmuche as he hym selfe is subiecte vnto the same infirmitie, in that he is of the selfe same nature that they be of. For suche are sooner sory for other mennes euils and displeasures, as haue them selues learned mercy and compassion by the tasting of lyke euils & aduersities: and he is gladder to amende other mennes errours and offences, which falleth oftentymes hym selfe, or at the least wyse is in ieopardie to fall: And for thys cause Moses prieste ought as well to offre sacrifice for hys owne synnes, as he offreth for the peoples offences.

Nowe Christ had so a commune nature with vs subiecte vnto paynes and death, that he was notwithstandyng with out all manour of synne. He had experience of payne who neuer knewe any synne. Furthermore, accordyng to the ordinaunces of Moses lawe, no man taketh vpon him and vsurpeth the honourable ministracion of hye priesthod of hys owne accorde, but he onely taketh it in hande that is called thereunto by goddes commaundement, lykewyse as Aaron was called. For he semeth vnworthy of honour, whoso by reason of ignorannce ambicyously desireth dignitie: and that man is not meete for a rowme or ministracion, whych intrudeth hym selfe into the same

The texte. Euen so Christ also glorifyed not him selfe, to be made the hye priest: but he that saied vnto hym, thou art my sonne, thys daye haue I begotten the, glorifyed hym. As he saieth also in another place: thou art a priest for euer after the order of Melchisedech, Whiche in the dayes of his flesshe, when he had offered vp prayers & supplications, with strong cryyng and teares (vnto him that was able to saue him from death) and was heard because of his reuerence, thoughe he were the sonne of God, yet learned he obedience, by those thynges, whych he suffered: and he beyng perfecte, was the cause of eternall saluacion vnto al them that obeyed hym: and is called of God an hye priest, after the order of Melchisedech.

And herein also Christ gaue vs an ensample of a lawfull bishop. For he toke not vpon him of his owne accorde, the glorious dignitie of an hie priest, but was allowed of hys father, who firste acknowledged Jesus to be hys true sonne, when he sayed: Thou art my sonne, thys daye haue I begotten the. And also he ordeineth him anon after a true and lawful hie priest when he sayeth: Thou art a priest for euer after the ordre of Melchisedech. Ye haue heard howe he was ordeyned. Nowe herken howe he was tempted, and proued. When as yet he had a mortall body in earth, he offred prayers and supplications vnto god the father, who could haue preserued him from the punyshment of the crosse, excepte he had bene more desyrous to prouyde for mannes saferie by the death of hys sonne. He offred them with feruent affection, greate crying, and plentifull teares, and was heard by reason of hys charytie and soueraygne dignitie with the father. He obteyned hys desyre. For hys will and desyre was not to escape the punyshment of the crosse due to purchase vs soule healthy by hys death. He felte greate feare, he felte the tormentes & anguyshe of death, but the loue that he bare towardes mankynde preuayled. He was the sonne, and coulde haue obtayned any thyng of the father if he had desired it: but thus was it thought to be more conuenyent for our healthy, that he beyng afflicted with all manour of euils and aduersities, shoulde geue vnto his a rule of perfite obedience euen to the punyshement of the crosse. Do ye alike what auayled thys pacience of ours? He was so proued and tryed euery waye, that nothyng shoulde be lacking in hym: he saued not onely hym selfe, but was the cause of saluacio to all that folowe hys ensamples of obedyence. For he obteyned of the father that all those whiche woulde be hys felowes in suffryng afflictions, shoulde also be partakers with hym of hys kyngdome.

And

And for this sacrifyce duely made, he was called of the father an hye priest after the order of Melchisedech.

Wherfore we wolde speake many thynges, but they are harde to be vttered: seyng ye are dull of hearinge: For when as concerninge the tyme, ye ought to be teachers, yet haue ye nede be agayne that we teache you the fyrste principles of the worde of God: and are become suche as haue neade of mylke: and not of stronge meate for euery man that is fed with mylke is inexpert in the worde of ryghtewesnes, for he is but a babe. But strong meate belongeth to them that are parfecte euen those, which (by reason of vse) haue their wyttes exercysed to discerne both good and euyll. the texte.

Nowe who was this Melchisedech, and howe conuentently he figured the sonne of God, I would largely entreate, but it shalbe very harde for me to declare all thynges vnto you, because your eares are not receyuable of this matter, but to weake to awaye with a sermon of suche length and difficultie. And herein I am constrained to requyre in you more diligence and feruent desyre to goe forwarde, who, notwithstandyng you haue so many yeares professed Christe, that for the quantitie and space of tyme ye should be teachers of other men, yet haue you nede to bee taught of me agayne the first principles, and as a man would saye, the. A. B. C. of holy scripture, the whiche is wonte to be taught vnto those, as vnto children, who thorowe baptisme are borne agayne vnto the gospell: and you, whome it behoued nowe to be strong and stablished in euangelicall Philosophie, haue nede as yet lyke tender babes to be fed with the mylke of lowest doctryne: rather then be meete to receyue the strong meate of higher learnyng. As yet you continewe styll, and as one would saye, crepe in the history of holy scripture, and ryse not vp to the more hydde and mysticall vnderstandyng therof. Nowe he that is such a one that he hath nede as yet to be nourished with mylke, is ignorant, and not strong ynough to heare the ryghteousnesse of the gospell, whiche is not founde in thistorye, but in allegories. And therfore he is not receyuable of that preachyng, wherby we are taught perfitte ryghteousnelle, because he is as yet a babe in Christ, lately graffed in his body, in such wise that he may by litle & litle aspire to greater thinges.

Furthermore the strong meate of more profounde & misticall vnderstandyng, pertayneth to those whiche are growen, and become perfitte, euen to those, who by long and cõtinuall practise haue their wyttes exercised to discerne both good and euyll. He that is a chylde and nourished with mylke, lyueth verely, but yet he hathe not gotten hymselfe that strength by custome and age, wherby he is able to choose out for himselfe of euery thyng the best, and loketh not to haue an other to put mylke, or chyldes meate chawed before into his mouthe.

Nowe Christ had so a commune nature with vs subiecte vnto paynes and death, that he was not withstandyng with out all manour of synne. He had experience of payne who neuer knewe any synne. Furthermoze, accozdyng to the ozdinaunces of Moses lawe, no man taketh vpon him and vsurpeth the honourable ministracion of hye priesthod of hys owne accozde, but he onely taketh it in hande that is called thereunto by goddes commaundement, lykewyse as Aaron was called. For he semeth vnworthy of honour, whoso by reason of ignozaunce ambitiously desireth dignitie: and that man is not meete for a rowme oz ministracion, whych intrudeth hym selfe into the same

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Furthermore the strong meate of more profounde & misticall vnderstandyng, pertayneth to those whiche are growen, and become perfitte, euen to those, who by long and cõtinuall practise haue their wyttes exercised to discerne both good and euyll. He that is a chylde and nourysshed with mylke, lyueth verely, but yet he hathe not gotten hymselfe that strength by custome and age, wherby he is able to choose out for himselfe of euery thyng the best, and loketh not to haue an other to put mylke, or chyldes meate chawed before into his mouthe.

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The.vi.Chapter.

The texte. Therfore leauing the doctrine that pertayneth to the beginning of chriſten men, let vs go forthe vnto perfection, not laying agayne the foundacion of repentaunce from dead worʒkes and of faith towarde God, of baptiſyng, of doctrine, and of laying on of handes, and of reſurrection from death, and of eternall iudgements. And ſo will we doe, if God permytte. For it cannot be that they which were once lyghted, and haue taſted of the heauenly gyfte, and were become partakers of the holy ghoſt, and haue taſted of the good worʒde of God, and of the power of the worʒlde to come, yf they fal awaye (and as concernyng them ſelues crucifye the ſonne of God a freſhe, and make a mocke of him) that they ſhould be renued againe by repentaunce

Wherfoʒe let vs, who ought nowe to haue ceaſed to be any lenger childʒen in chriſtian philoſophie, omyttyng the pʒoceſſe wherwith the ignoʒaunt are wonte to be taught their firſt pʒynciples, go forth vnto perfection, and not euer to ſtande ſtyll aboute the often laying of the foundacion of repentaunce. For the fyʒſt degre vnto chriſtendome is, to be repentaunte foʒout former lyfe, and to forſake ſinne. Next of all it is requyʒed, that we be taught that true innocencie & ſoule helthe is to be hoped for of God: then forthwyth that we be pourged by holy baptiſme from the filthynelle of oure ſynnes, and reſtoʒed agayne vnto the ſtate of innocencie: then that we reteine the holy goſt by laying on of hãdes, and beleue the reſurrection of the dead to come, and alſo that laſt iudgement, which ſhal awarde ſome to eternall felicitie, and other ſome to euerlaſtyng paynes, and damnation. It is enoughe for vs to haue once learned, once pʒofeſſed, and once beleued theſe thynges. It ſhoulde be a thyng diſagreable to all reaſon, if that after we haue been taught theſe forſaide pʒinciples, we ſo behaue our ſelfes hereafter, that it be nedefull to haue the ſame often tymes repeted and taught vs agayne, the which are taught for this purpoſe, that they ſhoulde be the foundacion of the edifice whiche is to be buylded there on. But after we haue learned ſuche pʒinciples, it ſhalbe our parte to do our diligente endeuoʒe that we may by daily encreaſe of vertue & godlineſſe, become great and perfite, & that the noble buildyng of golde, ſyluer, and pʒecious ſtones, of vertues and godly worʒkes maye ryſe, and be reʒed vp from the foundacion once layed euen to the hyghelt toppe. It is our duetie to employe our diligence to thys ende, that we maye fynyſhe the thyng we go aboute, if God be fauoʒable vnto our attemptes, without whoſe ayde mannes endeuoʒe is able to bʒyng nothyng to effecte. After that we haue once begun this courſe oʒ trade of lyfe, we ought not to turne out backes, not to make reſiſtence, not to returne vnto the thinges once foʒſaken, but ſtill to goe foʒwarde to greater thynges and of higher perfection. It were the greateſt folye that myght be, for a manne to haue recourſe vnto that thyng, whiche neyther ought, ne can be repeted and miniſtred agayne.

For it is not possible for them whych haue once forsaken the darckenesse of theyr former life, lyghtned by the doctrine of the gospell, and now hauing theyr synnes forgeuen thorowe baptysme haue felt the free beneficence and greate liberalitie of God, and the gyfte of heauen, wherby he releaseth at once all our synnes, and geueth vs grace to lyue well: and afterwarde by layeng on of the prestes hand haue bene made partakers of the holy ghost, by whome they haue begonne to beleue the blessed promises of euerlastyng lyfe, and now (as it were) to take a saye & foretaste of the power of ỹ worlde to come: it is not possible, I saye, for them, if they fall agayne thorowe negligence into there former abominable lyfe, to be renued by repentaunce, the which thyng hath once bene done already in baptisme, where as the olde manne is once cast away with his dedes, and a newe creature commeth out of the bathe or water. For suche as require to be renued agayne thorowe repentaunce, after they haue often tymes fallen agayne vnto theyr former sinfull lyuyng, what doe they els absolute but, as concernyng them selues, to crucifie the sonne of God a fresshe, and make, as it were, a iesting stocke or mocke of hym: he hath once died for vs, and we haue once dyed with hym in baptisme, he hath once ryssen agayne, and wyll neuer dye any more. In semblable wyse muste we so rise againe with him in a newe lyfe, that we fall not eftsones into the dead lyfe once forsaken, and by that meanes prouoke God so much the more vnto wrath & indignacio, as he hath the more bountuously shewed hys liberalitie vpon vs. Our industrie and diligence ought to be answerable vnto hys liberalytie and bounteous goodnes towardes vs. He hath put in vs certayne sedes of vertue and goodnesse, and therfore we also must do our diligence, that the same may growe and come to good.

For the earth whyche drinketh in the rayne that cometh oft vpon it, and bryngeth forth herbes meete for them that dresse it, receaueth blessyng of God. But that grounde which beareth thornes & briers, is reproued, and is nye vnto cursing: whose ende is to be burned. Neuertheles (deare frendes) we trust to be better of you, and thynges which accompany saluacion, thoughe we thus speake. For God is not vnrighteous that he shoulde forget your worke and labour that proceedeth of loue: which loue ye shewe in his name, which haue ministred vnto the sayntes, and yet mynister. Yea, and we desyre that euery one of you shewe the same diligence to the full stablishyng of hope, euen vnto the ende: that ye faynte not, but be followers of them which thorowe fayth and patience receyue the enheritaunce of the promyse.

For the earth which hath dronken in the rayne that falleth oft vpon it, & hath brought forth herbes profytable to them that tyll it, is praysed of God for that it is not bacayne, nor kepeth doune and strangleth the sede, whych is therin sowed, without any frute or profyte. But that grounde whych after good seed receiued hath brought forth thornes and thystles, is vyell, and nye vnto goddes cursyng, whose ende is not to be mowed downe, but to be burned. And these thynges speake I (deerly beloued) only to exhorte you, & not because the wordes I haue spoken of a baren earth made well be applied to you. Haue rather I haue conceyued a better opynyon of you thereto, wherby I am assertayned, that by goddes helpe you shall attayne saluacion, rather then be damned, albeit this fashyon of I speake to fyre by

Hebr. 6. in you

in you the desire of godly & christian liuing, lest you waxing faint & slacke, come by litle and litle to vtter confusion. God will helpe you if you do your endeuoure to attayne better thynges. For he is not vnkynde, nor vnrighteous in suche wyse that he will forget your good dedes, & the labour ye haue susteyned, not for renowme, or vauntage sake, but for the loue of his name, the which loue ye haue shewed by dede selfe, whe both hertofore haue ministred of your goodes & benefittes vnto the saintes (by whom Christes name is preached) and yet do ministre at this present. Furthermore I haue spoke these wordes because I am desyrous that ye all (among whome there are many the which are fainter then I would they shoulde be) persever in your doynges, and not onely that, but also daily profite more and more till ye come to perfection, that wher as I haue now a good hope of you, I may haue a sure confidence and belefe, perceyuing you still to go forwarde, and to be nothing vpe the daunger that such are in, as thorow a slouthful faintnesse fall agayne by litle and litle to they? olde lyfe, but rather to folowe the steppes of those, who beleuing Christes promyses, and hauing sure hope of heauenly rewardes attayne the enheritaunce of the lyfe immortall, which God hath promised vnto hys in ỹ kyngdome of heauen. Suche as disturbing goddes promyses loked backe vnto Egypte forsaken, neuer came vnto the lande of behest, but Abraham, who agaynste all naturall reason constantly beleued goddes promises, obtayned that he taried for.

The texte. For when God made promesse to Abraham, because he had none greater to sweare by, he sware by hym selfe, saying: Surely, I will bleste the, and multiply thee in dede. And so after that he had taried patiently, he enioyed the promes. For men verely sweare by him that is greater then them selues, and an othe to confirme the thyng, is to them an ende of all strife. So God willing very aboundantly to shewe vnto the heyres of promesse, the stablenesse of hys councell added an othe: that by two immutable thynges (in whiche it was impossible that God shoulde lye) we myghte haue a strong consolation, whiche by=tertо haue fled, for to holde fast the hope that is sette before vs, which hope we holde as an ancre of the saule both sure and stedfast, which hope also entereth in vnto those thynges which are wyth in the vayle, where the forerunner is for vs entred, euen Iesus that is made an hye priest for euer, after the order of Melchisedech.

For God, to thentent hys promyse shoulde be the better beleued, sware an othe the which amonge menne is wonte to be compted the surest gage that canne be. He sware by hymselfe, because he had none greater then himselfe to swere by: He sware in thys wise: I sweare by my selfe, because thou dyddest thys thing, and sparedst not thy onely begotten sonne (Isaac) for my sake, I will bleste the, and multyplie thy seede as the starres of heauen, and the sande that is in the sea shore. Therfore after he hadde perceiued the constancie of thys olde manne, who sticked not to slay, euen hys owne sonne in whome semed to be al the hope of his of spryng and posteritie, he confirmed that thyng by an othe which he promised before. For he hauyng to do with man, condescended to the fashions & maners of man. Men to aggrauate they? othe do swere by hym that is greater. And if they haue any doubte or controuersie amonge the selues, the same is discussed & ended by the confirmacion of an othe. And for this cause when God would notably declare the stablenesse of hys counsell, vnto the heyres of promyse, he added an othe,

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leste any man myght suppose that he woulde lye, who had bounde hymselfe wyth two bandes, fyrst by promyse, and then by an othe: and to thentent also that we beeyng stablished in a sure belefe myght haue a strong consolacion in the aduersities of thys worlde: we, I saye, that haue not sette our felicitie in the pleasures of thys presente lyfe, but haue fled hytherto to obteyne the hope that is sette before vs in the worlde to come, the whiche hope wee holde fast in the meane tyme in the stormes of this worlde as a stedfaste and sure ancre of the soule, not fastened in transitorye thynges, but in heauen, for that it stretcheth it selfe euen to those thynges that are wythin the vayle whereas no mutacion is, but all thynges are stable and euerlastyng. Thys is that inwarde parte of the temple, into the whiche Jesus Christe, runnyng thyther before vs, and shewyng vs the way, hath entred, to make intercession for vs vnto the father who is made an hye preest for euer after the order, as I sayde in the begynnyng of Melchisedech.

The vii. Chapter.

The texte.

This Melchisedech kyng of Salem (whiche beyng preeste of the moste hye God, met Abraham, as he returned agayne from the slaughter of the kinges and blessed hym: to who also Abraham gaue tythes of al thynges) (whyche is called by interpretacion kyng of righteousnes: after that, kyng of Salem (that is to saye kyng of peace) without father, without mother, without kynne, and hathe neyther beginnyng of dayes, neyther yet ende of lyfe: but is lykened vnto the sonne of God, and continueth a preest for euer.

NOwe seyng the processe of our wordes hath brought vs agayne to the mencion of Melchisedech, lette vs consider what a man he was, & by what reason he bare the figure of our preeste. For wee reade that this Melchisedech kyng of the Citie called Salem, was an hye preest of the moste hye God, the whiche Melchisedech mette Abraham in hys retourne from the slaughter of the three kynges, and blessed hym for his valiaunte acte, vnto whome Abraham also gaue tythes of all hys goodes. Fyrste Melchisedech by verye interpretacion of name, is called the kynge of righteousnesse: then by the title of his kyngdome, he is called kyng of Salem, that is to saye, kyng of peace: who, as it is said, had neyther father, nor mother, nor pedigrew, nor begynning of dayes, nor ende of lyfe. But of hym it is spoken (whiche verelye agreeth wyth the sonne of god) that he continueth a preeste for euer. And so farforth euerye thyng agreeth verye well wyth our hye preeste Christ, who ordained the kyngdome of righteousnesse, who is the prynce of peace, who, as touchyng his deitye had neither father in earth, nor mother, whose pedigrew no manne is able to declare, who had neyther begynnyng, nor shal haue ending, whose preesthoode continueth for euer, and purifyeth all that beleue in hym vnto the worldes ende. Nowe let vs consider the dignitie of the same Melchisedech and howe farre he excelled the preestes of Moses lawe. Abraham so greate a patriarke dyd not onley vouchesafe to receyue blessyng of hym after he had ouercome the kynges, but also gaue hym tythes of the spoyles.

Consider

The texte. Consider what a man this was, vnto whome also the patriarche Abraham gaue tithes of the spoyles. And verelye those children of Leui, whiche receyue thoffice of the priestes, haue a commaundement to take (accordyng to the lawe) tithes of the people, that is to saye, of theyr brethren, yea thoughe they spryng out of the loynes of Abraham. But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises. And no man denyeth, but that he which is lesse receyueth blessyng of hym whiche is greater. And here men that dye, receiue tithes. But there he receiueth tithes, of whom it is witnessed, that he liueth. And to saye the trueth, Leui himselfe also, which dyeth to receiue tithes, payed tithes in Abraham. For he was yet in the loynes of hys father, when Melchisedech mette Abraham.

And the lawe of Moyses commaunded this, that they which be came of the linage of Leui, shoulde succede in the ministracion of priesthoode, and receiue tithes, but of theyr brethren alonely, that is to saye, of the posteritie of Abraham: neither doeth the auctoritie and dignitie of the Leuites stretch any further: but Melchisedech where he was an alyaunt from the Jewishe nacion, receyued tithes of Abraham, the very auctour of the whole nacion and blessed him, of whome accordyng vnto Gods promise, the nacion of the Jewes shoulde issue. It is out of controuersie that the lesse receiueth blessyng of the greater. For whoso blesseth, doeth as it were, allowe by hys auctoritie that whiche is done. Nowe thauctoritie to allowe is wont to remayne in the superiour, and not in him that is equall or inferioure. And in the tribe of Leui they receiued tithes, who were also mortall menne themselues, and by whose death the same auctoritie came vnto other. But it is sayde of Melchisedech that he liueth and continueth for euer in the preeminence of perpetuall priesthood. To conclude, whereas thauctoritie to demaund tithes came from Leui the chiefe priest vnto other priestes, yet in that that Abraham payed tythes to Melchisedech, it semeth that Leui also hymselfe was made bonde to paye tythes, notwythstandyng that he was woont to receyue the same of other. Therefore as they are counted of lesse auctoritie that paye tythes vnto Leui: so was Leui inferioure vnto Melchisedech vnto whome he gaue tythes. Some man will here saye: howe gaue he tythes who was not yet borne at what tyme Melchisedech mette Abraham? But forasmuche as the posteritie is in maneare counted to be in the auncestours of the nacion, therefore I sayed after this intellection, that Leui, who came of Abraham, gaue tithes vnto Melchisedech.

The texte. Nowe therefore perfection came by the priesthood of the Leuites (for vnder that priesthood, the people receyued the lawe) what needed it further more, that an other shoulde ryse to bee called after the ordre of Melchisedech, and not after the ordre of Aaron? For yf the priesthood bee translated, then of necessitie must the lawe be translated also. For he of whome these thinges are spoken, pertaineth vnto an other tribe, of whom neuer man serued at the aultare. For it is euident that our Lorde sprong of the tribe of Juda, of which tribe Moyses speaketh nothing concerning priesthod. And it is yet a more euident thing, if after the similitude of Melchisedech, there arise an other priest, which is not made after the lawe of the carnall commaundemente, but after the power of the endeles lyfe. (For after this maner doth he testifie: thou art a priest for euer, after the ordre of Melchisedech.) Then the commaundemente that went afore, is disanulled, because of the weakenes and vnprofitablenesse.

Yf so be that perfyte religion and holinesse dyd depende vpon the Leuiticall priesthood, as it semeth vnto the Jewes, because the lawe was geuen vnder Aaron who was of the tribe of Leui, what needed then agayne an other priest to rise, who, as it is writen in ỳ mystical psalme, should be said to

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be instituted not after the ordre of Aaron, but after the order of Melchisedech. For seeyng the auctorite and fourme of the lawe is ioyned with the fourme of priesthood, it is nedefull if priesthood be translated into an other fourme, that the fourme of the lawe bee lykewyse translated and chaunged. Certes the chaunging of the tribe sufficiently declareth, that the maniour or fourme of priesthood must nedes be chaunged. For he whome the prophecie of the psalme speaketh of, was none of the tribe of Leui, but of that tribe whereof neuer man as yet serued at the auiter, because it is euydent that our lorde Iesus sprong of the tribe of Iuda. But when Moses did institute the rite, and auctoritie of priesthood, he made no mencion of thys priesthoode whiche shoulde bee of the same kynred with the tribe of Iuda. Furthermore that the priesthood whereof the psalme speaketh is not the same maniour of priesthood that Moses priesthood is of, it doeth appeare more manifestly in that the prophecie playnely addeth these wordes folowing: After the order of Melchisedech: signifying therby a priest vnlyke vnto Aaron, and like to Melchisedech, to thentente we shoulde vnderstande, that there is no lesse difference betwene the one persone and the other, then is betwene the rite or ceremonie, and efficacie of priesthood. What meaneth this, after the ordre of Melchisedech: nothing els, but which doeth not sacrifice beastes prescrybed by the grosse and carnall lawe, but can by heauenlye grace bryng vs to lyfe euerlasting. For the law did purifie the flesshe by washinges, and diuers purgations: but grace purifieth our soules with a sacrifice of more strength and efficacy. For as Aaron continueth not for euer, so his priesthood was not euerlastyng, and as it is sayde of Melchisedech, that he continueth for euer, so hys priesthoode shall haue no ende. And that these thynges verelye agreeth with Christ, the mistical psalme declareth, saying: Thou art a priest for euer after the ordre of Melchisedech. The priesthood that continueth but for a season geueth place to the euerlastyng priesthood, and the mortall hye prieste geueth place vnto the immortall. Certes as the vnperfiter priesthood geueth place vnto the perfiter: euen so the vnperfit lawe geueth place to the perfiter lawe of the gospell, wherby the constitucions and lawes of Moses conteyned in the olde testament be (as it were) dysanulled, for that they were not of strength sufficiente, nor so profitable as they shoulde haue been.

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good orders may gene place vnto better

The texte. For the lawe brought nothyng to perfection, but was an introduccion to a better hope, by the whiche we drawe nye vnto god. And therefore is it a better hope, because the thynge was not done without an othe. For those prestes wer made without an othe, but this priest with an othe, by hym that sayd vnto hym. The Lorde swarre, and will not repente. Thou art a priest for euer after the ordre of Melchisedech. And for that cause was Iesus a stabilisher of a better testamente.

For god woulde vs to be made perfite, but that lawe brought nothyng to perfection: neyther was it geuen for that purpose, yet was it not geuen in vayne: Truelye it was geuen for a season, to thentente it shoulde be a certaine grece or stayre to bring vs at the length to a better hope. For it promysed a fruitfull lande wherein they shoulde lyue a quiet lyfe, who had kepte the commaundementes of Moses lawe.

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The law was grosse, and so was the rewarde, but thus god prouided for the grosse capacities of menne, that by sensible thinges they shoulde by litle and litle fall in vre with thinges spirituall. It was cõmaunded that they should not slee, that they should not steale, that they shoulde pourge the handeling of carayne with certayne ceremonies: A lande was promised them wherein they should liue quietly a few yeres: but vnto vs heauen is promised, where we may liue in euerlasting ioye and felicitie, and in the meane while we are commaunded to loue euen oure very enemies. They preste when he was most deuoutly occupyed about sacrifice to make intercession vnto God for the people, went into the inwarde partes of the vayle: But our preest entred euen into the very heauens, there to pleade our cause before god the father, whome we are made nye vnto by our ambassadour Christ Iesu, who is the head of the churche. For it is not possyble that the bodye be awaye where the head is present: And by reason of suche an hye preste, we haue a surer hope then the Iewes had by meanes of their hye prestes, because their prestes were ordeined without an othe, and ours with an oth: the which god would haue made, to thentente we shoulde haue a more sure confidence in hys promises, if the preest by whose mediacion we hope after the immortall felicitie promised vs, were by an othe approued an euerlastyng hye preste and that of god, which elsewise can not lye. For thus speaketh he in the prophetticall psalme: The lorde sware and will not repent, thou art a preest forever after the ordre of Melchisedech. Therefore looke howe muche difference there is betwene heauen and yearth, betwene thynges that lasteth for a tyme, and thinges eternall, betwene those that are mortal, and such as are immortal, betwene worldlye thynges and heauenlye: of so muche a better testamente was oure hye preste Iesus made promiser, and so much the certayner promyser, as the promyse among men confyrmed with an othe, is of more certaintye, then a simple promyse.

The texte. And among them manye were made prestes, because they were not sufferred to endure by the reason of death. But this man (because he endureth euer) hath an euerlasting priesthode. Wherefore, he is able also euer to saue them to the vttermost, that come vnto God by hym, seyng he euer liueth to make intercession for vs. For suche an hye preest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, made hier then heauen. Which needeth not dayly (as ponder hye prestes) to offer vp sacrifice. First for his owne synnes, and then for the peoples synnes. For that did he once, when he offered vp himselfe. For the lawe maketh menne prestes, whiche haue infirmitie: but the worde of the oth that came synce the lawe, maketh the sonne preste, whiche is perfecte for euermore.

Moreouer vnder the law of Moses it was needefull to haue manye prestes instituted, eyther because they shoulde execute the prestes office by tournes appoynted, eyther because that death woulde not suffer them alwayes to continue in their ministracion, and by that meanes, the promiser oftentymes chaunged was verye vncertayne of hys promise. But thys our preste is one for all, and needeth not anye successoure, but by reason he endureth for euer, he hath a continuall priesthood.

Wherefore

wherfore he is hable to bring those vnto saluacio, whom he hath begun to saue, because they haue hym alwayes a redy priest, by whose meanes they may come vnto god. For Christ liueth euer to thintēte that whensoeuer nede requireth, he may make intercessiō for his vnto god. For he hath not so offered a sacrifice that it should profite a fewe a shorte while, but that it should be auayable to all men, and at al times hable to pacifye gods wrath. Therfore sens the lawe was heauenlye and perfite, it was meete that oure hye priest shoulde also be such a one, that is to say, godly, without decepte, vndefyled, farre seperate from the coumpanye of synners, lyfted vp aboue all the heauens, who needeth not dayly to offer vppe sacrifice as Moses priestes did, first for his own sinnes, and then for the peoples sinnes. For what maner of atonemakers were they, who themselues had nede to be made at one with god, vnto whome they made intercession for other mennes offences? what maner a sacrifice was that, which for sundrie sinnes was of necessitie ofte tymes to be made again? Our hye priest, who had no sinne of his owne, toke vnto him the sinnes of the whole worlde, and once offered vp a sacrifice for all mennes, not a beast, but his owne proper persone. For Moses lawe, as it was weake and vnperfite, so dyd it ordayne suche hye priestes as were subiect to infirmitie. But þ worde of the othe that I spake of right now, which declareth that a better lawe shall succede in stede of the olde, ordeineth not euery man indifferently, but the very sonne of god a priest for euermore, ready at all times and mete to make intercession for vs, for that neyther death can take him away, neither any infirmitie let hym, to be a conuenient and perfite belecher for vs.

The. viii. Chapter.

Of the thynges whiche we haue spoken, this is the pith: that we haue suche an hye priest The texte.
as sitteth on the ryght hande of the seate of maiestie in heauen, and is a mynister of holye thynges, and of the true tabernacle, whiche God pyght, and not manne. For euerye hye priest is ordeined to offer giftes and sacrifices: wherfore it is of necessitie, that this man haue somewhat also to offer. For he were not a priest, if he were on the earth where are priestes that according to the lawe offer giftes which serue vnto the ensaumple, & shadow of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to fulfyll the tabernacle. Take hede (said he) that thou make al thynges according to the patron whiche is shewed to thee in the mount.



Of the thynges whiche we haue so largelye entreated of before, the chiefe poynte and effecte is, that hereafter we haue not in admiracion Moses hye priestlye lynce, we haue one for excellente in all poyntes that he lyfteth on the ryght syde of the royall seate of god in heauen, to the entente he maye duely make, not suche figuratiue sacrifices prescribed by Moses, but the trewe and heauenly sacrifices, and bee within the tabernacle,

I meane not that figuratyue tabernacle pytched of man, but in the secrete places of the true tabernacle pitched by almightie God, disseuering heauenly thinges from earthly. Furthermore seing that euery hye priest is wonte to be ordeyned for this intente, that he may offer giftes and sacrifices to God, howe were it possible for him to be a lawful hie prieste whiche hath nothyng to offer? Nowe if it so be that an earthly priesthood were geuen to Christ after lyke maniour as vnto other, then were he no priest, for that he neuer offered, ne offereth any of those sacrifices whiche are accustomably offered of other priestes, according to the prescripcion of the lawe, the whiche sacrifices are nothing els but shadowes, and certayne figures of the heauenly temple and celestiall sacrifyces. For whatsoeuer Christe did, euen in earth, because it was not done after the flesshe but after the spirite, & came from heauen and thither tendeth, the same compared vnto the grossenes of Moses priesthood, is worthely called heauenly. And this god seemeth to haue signifyed when prescrybyng vnto Moses a forme to buylde a temple, he speaketh in thys wise: See thou make all thinges according to the patron whiche was shewed thee in the mounte. For Moses lawe with his spirituall ipes, an other holyer maniour of temple: an other maniour of sacrifyces and priesthood, after the patron whereof, he drew out in the meane season a certayn grosse figure of thinges, till the tyme should come that god woulde haue shadowes geue place vnto trew thynges. Nowe is the same tyme already present.

The texte. But nowe hath he obtained a priesthode so much the more excellente, as he is the mediatour of a better testamente, whiche was confirmed in better promises. For yf that first testamente had been such, that no faute coulde haue bene found in it, then should no place haue bene sought for the seconde. For in rebukyng them, he saieth vnto them. Behold the daies come (sayth the Lorde) and I will finishe vpon the house of Israell, and vpon the house of Iuda, a newe testamente: not lyke the testament that I made with theyr fathers in that date, when I toke them by the handes, to leade them out of the lande of Egypte. For they continued not in my testamente, and I regarded them not sayth the Lorde. For this is the testament that I will make with the house of Israel. After those dayes (sayth the lorde) I will put my lawes in theyr myndes, and in theyr hertes I will write them, and I will be their God, and they shalbe my people. And they shall not teache euery man his neighboure, and euery man his brother, saying: knowe the lorde. For they shall knowe me, from the leaste to the moste of them. For I will be merciful vnto their vnrighteousnes, and their sinnes and theyr iniquities will I remembre vpon nomore. In that he sayth a newe testamente, he hath worne out the olde. For that whiche is worne out and wered olde, is readye to vanishe awaye.

We haue an heauenly hye priest, and a priesthood, worthie and conuenient for hym, so much more excellent then this other priesthood, as the new testamente of the gospell excelleth the olde of Moses, and as the promises of the new be more magnificate and greater then the promises of the olde. There the bodyes were cleansed with the bloude of beastes: here soules are purified with the bloude of Christe. There a lande is promised: here are promised heauenly rewardes. And in this testament our heauenly hye priest is a mediatoure betwene god and manne, after an heauenly maniour. If that first testamente had bene suche a one that nothing hadde lacked therein, as the Iewes doo suppose, then should there no place haue bene sought for the seconde. For it was but superfluous to adde any thing where all thinges were perfite.

Nowe

Nowe God complayneth that that fyrste testamente was vnprofitable, and promyseth a better, and of more efficacie speakynge in the prophete Jeremye on thys wyse: Beholde the dayes come, sayeth the Lorde, I wyll fynishe vpon the house of Israell, and vpon the house of Juda a newe testamente, not lyke the testamente whiche I made with their fathers in the day when I toke them by the handes to leade them oute of the lande of Egipte: bycause they contynued not in my testament, I againe for my part regarded them not, sayeth the Lorde.

For thys is the conenaunte that I wyll make with the house of Israell, sayeth the Lorde, when I wyl not graue my lawes in stones, or bokes, as hath bene proued in dayne, but wyll put them into theyr myndes, and wryte them in their heartes. And I wyl be vnto theyr God, and agayne they shall be vnto my people. Neyther shall they geue my doctrine by hande one to an other, in suche wise that euery man shall be compelled to enstructe hys neyghboure, and euery one his brother sayinge (knowe the Lorde:) bycause that not one-lye then a fewe Jewes, but all the people of the worlde shall knowe me from the leaste vnto the greatest, that I wyll be made mercyfull by thyntercessyon of my sonne, and forgyue theyr synnes and trespasses, neyther wyll I any more thynke vpon theyr wycked dedes. Ye haue heard hys wordes who promiseth a newe testament, bycause the olde was vnprofytable.

Nowe that whiche is called new, that is to say, spirituall, signifieth that the olde, that is to wytte, the carnall, muste be taken awaye, and dysanulled. Elles coulde not thys testamente be called newe, except that whiche was before, were worne oute and waxen olde. Nowe that that is worne oute and waxen olde, is nye gone, forasmuche as it drawyth by age to an ende.

The.ix. Chapter.

The olde testament then had verely ordinaunces, and seruynges of God, and worldly holynes. For there was a tabernacle made, wherin was the lyght, and table, and the shew breade whych is called holye. But wythin the seconde vayle was ther a tabernacle, whyche is called holyest of all, whyche had the golden senser, and the Arke of the testa- The texte.
ment, ouerlayde rounde about wyth golde, wherin was the golden pot wyth Manna, and

I meane not that figuratyue tabernacle pytched of man, but in the secrete places of the true tabernacle pitched by almightie God, disseuering heauenly thinges from earthly. Furthermore sens that euery hye priest is wonte to be ordeyned for this intente, that he may offer giftes and sacrifices to God, howe were it possible for him to be a lawful hie prieste whiche hath nothyng to offer? Nowe if it so be that an earthly priesthood were geuen to Christ after lyke maniour as vnto other, then were he no priest, for that he neuer offereth, ne offereth any of those sacrifices whiche are accustomably offered of other prestes, according to the prescripcion of the lawe, the whiche sacrifices are nothing els but shadowes, and certayne figures of the heauenly temple and celestiall sacrifyces. For whatsoeuer Christe did, euen in earth, because it was not done after the flesshe but after the spirite, came from heauen and thither tendeth, the same compared vnto the grossenes of Moses priesthood, is worthely called heauenly. And this god seemeth to haue signifyed when prescrybyng vnto Moses a forme to buylde a temple, he speaketh in thys wise: See thou make all thinges according to the patron whiche was shewed thee in the mounte. For Moses sawe with his spiritual yes, an other holyer maniour of temple: an other maniour of sacrifyces and priesthood, after the patron whereof, he drew out in the meane season a certayn grosse figure of thinges, till the tyme should come that god woulde haue shadowes geue place vnto trew thynges. Nowe is the same tyme already present.

The texte. But nowe hath he obtained a priesthode to much the more excellente, as he is the mediatour of a better testamente, whiche was conkirmed in better promises. For yf that first testamente had been such, that no faute coulde haue bene found in it, then should no place haue bene sought for the seconde. For in rebukyng them, he saieth vnto them. Behold the daies come (sayth the Lorde) and I will finishe vpon the house of Israell, and vpon the house of Juda, a newe testamente: not lyke the testament that I made with their fathers in that daie, when I toke them by the handes, to leade them out of the lande of Egypte. For they continued not in my testamente, and I regarded them not saith the Lorde. For this is the testament that I wyll make with the house of Israel. After those dayes (saith the lorde) I wyl put my lawes in their myndes, and in their hertes I wyll write them, and I will be their God, and they shalbe my people. And they shall not teache euery man his neighboure, and euery man his brother, saying: knowe the lorde. For they shall knowe me, from the leaste to the moste of them. For I will be merciful ouer their vnrighteousnes, and their sinnes and their iniquities wyll I remembre vpon nomore. In that he sayth a newe testamente, he hath worne out the olde. For that whiche is worne out and wered olde, is readye to vanishe awaye.

We haue an heauenly hye priest, and a priesthood worthie and conuenient for hym, so much more excellent then this other priesthood, as the new testamente of the gospell excelleth the olde of Moses, and as the promises of the new be more magnificate and greater then the promises of the olde. There the bodyes were cleansed with the bloude of beastes: here soules are purified with the bloude of Christe. There a lande is promised where are promised heauenly rewardes. And in this testament our heauenly hye priest is a mediatoure betwene god and manne, after an heauenly maniour. If that first testamente had bene suche a one that nothing hadde lacked therein, as the Jewes doo suppose, then should there no place haue bene sought for the seconde. For it was but superfluous to adde any thing where all thinges were perfite.

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The texte.

Aarons rodde, that sprong, and the tables of the Testament. Ouer the Arke were the Cherubins of glorie, shadowyng the seate of grace. Of whyche thynges we can not nowe particularly speake.

SOme man wyll here saye: what, was the religion of the olde temple a vayne religion? Nay not so. In tymes past that olde temple also, whose religion is nowe at an ende and gonne by the succession of euangelicall veritie, had certayne approued customes, and prescribed ceremonies the whiche made an outwarde shewe of iuste and perfyte liuyng. It had also a certain holynesse, but the same was a worldlye holynesse for that it stoode in outwarde thynges and visible. Of the whiche kynde of holynesse there semed also a great deale to be among the Paynyms and Gentiles. But the buyldynge of the temple was suche, that one parte therof was counted more holye then an other tyll a man came vnto that parte whiche semed holyest of all. For in the fyrste place there was made a tabernacle wherin were kepte with much reuerence the lyght, the table, and the seuen holye loaues, whiche they called the shewe bread, by reason they were wonte to be set out for a shewe on the holy table. And this parte of the temple they called onely holye bycause it was so seuered from vnholy thynges, that it was yet verye farre from those thynges whiche were accompted moste holye. But wythin the seconde vayle whiche parted this parte of the temple from other, there was an other tabernacle that for the excellencye of holynesse was called holyest of all, and in this were conteyned certayne of the holyer sorte of relyques, as the golden Censer, & the Arcke called the Arcke of the testamente, couered rounde about with plates of golde, hauynge in it the golden potte, (wherin Manna was reserued a monument of an auncient myracle wrought what tyme, the Hebrues beyng very hongry, there rayned a newe kynde of meate downe from heauen) and Aarons rodde the whiche by a wonderfull myracle neuer harde of before bare leaues after it was cut from the stemme, and budded out into flowers, wherof afterwarde came Almons. There were in it also the tables called the tables of the testamente, bycause in them were the commaundementes grauen with Goddes fyngre. Ouer thys were ymages with wynges called Cherubynes representing the Maiestie and glorye of God whyche ouershadowed the mercy seate with their wynges, all the whiche thinges had a certayne signification of holier thinges afterwardes dysclosed by the ghospell. But it were to long to speake of euery of the prempses particularly, and to shewe what was meante and signified by the same. It shalbe sufficient for vs to compare the effecte or pythe of the whole matter to the priesthode of Christe.

The texte. when theese thynges were thus ordayned, the priestes went alwayes into the firste tabernacle, which executed the seruice of the holie thinges. But into the second went the hye preest alone once euerie yere, not without bloude whych he offred for hymselfe, and for the ignorances of the people. Wherewith the holy ghost this signified, that the way of holye thynges was not yet opened, whyle as yet the first tabernacle was standynge. Whyche was a similytude for the tyme then present, in whyche were offred gyftes & sacrifices, that could not make the minyster perfect, as pertayning to the conscience, with only meates and drinkes, and diuers washinges and iustifyinges of the flesshe, which were ordayned vntyl the tyme of reformacion.

Nowe

Nowe when the temple was thus deuyded, and the holy reliques bestowed in theyr places, all prieſtes indifferently whiche executed the ceremonies belongynge vnto the ſacrifices, entred dayly into that fyrſt tabernacle. But into that ſeconde, whiche was very holy, went the hie prieſte (who was chiefe in dignitie among the prieſtes) alone once euery yeare and no oftener, and that not wythout the bloud of a beaſte, whiche he there offred firſt for his owne ſynnes, and then for the ſynnes of the people commytted by errour and ignorauncе. By the whiche thinges, as it were by certayne darke fygures, the holye ghoſte ſygnified that at that tyme there was as yet no open waye or entraunce vnto thoſe places whiche are in verye dede holye, and haue no manour of earthly infection. For while the hie byſhoppe entred into the moſt ſecrete parte of the temple, and as yet that fyrſt tabernacle was ſtandynge, whiche hadde a ſymplytude of thoſe tymes in the whiche the people were by certayne groſſe ceremonis kepte (howe ſo euer it were) in the Jewyſhe religion, leſt they ſhoulde haue fallen to greater enormities, there were certayne groſſe and vulgare ceremonies done by the commen ſorte of prieſtes in the ſayd tabernacle. Gyftes were offred, beaſtes were kylled and offred vp in ſacrifice, the whiche thynges had ſo a certayne ſimilitude of purification, that they coulde not yet make thoſe perfitly cleane (as touching the conſcience and ſoule wherby God eſteemeth vs) who vſed them, although he, as concernynge the bodye and eſtymation of the worlde, they ſemed to giue ſome cleanneſſe and puritie. For what ſo euer was there done, pertayned chiefly vnto the bodye, for that it ſtode in choyſe of meates & drinke, whereas in very dede, meate neyther purifieth, nor defileth the ſoule: and ſtode alſo in diuerſe waſhynges and pourgations of the fleſhe, whiche were not inſtituted for this intent that they ſhoulde gyue manne perfyte ryghtuouſneſſe, but bycauſe the people ſhoulde by theſe rudimentes and fyrſte principles, fall in vſe by lytle and litle with true religion, and by ſhadowes bee brought to veritie, and made receyuable of better thynges, whyche ſhoulde be opened by the doctrine of the ghoſpell, when tyme ſhoulde come. Here haue ye heard the effecte of all the religion, by reaſon wherof the Jewes do ſtande ſo muche in theyr owne conceiptes. Nowe let vs compare the dignitie of our hie prieſt with theſe forſayde thynges.

But Chryſte beyng an hye prieſte of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes: that is to ſay, not of thys buildyng, neyther by ye bloud of goates and calues, but by his own bloud he entred in once into the holi place, & founde eternal redemption. For if the bloud of oxen & of goates, & the aſſhes of a yong cowe, when it was ſprinkled, purifieth the vncleane, as touching the purifying of the fleſh: howe much more ſhall the bloud of Chriſt (which through the eternall ſpirit, offred hymſelf wythout ſpot to god) pourge your conſcience from dead workes, for to ſerue the lyuinge god? The texte.

For Chriſt beyng an hie prieſt, a promiſer, and auctour not of corporal purification, neither of the good thynges of this worlde whiche haue an ende, but of euerlaſting and heauenly good thinges, entred not by the vayle wrought with mennes handes, but by an other tabernacle not made wyth handes, that is to ſaye, not of this buyldynge, the whyche as menne doe ſette it vp, ſo can they pull it downe agayne, but by verie heauen, entred (I ſay) into the places whych are verely holy, and verely farre from al infection of mortalitie not bryngynge wyth hym the bloude of goates and calues therewith to pacifie Goddes wrath, but his owne precious bloude whiche he ſhed for vs in the aulter of the

crosse, wherewyth he redemed not one nation alonelye, but all mankynde from all synnes, and that not one yeare, but for euer vntyl the worldes ende, so that they tournynge from their former myslyuynge, know Christ and as muche as in them lyethe folowe hym in their lyfe and conuersation.

For what comparison is it to compare a domme beaste vnto Christe bothe God and man? If so be that the bloud of Oxen and Goates, or the brent asshes of a younge Cowe sprynkeled vpon vncleane persones clenseth them, as touchynge a certayne carnall and figuratiue puritie and holynesse: Howe muche more then shall the bloude of Christe, who not by corporall lyfe, but thorowe the eternall spirite desirous of mannes saluation offered, not a brute beaste, but hym selfe a pure and vndefyled sacrifyce vnto almyghtye God the father, purifie, not youre bodyes, but youre conscyence from these workes whiche in very dede brynge death vnto the soule? Hys death delyuereth vs from endlesse death, and hys moste pure spirite purifieth our spirite whiche was before vncleane. In bothe purifications is bloude, but yet is there a greate difference. In bothe is death, but an vnequall death. In bothe is a spirite, but the one is farre vnlyke the other. For what thynge soeuer was there done by shadowes and certayne figures, the same Christ accomplished in dede.

The texte. And for this cause is he the mediator of ꝑ new testament, that through death which chanced for the redemption of those transgressyons that were vnder the first testamente they whych are called, myght receiue ꝑ promise of eternal inheritance. For where as is a testament, there must also (of necessytie) be the death of hym that maketh the testament. For the testament taketh auctorite when men are dead: for it is yet of no value, as longe as he that maketh the testament is alyue, for whyche cause also, neither the first testamẽt was ordayned wythout bloude.

Bycause that he who in the olde testament made intercession and was a mediatour betwene God and men brought not the people to the perfyte state of innocencie, therefore Christe succeded in his rowme, and became a newe mediatoure of a newe testament, to thentent that all synnes taken awaye thorow his death (the whiche by that first testament coulde not be abolyshed and taken awaye, but remayned, in suche wise that they brought vs oute of the fauoure of almyghtie God) not onely the Iewes, but also all tho whosoeuer haue bene called to Christes felowshippe, maye nowe thorowe the doctrine of the gospell receyue the promyse and hope of the eternall enheritaunce. For wheresoeuer thys worde testament is heard, there must nedes be the death of him that maketh the testamente, elles shoulde it be no testamente, or yf it were, it were of none auctorite. For the death of the testatoure maketh the same of auctoritte, whiche hathe not as yet sure strengthe nor is ratifyed so longe as the sayde testatour is alyue. Because it lyeth in hys power to altre it yf he wyll: Wherefore forasmuche as that olde testament hadde also the name of a testament, it was not ordeyned withoute bloude and death, but of a beast, and suche a beaste as elswise shoulde haue perished.

The texte. For when Moses had declared all the commaundement to all the people according to the lawe, he toke the bloud of calues and of goates wyth water and purple woolle, and yssope, and sprynkeled bothe the boke and all the people saying: thys is the bloude of the testamente, which God hath appoynted vnto you. Moreouer, he sprinkeled the tabernacle, with bloud also, and all the ministeryng vesselles. And almoste all thynges are by the lawe purged wyth bloude, and wythoute sheddynge of bloude is no remyssyon.

For

For as it is reade in the boke of Exodus, whan Moyses had read all the lawe of God vnto the people, and declared vnto them what reward they shoulde loke after for keppyng the same, and what punishement they should dreade yf they dyd not regarde it accordingly, to thentent the couenaunt made betwene God and the people shoulde be confirmed, he toke a cuppe, and therein myngled the bloude of Calues and Goates with water and purple woll, and sprynkled bothe the boke oute of the whiche he read the Lordes commaundementes, and lykewyse all the people with Ysope, sayeng: This is the wytnessyng bloude, and confirmer of that testament whiche God hathe commaunded you to kepe: And was not onely contented thus to doe, but sprynkeled also with bloude the tabernacle, and all the holy vessels therein whyche they vsed in sacrifices. Lykewyse in all other rites and approued customes what thinges so euer were purified accordynge vnto the prescription of Moses lawe, were purified with bloude. Neyther was there anye remyssion of synnes but by sheddyng of bloude.

The texte.

It is nede then, that the similytudes of heuenly thinges be purified wyth such thinges: but that the heuenly thinges themselues, be purified wyth better sacrifices then are those. For Christ is not entred into the holye places that are made with handes (whyche are similitudes of true thinges) but is entred into very heuen for to appere nowe in the sight of god for vs: not to offre himself often as the hye preest entreth into the holy place euery yere wyth strange bloud, for then must he haue often suffred sence the worlde began. But now in the ende of the worlde, hath he apered once to put synne to flight by the offeryng vp of himselfe. And as it is appointed vnto all men that they shall once dye, and than cometh the iudgement: euen so Christe was once offered to take awaye the synnes of many, and vnto them that loke for hym shall he appere agayne, without synne vnto saluacion.

And truely it was conuenient that suche thynges as in earth represented the similitude and shadowe of heauenly thynges, shoulde be done with suche maner of grosse and carnall purifications. But when veritie was once come to lyght, then was it mete that the heauenly sacrifices themselues should be made with better oblacions, and cause a truer purifie. For, as I haue sayde, euen all that Christe did in earth is heauenly. For trewely he entred not in to the holye places made with handes, whiche are rather supposed holye then be holy in dede, and maye be tourned vnto a prophane vse, and were nothyng els but certayne shadowes and figures of thynges that were verelye holye, but entred into verye heauen where as dwellethe God immediatly wyth hys holy angels, before whom he as a lefull Bysshoppe maketh intercessyon for all mennes synnes, purchasyng hym selfe fauourable audience wyth hys owne bloude, whiche of his mere and free charitie he sheddе for vs: and that dyd he with so effectuall a sacrifice, that it shall not be nedefull for hym euery yeare to do the same agayne, as the hye preest of the olde testamente entred in to the moste secrete parte of the temple yearely. Neyther is it anye maruell that the sacrifice made by the hye preeste of Moyses lawe was not of lyke efficacye, sence he was bothe subiecte vnto synnes, and offred vp a beastes bloud, and not his owne.

If Christe had bene suche an hye priestе, then sythe there hathe soo manye ages and yeares begonne agayne sence the creation of the worlde, he shoulde of necessytye often tymes haue offred vp a sacrifyce lyke as the priestes of the olde testament dyd. Nowe was he suche a one, that it was sufficiente for hym once to offre vp himselfe, and once with the sprinkeling of his own blode, to take awaye the synnes of all ages vntill the worldes ende. And that was done, not from the begynnynge of the worlde, but nye the ende of the same, when it was openly knowen to euery man, that al the world was defyled with synne, and that there was no remeady but of God onelye, bycause it shoulde manyfestly appeare howe effectuall a prieste, and of what greate vertue and power he was, who with one sacrifice pourged so greate an heape of synnes, and lefte behynde him a ready and an easye remedye, whych was, that the same sacrifice shoulde be sufficient for al menne, tyme oute of measure, that woulde not make them selfes vnworthye therof. For he toke vpon hym, not only their synnes who manye yeares byfore put hope of saluatyon in hym, but also theyrs who would manye yeares after beleue his ghospel.

Wherefore there is not why the worlde shoulde loke after an other prieste, or an other sacrifice to pourge synnes, but as it is appoynted to al men that they shall once dye without hope to retourne agayne into this lyfe wherein we ofttymes fall, and ofttymes are pourged agayne: and as there is noothynge looked for after euerye mannes deathe, but that extreme iudgement whereby endelesse rewardes shalbe adiudged bothe to good and badde: so lykewyse Christe (who dyeng once was offered vp for all the world, takyng vpon him as moch as in hym laye all mennes synnes, bycause he woulde be punyshed for all) woulde haue nothyng remayne after this lyfe but that last iudgement wherin he shall appeare agayne vnto the world, not as before lyke a sacrifice appoynted to be slayne, or lyke a worker of mischiefe, and one worthy of punishement, but as a glorious persone and one that knoweth no maner of synne: he shall, I saye, appeare to their blysse and saluation, who beyng nowe purified thorow his death, perseuer in good and vertuous lyuyng tyll he come agayne, not to be offred vp, but a iudge desired of the good, and dreadefull to the wicked.

The .x. Chapiter.

The texte. For the lawe (haueng the shadowe of good thinges to come, & not the very fashion of the thinges themselues) can neuer with those sacrifices which they offer yere by yere, contynually make the commers thereunto perfect. For would they not those sacrifices haue ceased to haue ben offered, bicause that the offerers once pureged shoulde haue had no more conscience of synnes? Neuertheles in those sacrifyces is there no mencion made of synnes euery yere. For the bloud of oxen and of goates cannot take away synnes.

Furthermore the cause why the hye prieste of the olde testament coulde not do the lyke, was by reason that that lawe for al=muche as it had not the lyuely and true fashion, but onely a certayne shadowe of good thynges, whiche rather sygnyfyed some what, then wrought any thyng to effecte, could neuer with her vsuall sacrifice of beastes (all though they were by those priestes contynually offred yeare by yeare) make suche perfite as came to pa=cifie God with vneffectuall oblacions by the mediacion of weake priestes.

For

for yf perfeccyon myghte haue bene attayned thereby, shoulde not the same sacrifices once offred, haue ceased to be offred any more? Now in these sacrifices when so euer they be offred agayne, there is mention made a fresshe of the former synnes, whiche thyng playnly declareth that they haue no confydente in one sacrifyce. Els for what purpose dyd they euerye yeare offre agayne newe sacrifices, if one had so pourged from all synne, that no conscience therof had remayned in those whiche had once offred and bene pourged? For seyng that synne is the maladie of the soule, and not of the bodie, a grosse and bodely sacrifice, as is the bloude of Oxen and Goates, can in no wyse take awaye the dysease of the wynde. The onely spirituall and heauenly sacrifyce of Christe is able to doe this thynge sufficiently the whiche thorowe fayth and Baptisme so taketh awaye at once all the synnes of our former lyfe, be they neuer so many, neuer so heynous, that there remayneth no feare, or remorse in conscience, so that we wyl only beware that we fal not agayne into out olde enormyties, and detestable dedes. For soo farre wyde is it from the, trewth that God was made mercifull by reason that such sacrifices were oftentymes offred, that beynge rather offended therwith he required some one effectuall sacrifice whiche shoulde contynew for euer.

Wherfore, when he commeth into the worlde he saieth: Sacrifice and offering thou wouldest not haue: but a body hast thou ordayned me. Burnt offeringes also for synne hast thou not alowed. Then sayed I: Lo, I am here. In the begynnynge of the booke it is written of me that I should do thy wyll, O God. Aboue, when he sayth: sacrifice and offering, and burnt sacrifices & synne offeringes thou wouldest not haue, neither hast alowed them (whyche yet are offered by the lawe) then sayde he: Lo, I am here, to do thy wyll O god: he taketh awaye the firste to establyshe the latter: by whiche wyll we are made holy euen by the offering of the body of Iesu Christ once for all. the texte.

For the Sonne as it were about to come into the worlde to make God the father mercifull vnto the same with the sacrifice of his owne moste precious bodye, speaketh vnto hym in the mystycall Psalme, on thys wyse: Sacrifice and offeryng thou wouldest not haue, but a bodye hast thou ordeyned me: Burnt sacrifices, and other sacrifices accustomably offered to pourge the peoples synnes, thou hast not alowed. Than I sed I: Loe, sythe that in the begynnyng of the boke I am signified to be a sacrifyce, I am here to do thy wyll O God. Wherfore he sayeth in these woordes: Sacrifyce and offeryng, and burnt sacrifices and sacrifices for synne thou wouldest not haue, neyther allowedest thou any of these sacrifices whiche were wonte to be offred accordyng vnto the prescription of the olde lawe: And immediatlye addeth: Loe I am here to obey thy wyll O God and to offre a sacrifice pleasaunte and acceptable vnto thy wynde: in these woordes, I saye, he taketh awaye that firste priesthode as displeasaunte vnto God, to thentent he maye stablyshe the later therwith to satisfye Goddes wyll and pleasure.

What was this wyll of God, who thus lotheth the lawefull sacrifices of the olde testament, and greatly desireth a newe kynde of sacrifice? Forsooth it was this, bycause it so lyked his free goodnes towardes vs, that his heauenly sonne (that is to saye Christe) shoulde take vpon hym mannes bodye, and dyeng for the synnes of the whole worlde, purifie all mennе by one sacrifice duely made, of their synnes, in suche wise that there nedeth not hereafter anye

other blodie sacrifices.

The texte. And euery preest is ready dayly ministring and offeryng often tymes one maner of oblation wyche can neuer take away synne. But this man after he hath offered one sacrifice for sinnes, is set doune for euer on the right hande of god, and from henceforth tarieth till his foes be made his foote stoole. For with one offering hath he made perfecte for euer them that are sanctified. The holy ghoste himselfe also beareth vs record, euen when he tolde before: thys is the Testamente that I will make vnto them: After those dayes (sayth the Lorde) I will putte my lawes in their heartes and in their myndes will I write them, and their synnes and iniquities will I remembre no more. And where remission of these thinges is there is no more offering for synne.

Whosoeuer is a preest of the olde testament, is constrayned dayly to ministre, and oftentymes to offre the same sacrifices agayne, whyche howe often so euer they be offred can neuer cleane take awaye synnes, so that it is an endlesse busynesse to bothe partes, that is to saye, both to the offerer, and to the preest by whom the oblacion is made. But Christe thonely sacrifice once offered for the sinnes of all them which haue, do, or wyl beleue his promyses, sytteth now on the right hande of God the father, tarryeng for nothynge els but that whiche onely remayneth, that is to saye, to haue all the membres of his bodye assembled together, and vntyll at the length it come to passe, according as it is promysed in the Psalme, that his enemyes (who are rebelles agaynst the ghospel) be made his foote stoole. But in the meane season he nedeth not to offre him selfe agayne for vs, because that with one oblation he hath sufficiently perfited all those for euer, whiche haue deserued to be sanctified thorowe faith, in suche wise that none of our olde synnes can be layed vnto oure charge. That I saye nowe, euen the holy ghoste hym selfe witnesseth speakyng by the mouth of the Prophet, and shewyng long before that the same thyng shoulde be, whyche we see alreadye come to passe. His wordes are these: This is the testament that I wyll make vnto them after those dayes (sayeth the lorde) when I shall put my lawes in their heartes, and write them in their myndes, and their synnes and iniquities wyll I remembre no more, muche lesse then wyll I take vengeaunce for the same. Furthermore after that al synnes be once pardoned for euer, what nede is there of the Jewishe sacrifices, whiche were made to pourge and take awaye synnes.

The texte. Seyng therefore brethren, that by the meanes of the bloude of Jesu we haue swertie to entre into the holy place, by the newe and lyuyng way which he hath prepared for vs, through the vayle (that is to say, by his flesshe) and seyng also that we haue an hye preest whych is ruler ouer the house of God, let vs draw nygh with a true hert in a sure faith, sprynkeled in our hertes from euil conscience and washed in our bodyes with pure water: Let vs kepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the entente that we may prouoke vnto loue, & vnto good workes, not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so muche the more because ye se that the day draweth nygh.

Seynge therefore, brethren, that the conscience of synnes is taken awaye whyche feared vs to make intercession to Almyghtie God, and that we haue an assuraunce gyuen vs to entre into the holy place, let vs truste vpō the most sacred bloud of Jesu, which he shedde for our reconciliacion, and therby opened vs a waye and entraunce farre dyuerse from the olde waye, that is to saye, a freshe, newe, lyuynge, and euerlastynge waye, whiche after it is once opened can neuer be shutte agayne, the whiche waye he beganne vnto vs entryng

tryng in fyrst of all thorowe the vayle, that is to saye, by his flesshe wherewith his Godhed was couered for a tyme in this worlde, and after the same flesshe was assumpted and taken vp into heauen, heuenly thynges were opened: And sythe we haue a greate prynest promysed of God after the order of Melchisedeche, whom God hathe made ruler ouer all his house, that is to saye, ouer the Churche catholyke, the whiche churche he gouerneth not as a ministre, but as thautour and Lorde thereof, lette vs also in the meane tyme goe whither Christe hath opened vs the waye: let vs goe, I saye, not with bodely feete into a temple made of stones, but with a pure hearte, and a very sure beleke to obtayne our peticion entre into the heauenly temple, but fyrst sprinkled, not touchyng the body with the bloud of a beast, but touchyng the mynde and spirite with the bloud of Iesu Christ, & therby purified frō the cōscience of oure olde synnes, & furthermore washed in out bodyes too with the pure water of Baptysme that scoureth and washeth awaye all the fylthe of the soule: Then remayneth it that we persheuer in the thynges we haue once begonne, and kepe stedfastly, and wythout any wauerynge, the hope of immortall lyfe whiche we haue professed in Baptisme, trustyng in this one thynge, that God who promysed is faythfull and sure of his promyse, and cannot deceaue if he would so that we contynue styll in fayth.

Furthermore bycause we are made the membres of one bodye let vs cleaue together by mutuall charitie and agrement, considerynge with our selues how muche eche of vs hath profited in the profession of the ghospell, not bycause to enuye hym who hath ouergone vs, or to despise him that is ouergone or left behynde, but to prouoke to charitie and good workes by good example and exhortacions gyuyng one to an other. The whiche thyng shall come to passe, if the goyng forewarde of oure brother do make vs more desyrouse to lyue well and vertuously, and also yf we, perceyuynge anye to be slacke in goyng forewarde, doe then with a brotherly carefulnes pricke him forthe to better thynges, alwayes reioysynge at them whyche goo before, and makynge mocke of those that do their diligence, not suffring any one to perishe from our flocke by reason he is forsaken, as some (occasion seruynge thereunto) are wont to leaue of from their good begynnynges: But let one of vs by al manoure of wayes and meanes possible stryre and encourage an other to go forthe to the ende in that we fyrst beganne. And thys thynge ought ye so muche the more earnestly to doe, bycause ye see that the daye of the Lorde is at hande, whiche will gyue euery man rewardes accordyng vnto his desertes, and leaue no place or opportunitie to amende what hath bene done amisse, but whatsoeuer hath bene done shall be then examyned with exacte iudgement. And suche trespases as are cōmitted by errour or frayltie of man shall easlye be pardoned.

For if we sinne wilfully after that we haue receyued the knowledge of the truth, there remayneth no more sacrifice for sinnes but a fearfull lokinge for iudgement, & vyolent fyre, whyche shall deuoure the aduersaries. He that despyseth moses lawe, dieth wythout mercye vnder two or three wytnesses: howe muche sorer (suppose ye) shal he be punished whych treadeth vnder fote the sonne of god: & counteth the bloude of the testamente, where with he was sanctified as an vnholy thing, and doeth dishonour the spirite of grace? For we know hym that hath said: it belongeth vnto me to take vengeance, I will recompence sayth the Lorde. And agayne: the lorde shall iudge hys people. It is a fearfull thinge to fall into the handes of the lyuynge god. The texte.

But after we haue once knowen the trueth by the ghospel beyng taught, what we muste hope after, and what we ought to eschewe, and what rewardes good meune shall haue, and what puell, yf we then wyllyngly fall agayne into deadly synnes, whiche Christ hath once washed away with his precious bloud in that he dyed once alonely, and neuer wyll dye agayne, there remayneth then no Hooste or sacrifice for vs whiche haue so ofteselones fallen to oure olde lyfe and synfull lyuyng, wherby our synnes maye be freely released agayne thorow baptisme. What then remaineth? Forsoth a certaine dreadful loking for of the laste iudgement, and forthwith a cruell and tourmentyng fyre whiche in reuengement of the goodnes of God despised, shal deuoure the aduersaries. Thynke you that he shall scape vnpunished that hath despysed the lawe of the ghospell? The more mercifull and benefitiall that God is, the more punyshemente shall he haue, who wyllingly and wyttyngly hathe mocked therewith. He mockethe with the gospel, whiche after he hath bene once called to the nũbre of the chyldren of God, wylfullye putteth himselfe into the numbre of the Deuels seruauntes. If there were so greate punishement among the Iewes, that whosoeuer obeyed not the preest teaching the commaundementes of Moises lawe, that is to wytte, yf he that was commaunded to absteyne from swynes flesshe dyd notwithstandyng of a selfe wyl or disobedient frowardenes eate the same, and afterwarde, beyng firste conuicted by two or three witnesses, was done to death without mercye: Howe muche greater punishement then deserueth he to haue, who treadeth vnderfote not anye one preest of lowe estimacion, but Iesus Christ the sonne of God? Treuly he treadeth hym vnder fote, whoso despiseth his so greate benefite: whoso counteth, I saye, not the bloude of a beaste, but his holye bloud wherwith the newe testament was sanctified, as an vnholy thynge, specially the same bloude wherwith he was once pourged and made cleane from all hys olde synnes: fynallye whoso dyshonoureth the spirite by whom he hath obteyned the grace of the ghospell, by cause that spirite once put awaye thorowe hys vnpouisnesse, he trapterously gyuethe vp the temple of God vnto the Dyuell. Do we therefore assure our selfes that we shall escape vnpunished bycause men do not by and by take punishement on suche as doe swarue from the puritie of an euangelicall and christian lyfe? We knowe hym that hath sayde: It belongeth to me to take vengeaunce: I wyll recompence sayth the Lorde. And agayne in an other place: The Lorde shall iudge the people. Let not any synner flatter hym selfe, and thynke that he is oute of daunger yf he escape the handes of a man reuenger. No man can escape the handes of God. But it is a dreadfull thyng to fall into the handes of the lyuyng god. Nowe the more that ye were to be praysed when ye fyrste began to profesſe the ghospell, the more shame and rebuke shall it be for you to fall agayne into your former lyfe.

The texte. Call to remembraunce the dayes that are passed, in the which after ye had receiued lyght, ye endured a great fight of aduersities, partely whyle all men wondred and gased at you for the shame & tribulacion that was doen vnto you: partely whyle ye became copaignions of them which so passed their time. For ye became partakers also of the afflictions which happened through my bondes, & toke in worth the spoyling of your goodes, and that with gladnes, knowyng in your selfes, howe that ye haue in heuen a better and an enduringe substaunce. Cast not away therfore your confydence, whych hath a greater recompence of rewarde.

And lest that come to passe, cal vnto youre remembraunce the tymes passed,

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in the whiche after ye had receiued lyghte by the doctrine of the ghospell, and kepthe ye courageously endured dyuerse fyghtes of aduersities in hope of the lyfe to come: partely whiles all suche as hate Christes doctrine wondered and gased at you for the shames and displeasures which were done vnto you: partely whiles throwe the instigation of christian charitie, ye of your owne accord became partakers both of the shames & afflictions that were done vnto other christians, or els Apostles, who (the world vtterly contemned) lyued after the rule of the ghospel. For ye were willyngly partakers of the afflictions and shame whiche amonge the wycked people semed to happen by reason of my bondes and emprisonment, and were sorye for an other mannes sorowe, & coũted an other mannes miserie yours. Neyther dyd you so farre forthe onelye declare your selfes true christians, but also gladly suffered the spoylyng of youre goodes, declaryng vndoubtedly by dede selfe that you knowe and beleue howe there are better ryches layde vp for you in heauen whiche neyther the pryuie theefe, nor the violent robber can bereaue you of: yea rather those ryches encrease by the losse of worldly goodes whiche we suffre for the name of Christe. These dedes dyd wyth good cause put you in assuraunce and fyrme beleefe to obteyne Christes promises. For very greate rewardes are owynge to so strong a fayth, and vndoubtedly God who is bothe righteous and bountefull, will trewly paye them but in tyme conuenient. Nowe is the tyme to fyght, hereafter the crownes shalbe gyuen. In the meane season ye haue nede of pacience to thentent that after ye haue constauntlye obeyed the wyll of God, ye maye receaue the crowne of euerlastyng glorye promysed you.

For ye haue nede of pacience, that after ye haue doen the wyll of god, ye myght receiue the promyse. For yet a very lytle whyle, and he that shall come, will come, and will not tary. But the iust shall lyue by fayth. And yf he wythdrawe hymselfe, my soule shall haue no pleasure in hym. It is not we that wythdrawe our selfes vnto dampnacion, but we partayn vnto fayth, to the wynnyng of the soule. The texte.

As yet the daye is not come when that after bataile taken awaye and ended the rewardes shalbe gyuen: howbeit it is not farre of: And our Emperour, who when he ascended vp into heauen promysed that he wolde returne vnto vs agayne, wyll come, and not longe tarye. In the meane while the ryghteous shal lyue by his fayth, be he neuer so much afflicted, neuer so much lawghed to scorne, neuer so muche deafe, yet by hoppynge for the promyses shall he vpholde his constaunt mynde. Howbeit yf he abyde not styll in fayth, but throwe extreme desperation withdrawe himselfe from the profession of the ghospell, in him my soule shall haue no pleasure. But God forbydde that by reason of our infirmitie we withdrawe our selues from good begynnynges vnto damnation. Yea rather we haue professed fayth, and therin wyll we contynew to thentent we may wynne the lyfe and saluation of our soule, accordyng vnto the counsell of S. Paye, sayeng: The ryghteous shall lyue by fayth.

The.xi. Chapter.

Fayth is a sure confydence of thynges whyche are hoped for, and a certaintie of thynges whyche are not seen. For by it the elders obtayned such a good reporte. Through fayth we vnderstande that the worlde was ordayned by the worde of god, and that thinges which are seene, were made of thinges whyche were not seene. By fayth Abell offred vnto God a The texte.

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more plentyous sacrifice than Cain, by whych he obtayned witnes that he was righteous, god testifyeng of hys gyftes: by whych also he beyng dead, yet speaketh.

THere is nothynge that so greately bryngeth good men into fauoure of God, as faith and sure beleke on God. For it is an argumente of a mynde whych hath conceyued the best opinion y maye be of God, to doubt nothyng of his wordes, though the same appeare no where to the senses of man, neyther can be proued by mannes reason. The comon sorte of men iudge those thynges vayne, & moste lyke vnto dreames whiche where they be nowhere in dede, are only conceyued of the mynde by hope, & thynketh it an extreme folye to beleue that suche thynges are true as can in no wyse be shewed vnto the eyes. Certes this fayth whereby the ryghtuouse man lyueth when other do perishe, is not a certayne common lyght beleke, but a substaunciall and sure foundation of those thynges whiche can not be perceyued neyther by the senses, nor argumentacions of man: neuertheleke sure hope to represented the same vnto the mynde and soule, as thoughe they were manifestly sene, and holden with the handes, and perfectly those thynges whych of themselues are inuisible, to be moste certayne and sure, not by mannes reasons, but by a sure beleke towardes God the authour thereof. The Iewes put confydence in theyr workes, but this is the onely thing whych maketh vs alowed & well beloued of God, & not vs alonely, but furthermore yf a man wyll make rehersall from the creacion of the worlde, he shall fynde that all oure forefathers and elders, who are muche remembred for theyr laudable vertue and godlynes, deserued that they attayned to by reason of their commendable fayth.

Fyrst of all, are we not bounden vnto fayth that we haue sure perseueraunce that all this whole worlde with all thynges therin conteyned was created with the worde of God, and the onely commaundement of the maker. For who is able otherwise to perswade, that of inuisible thynges were created & made thynges visible: or els that thynges which are, were made of thinges which are not? The philosophers reasonynge as men, supposed y the world was neuer made, neither had any begynnynge more then had the workeman and creatour hym selfe. But this which could neither be sene, ne can be proued by argumentacion of mannes witte, we do as firmely beleue as thoughe we sawe it, alcertayned by holy scripture, which declareth that the worlde was made by the commaundement of God, who (as we know right well) is able to do all thinges, and can not lye. Abell first of all men deserued to haue the name of a righteous manne, and was therefore the more to be praysed, bicause not beyng prouoked by ther ensample of any other, he was innocente and faythfull to godwarde. But what thing was it that made him more dearly beloued of God the his brother Cayne? Forsoth faith, wherby he wholy hanged of him, whereas Cayn lyke a plain faithlesse, and not contented with those thinges which the earth brought forth of her owne accorde for the fode of innocency, tylled the ground. They both offered sacrifices vnto God of their owne proper gooddes, but God onely accepted the sacrifice of Abell, bycause the innocent man trusted to his goodnesse with a true harte, and gaped not after the commodities and profites of this world, but hoped for a rewarde of his vertuousnes in heauen. Therfore he deserued not by his sacrifice, but by his fayth, that almyghtie God [illegible] his gyftes, and by

by fyre sent down from heauen testifie that he was rightuous, and by reason of this moste goodly testimonye, he is now after so many thousand yeares so much renowmed and spoken of, of all menne, that beyng deade he semeth euen to liue and speake. He was slayne to his brotherwarde what tyme he was murthered fauteleſſe, but he was not sleyne to God, vnto whome his bloude as yet cryed vengeaunce from the earthe.

The texte. By faith was Enoch translated, that he should not se death, neither was he founde: For God had taken hym away. For afore he was taken away he obtayned a good report, that he pleased God. But without faith it can not be that anye man should please hym. For he that commeth to God, muste beleue that God is, and that he is a rewarder of the that seke hym.

Neither was it any whit preiudiciall vnto godlye Enoch that he was begotten of a wycked father. For holye scripture wytnesseth of hym that he was conuersaunt & familiar wt̄ god, euen whē he lyued in earth, because he pursued by faith, not those thinges which are sene, but such thinges as are not sene ẏ is to wytte, eternall thinges & heuenlye: & for this cause he was taken vp aliue to those thinges that he loued, & deliuered frō death. For he liued after such a sort before he was taken from the felowshyppe of men, that he semed rather to lyue in heauen then in earthe, and semed also vnworthye to dye for that he hadde commytted nothyng death worthye, to thentent men shoulde firste learne by his example, that the open way to immortalitie is by faith and innocēt lyuing. Therefore he was taken awaye because he pleased God. But he pleased hym chiefely by fayth, without the whiche no man pleaseth hym, haue he els neuer so many good dedes. For whosoeuer desyreth to be brought in fauour with almyghtye God, must fyrst of all beleue that God is, who can do all thynges, and wylleth what is best. Then muste he also beleue that God careth for the worlde, and that by hym neyther the godly, whiche settyng at noughte the visible good thynges of thys worlde searche after God inuisible, are defeated of their rewardes, be they neuer so muche afflicted and persecuted in this lyfe: neither the wicked persones shall lacke their punishementes, although they seme here to lyue in prosperitie and haue the worlde at will. Therefore Enoch maye thanke his fayth for this (I wote nere whether I maye call it glory or felicitie) that he is taken awaye from the felowshyppe of men, and lyueth with God.

The texte. By fayth Noe, beyng warned of God, eschued the thynges whych were as yet not sene, and prepared the arcke to the sauyng of his household, through the whych arcke he condemned the worlde, and became heire of the righteousnes which is according to faith.

Howbeit Noe shewed a more notable example of faith towardes God, euen then this, who when he was forewarned by the mouthe of God, howe it shoulde come to passe that all kyndes of lyuyng creatures in earth shoulde be destroyed thorow inundation of waters, and sawe no apparent argumentes or reasons whereby the saying of God mought be proued, because the element was fayre and cleare, and the people that were feastyng & makyng bryddeales without any care laughed to heare these manassyng wordes of the prophetie: Yet surely beleuing that it would so come to passe as God had sayde before it should happē, ordeyned an Arke, wherby he both preserued his own household, & cōdēned other mē which so mistrusted ẏ wordes of god, ẏ they laughed hym

to skorne as a madde man when he was a frampynge the sayde Arke agaynste the commyng of the floude. Neyther was he alonely preserued from the flould, but also succeded in the prayse of Abell and Enoch his elders, who are muche renowmed for that rightuousnesse whiche thorowe faith maketh a man commendable before God.

The texte. By faith Abraham when he was called, obtayned to go out into a place, whych he shoulde afterwarde receyue to inheryteunce: and he went out not knowyng whether he should go. By faith he remoued into the lande of promyse, as into a strang cõtrey, when he had dwelt in tabernacles: & so dyd Isaac & Jacob heires with him of the same promise. For he loked for a citie hauing a foundacion, whose builder & maker is god.

Nowe howe ofte dyd Abraham gyue an example of a notable faith towardes God? First where as there is nothynge more pleasant to man then hys natyke countrey, yet when almyghty God comaunded hym to forsake the same with his affeccions, and flyt into an vnknowne lande, he made no tarieng, but obeyed streight wayes the voyce of God, and that prouoked by no other mans example, nor put in hope and comforte by any probable reasons, how it should so come to passe, that after he had forsaken suche landes and patrimonie as he was borne vnto, he shoulde possesse by enheritaunce, I wot nere what lande, wherof as yet he neyther knewe the name, nor situation. So sure a truste and beleke had he, that all should come to passe what so euer God had promysed. It proceded of the same fayth that when he came into the lande promysed of God, and the matter went not forewarde to hys mynde neyther wyth hym, nor his sonne Isaac, nor his nephew Jacob (where as yet thenheritaunce of thys lande was not promysed to him alone, but also to his offspryng and posteritye) because he was constrayned ofterymes to fyght with his enemyes, and Isaac had muche busynes and trouble with the Philistians, and Jacob was dryuen thence by Esau his brother into the cõtrey of Mesopotamia, frõ whence after he was at the length retourned agayn, he was fayne to bye a litle pece of groũd to pytche his pauillion in: yet all these thynges moued not Abraham a whyt to haue any mystrust in God, who promised the lande: neyther complayned he that he was a bannyshed man, and not an enheritour, neither regarded he those thynges whiche are sene in earth, but heauenly thynges whiche are not sene otherwise then vñ the eyes of fayth. For he perceiued that this was not the lande that God meante of when he made the promes, the whiche lande he set so lytle store by, that he thought it not necessarie therin to buyld neither house or towne but kepe himselfe and his, in tabernacles, as a straunger whiche anon shoulde remoue to an other place. What dyd he then loke for when he sawe that these promyses were not perfourmed? Forsoothe he loked for an other citie whiche was stable and perpetual, from whence he should neuer be dryuen out againe, farre vnlyke these cyties whiche men do buylde and destroye, the maker and buylder wherof was God hymselfe.

The texte. Through faith Sara also receiued strength to conceiue and be with child, and was delyuered of child when she was past age, because she iudged hym faithfull whych had promised. And therfore sprang there of one (euen of one whiche was as good as deade) so manye in multitude, as are starres of the skie, and as the sand the which is by the sea shore innumerable.

Moreouer

Moreouer his wyfe Sara when she had bothe an olde man to her husband, and her selfe was so stricken with age, that her matrice lacked natural strength to drawe mannes sede vnto it, and retayne the same, dyd neuertheless cõceyue, and was deliuered of Isaac, mistrusting the strength of nature, but yet giuing credence vnto God, who by an aungell promysed her a man chylde the nexte yeare. She gaue no eare to nature reclaming and barking to the contrarie, but onely had a sure beleefe that God coulde not lye. God promysed Abraham a posteritie equall in nombre to the starres, and the sande of the sea shore, and yet by the course of nature was there no hope of yssue at all. That notwithstandyng, he had no mystrust. And therfore of this one olde man beyng barayne by reason of age, there yssued a posteritie so many in numbre, as are the starres of the skye, and the sande in the sea shore. For he loked for sonnes and nephewes, not after the kynred of bloud, but after the imitacion of faith, wherby al we are the offspring and posteritie of Abraham, whiche do beleue the promises of the gospel. Therfore not onely Abraham, but also all his true posteritie were of suche constaunt fayth, that very death bereaued not them therof.

These all died according to faith when they had not receyued the promises: but saw them a far of, and beleued them, and saluted them, and confessed that they were straungers and pilgremes on the yearth. For they that say such thinges, declare that they seke a cõuntrey. Also if they had bene myndeful of the countrey, from whence they came out, they had leasure to haue returned agayne: but now they desire a better (that is to saye) an heauenly. Wherefore God hymselfe is not ashamed to be called their God, for he hath prepared for them a cyte. The texte.

For all these dyed when they as yet had not the promysses performed, but sawe them a farre of by fayth, and beleued them: and for greate desyre saluted them, puttyng so lytle trust in this lande, wherein no man maye lyue anye long space, that they confessed them selfes straungers and pylgrymes, not onely in Palestyne, but in the whole worlde. For oftetymes they call this lyfe a pilgrimage and straunge dwellyng. And Dauid in the mystical Psalme confesseth himselfe to be a pylgryme on the lande as all his forefathers and elders were, and yet reigned he in Palestine, and builded there a citie. And verely this countrey was compassed about with very narrowe lymites, and a great parte therof came not to the possession of the Hebrues the offspryng & successours of Abraham, bycause they coulde not driue out the olde possessioners: neyther dyd Moyses entre into the same, but beheldе and saluted it a farre of from a mountayne, when he was aboute to passe out of the world, and yet had he no mistrust of the promyses. Therefore seyng they confesse themselues to be pylgrymes, they sufficiently declare that they desyre and long for a countrey. What countrey seke they after vnto whom all this worlde is an exile and banishement? They forsoke their countrey of Chaldey, the whiche, if they had so sore longed for it, was not so farre of, but that they myght haue had conueniente recourse thider at pleasure. Therfore they longed not for that, but for an other cõuntrey better then it, wherin they myght liue for euer, quite exempte and deliuered from all greuous sorowes and paynes of this wretched worlde. This was that heauenly countrey, into the whiche God called them out from their owne, for the loue wherof he wylled them so to lyue in this worlde, as thoughe they were not therin. And for this cause almyghtie God, where he is themaker & soueraigne Lorde of all men, calleth himselfe specially the God of Abraham, Isaac and Jacob.

For he is properly the God of those that haue put their whole trust, and all aydes of felicitie in him. And vnto suche hath he prepared, not an earthly, but a celestiall citie in the whiche they reygne alwayes in blysse with him, for whose sake they contemned all thynges.

The texte. By faith Abraham offered vp Isaac when he was proued, and offered vp hym being his only begotten sonne, in whom he had receiued the promisses. And to vym it was sayd: In Isaac shall thy sede be called: for he considered that God was able to rayse hym vp agayn from death. Therefore receiued he hym also for an ensample of the resurrecyon. By faith dyd Isaac blesse Jacob and Esau, concernynge thynges to come.

Was not this also a notable exaumple of fayth in Abraham? that when God tryeng howe vnfaynedly he trusted hym, commaunded hym to offre vp in sacrifice his sonne Isaac, where as he was hys onely sonne, and he in whose name the posteritie was promysed (for these were the wordes of the promyser: Thy sede shall be called in Isaac) yet he without further delaye dyd as he was cōmaūded to do, not reasonyng here with himselfe on this wise: Of whom shal I haue posteritie if I sley hym in whom onely resteth all the hope of my posteritie? But he consydered this in his mynde, that God who made the promyse coulde not lye, and that he was able yf it pleased hym, to reyse his deade sonne the multiplier of his stocke euen from death: And because he beleued the resurrection of the dead, it was therfore gyuen him to bryng home his sonne againe with him beyng as it were restored to lyfe, notwithstādyng he was as much as in the father laye, dead, who euen then represented by a certayne figure the resurrection of Jesu Christe to come. This was also a manyfest example of a mynde hauyng a great confidence in God, that when Isaac laye on hys deathbedde, and had not as yet receyued the felicitie promysed of God, yet was he bolde to promyse the same to Jacob and Esau his sonnes, when he blessed the both, foreseyng both theyr lyues, and the contrarie rewarde that eche of them shoulde haue. So quycke of syght is faith, that she seeth euen those thinges as present whiche are farre distant from the bodely senses.

The texte. By faith Jacob, when he was in dying, blessed bothe the sonnes of Joseph, and bowed hym selfe toward the toppe of his scepter. By faith Joseph when he dyed, remembred the departynge of the chyldren of Israel, and gaue commaundement of his bones.

It came of lyke faithe that Jacob at the hower of his death, blessed all the sonnes of Joseph, not ignorant what was to come, who crossynge hys armes layed his right hande vpon Ephraim beyng on his left syde, and his lefte hāde vpon Manasse standynge on hys ryghte syde, nothynge doubtynge but that woulde come to passe, which the holy ghost tolde him before shoulde happen. But this faithfull olde man saw a greate deale further, what time he byssinge the toppe of the sceptre of his sonne Joseph, worshypped Christe in hym, who should haue soueraigne auctoritie & rule ouer all men, of whō the said Joseph falsely accused & betrayed of his brethren bare the figure. Further dyd Joseph growe out of kynde, & become vnlike his auncestours in faith. For when he should departe this world in the land of Egipt, he foresawe howe it should come to passe by gods helpe (the whiche thing as then semed nothing lykely) that the Israelites shoulde remoue out of Egypt to come vnto the lande promysed of God: and so true is it that he doubted not herof, that he gaue then a commaūdement of the translating of his bones to the same place.

By

By fayth Moses when he was borne, was hyd thre monethes of his father and mother bycause they saw he was a proper chylde, nether feared they the kinges commaũdement. The texte.

Moreouer Moyses, when he was newly comen into the world was preserued by the fayth, of his parentes. For when the kyng had commaunded that al the men childzen borne of the Hebrues should streyght wayes be done to death, his father & mother after they had vewed the childe (who semed anon as he was borne to be marked to do some greate and notable feate, euen by the verie towardnes and lykelyhod that appeared in his countenaunce) suppolyng it to be an acceptable pleasure vnto God that it were preserued for the common weale of the people, contemned the kynges commaundement, & hyd the sayde childe thre monethes in their house: that done, they put it in a lytle coker, and layde it oute vpon a ryuers banke, nothyng doubtyng but God woulde preserue the yongling whom he had endued with so greate grace: to conclude, they feared more to displease God then the Kynge, bycause they perceyued that suche as lyue well and vertuously, can not, howe soeuer the worlde go with them, lacke theyr rewarde.

By fayth Moses when he was great, refused to be called the son of Pharaos daughter, and chose rather to suffre aduersitie with the people of god then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christe greater riches then y treasures of Egypt. For he had respecte vnto the rewarde. The texte.

Howebeit the parentes of Moyses deserued to haue the prayse hereof, lyke as this was his owne proper commendation, that after he was shotte vp towardes mannes state, and chosen of Pharaos dawghter to be her sonne, he refused the honourable kynred of the bloud Royal, hauyng leuer to confesse him selfe to be an Hebrue borne, & so to suffre cõmon persecution with the people of God, then by wycked dissimulation to enioye the commodities and pleasures of thys worlde, reckenynge it to be muche happier riches then all the Egiptians treasures, at that tyme to suffre the rebukes of aduersities for the preseruation of the people, therby to figure Christ, who in tyme to come should suffre greater euels for the sauetie of his nation. Finally he contemned that he myghte haue had, and was sure of, and with the eyes of fayth regarded those thynges onely whiche are farre from the senses, puttyng his affyaunce in God, who suffreth not the vertue and goodnes of mã, to be disapointed of worthy rewardes.

By faith he forsoke Egypt, & feared not the fearcenes of the kinge. For he endured, euen as though he had seue hym whych is inuisible. Through fayth he ordayned the passeouer and the effusion of bloude, lest he that destroyed the first borne, should touche them. The texte.

The same Moyses puttyng his trust in the ayde of God, boldlye attempted thynges of muche greater enterprise then these. For he sticked not to flye oute of the lande of Egypte, and thence to conuey with him the people of God, nothyng fearyng the wrath of the fierce tyrante. He contemned the kynge whom he sawe vñ his eies. He regarded not the threatnynges of so myghtye a Prince, whom he sawe in armes pursuynge his nation the Israelites at the heles, and readie to slaye them. Neyther did he with lesse boldnesse and coutage of mynde trust vpon the inuisible socours of the inuisible God, then yf he had openlye sene him with hys eyes. Moreouer of the same fayth came it, that when he vnderstode how it would come to passe, & the reuengyng Iungel would raunge

thorowe the whole lande of Egypte, and slew all the fyrstborne, he was nothyng afrayde of his people the Hebrues, vnto whom in those daies aboute the tyme of the same destruction, he ordeyned the annuall vse or ceremonie to eate the Paschall Lambe, with whose bloude they sprynkeled the thrasholde and haunse of the doze, with both the postes of the house, and trustyng vpon this sygne feared not them selues in the myddes of the slaughter of the Egiptians.

The texte. By faith they passed through the red see as by drie lande, which when the Egiptians had assayed to do, they were drowned.

Anon after when the reed sea letted the Hebrues in their flyeng, by vertue of lyke fayth it deuided asonder at the stroke of Moyses rodde, and lefte suche a waie in the middes, that they passed therby as wel as by drye lande. And by this meanes all the people puttynge theyr truste in God, fled awaie safe and without any harme. But when the Egyptians beeyng rashe and ouer hastie thorowe wrathe, were entred therin, by and by the waters closed together, and they all were drowned.

The texte. By faith the walles of Jerico fell downe after they were compassed about seuen dayes.

What thyng made in tymes paste the walles of Jericho, after they were seuen tymes compassed aboute, on the seuenth daye sodaynely to fall without any violence of engyns at the sounde of the prieftes trompettes, & the crye or shoute of the people, in suche wise that all the Hebrues who enuyroned the towne, had entraunce made theimeuery man in the place where he stode: was it not the fayth of the capitayne Josua and the people: he was thorowly persuaded with hym selfe that god was able to do all thynges, and that the thyng woulde vndoubtedly come to passe whiche he had promised to do.

The texte. By fayth the harlotte Raab perysched not with them that were disobedient, when she had receiued the spyes to lodgyng peaceably.

Furthermore, it was also a notable example of fayth that the harlotte Raab, whiche had before receyued the spies to lodgyng that were sent vnto the Citie by the Hebrues, after she perceyued howe that people was dearly beloued and in the fauoure of God, she was better wyllynge to prouide for them with the daunger of her owne lyfe, then to get thanke of the wycked Citizens, and therfore had she this rewarde for her faith, that she and her familie onely were preserued frō death, because they shuld not perishe wt the, which trustyng to their own strength beleued not that god would destroye their Citie at his pleasure.

The texte. And what shall I more saye? For the tyme wyll be to shorte for me to tell of Gedeon, of Barache, and of Samson, and of Jephthae, of Dauyd also & Samuell, & of the prophetes: whych through fayth subdued kyngdomes: wrought ryghteousnes: obtayned the promyses: stopped the mouthes of lions: quenched the violence of fire: escaped the edge of ỹ swearde, out of ỹ wekenes, were made strong, waxed valyaunt in fight, turned to flyght the armyes of the alyentes, the women receyued their dead rayled to lyfe agayne.

But seyng that among so many wonderfull actes of oure forefathers and elders there was none at all notably achiued wout the ayde of faithe, for what purpose shoulde I stande in the particuler rehersall of them all: I shoulde sooner lacke tyme, then examples if I would go forth with the storyes of the Captayne Gedeon, who trustynge vpon the aydes of God feared not with three hundred men to set vpon the hooste of the Madianites exceedyngly wel fournished

shed with men, armoure, and all other habiliments of warre: And in conclusion discomfited and put to flyght a great multitude of them, with the sownd of trompettes, noyse of pytchers, and meruelous and sodayne appearynge of candels, in suche wyse that the Hebrues neuer drawyng their swerdes, one of them slewe an other.

Of Barache, who trusting vpon the prophecie of the woman Debora, set vpō the excedyngly well appoynted hooste of the Captayne Selara, and slewe the same not leauing one man aliue, and finally put kyng Jabin to flight, who anon after was slayne of a woman.

Of Sampson, who beyng ayded with the helpe of God achiued manye wonderful enterprises against the Philistians, for the defence of his countrey, the whiche coulde not be done of a greate manye together, nor yet by any puissaunce and strength of mannes bodye.

Of Jephthae, who albeit he was a vile bastard, and of base fortune in his countrey, yet trustyng vpon Goddes helpe had a meruelous goodly victorie ouer the Ammonites enymyes to his people.

Of Dauid, who beside so many victories by Gods helpe gotten, beside so many ieoperdies as he escaped by the preseruation of almighty God, feared not beyng but a younge stripling, and wythout armoure, to encountre wyth Goliath well weaponed and armed at all peces, whom he ouerthrewe with the stroke of a slyng, bycause God should haue the whole glory and prayse of this victorie and not man.

Of Samuell, who withoute anye garde of men to defende his personage, gouerned many yeates the people of Israell, freely executynge the office of a Judge and chief ruler among them, beyng well assured that God woulde rewarde, yf any man dyd any thyng aryght in his ministracion. Tyme (I saye) would fayle me yf I would procede in recitynge of al such exāples. I wyll here ouerhyp so many noble Prophetes, as puttynge theyr trust in God set naught by the threatnynges of tyrantes: so many men of renowmed holines as not by worldly goodes & riches, but bythe ayde of god in whō they put their whole affyaūce dyd wōderful dedes, & by theyr worthy actes left behynde thē a memorial of thē selues vnto posteritie. For, to make a briefe & summarie rehersal of storyes omittyng the names of thauctours, it is to be ascribed vnto theyr fayth ỹ they beyng as touchyng all other thynges vnable, dyd by the helpe of God subdue most wealthye and riche kyngdomes, and coulde not by any maner of feare be brought from the kepyng of the lawe that was geuen them, lokyng for theyr reward of almyghtie God. And because no delayeng of the promises minished their fayth, at length they attayned those thynges whiche God promysed vnto their elders. They obteyned of him by faithfull prayers that whiche coulde in no wyse be done by the course of nature. They were by his preseruation delyuered from excedyng greate daungers. The lyons whiche agaynste other are of fiercenesse inuincible, they either vanquished, or proued harmles, as though their mouthes beyng stopped, or els their clawes fast bowndē, they had had no power to hurt those whom God would haue preserued without any anoyaunce. When they were cast into the myddes of the fyre, they so endured without hurte, as though they had quenched the naturall violence and heate therof with their bodyes. Agayne, by the protection of God they escaped alwaye safe from their enemyes swerdes that were drawen agaynste them. Further-

more God recomforting them, they receyued after bitter desperation, exceding greate strength and courage of mynde, insomuche that beyng not longe before taken for dead me, they sodaynly acquited them selues manfully in battayll, & valiauntly put to flyght their enemies, of whom they were inuaded. Moreouer the faithe also of the wemen deserued that the mothers sawe their deade children reysed from death to lyfe agayne.

The texte. Other were racked, and wouldе not be deliuered, that they myght inherite a better resurrection. Agayne other were tried with mockinges and scourgynges, moreouer, with bondes and prysonemente, were stoned, were hewen asunder, were tempted, were slayne with sweard, walked vp and downe in shepe skynnes, & goates skynnes, being destitute, troubled and vexed, whiche men the worlde was not worthy of: They wandred in wildernesses and in mountaynes, and in dennes, & caues of the yearth.

Other beyng racked, and sore handled with diuerse kyndes of tourmentes, were better willyng to dye in suche paynes, then to be delyuered with condition to obeye the wycked commaundementes of Tyrnces: yeldynge with greate fayth theyr lyues to almyghtye God, whiche they knew tyght wel they should receyue agayne with bauntage in the resurrection of the deade, supposynge it muche better to bye immortalitie with the losse of this shorte and transitorie lyfe, then for a lytle gayne of small tyme to loose the lyfe eternall. Agayne by reason of a constaunt desyre they had to mayntayne the trueth and rightuousnes, they were testynge stockes to all the worlde, laughed to skorne of euery bodye, and slaundered for madde menne, and workers of mischief; and not onlye put to shame for theyr faith towardes God, but also had their vertue and goodnesse tryed with scourgynges, and moreouer with bondes and emprisonment. Furthermore they were stoned, hewen a sonder, and torne in peces wyth horrible punishemente of bodye. To make an ende, with what kynde of euyls were they not tryed with al: They dyed with dynt of sworde, beynge fully perswaded that good men coulde not by very death be seuered from God. Agayne suche of them as chaunced not to make an ende of their tourmentes by death, wanne nothyng els by prolongyng of their lyues, but that they were tourmented with long martyrdome. They were banished from their houses, and beyng dryuen oute of townes wandred vp and downe in wyldernesse lyke wilde beastes, couered, as well as it would be, with shepe skynnes, and Goate skynnes, hauyng scarcitie of all necessaries, vexed with the cruelnesse of persecutours ready to assayle them on euery syde, & troubled with the sondrye discomodites and miseries of this lyfe, beyng so vnworthy to suffre suche euels and aduersities, that the worlde was rather not worthye to haue in it so vertuous and holy men: in suche wyse, that God moughte seme euen for this purpose to haue taken them away from the company of men, lest they beyng men of pure and chast conuersation, should haue ledde their lyues among defyled persons and synners. Therfore they wandered aboute in wylde mountaynes, hauynge no certayne habitacion or dwellyng place to resorte vnto, byyng Dennes and Caues of the earth in the stede of houses.

The texte. And these al thorow faith obtayned good report, & receiued not the promyse, bicause god had prouided a better thyng for vs that they without vs, would not be made perfecte.

And all these before named albeit they haue not yet obteyned the rewarde promysed them for their godly lyuynge, whiche rewarde shalbe geuen them at the generall resurrection of the bodyes: Yet haue they deserued perpetuall prayse for the constantnesse of their fayth. Some man will here saye: Why hathe

hath not euery man his reward by and by gyuen him after death: For soothe it hath so pleased almyghtye God, that all the whole bodye of Christe shall receiue the glory of immortalitie together. For we are all membres of the same body: and suche as haue gone before vs do gladly tarye for vs, to thende that they maye wholy and ioyntly with theyr bodyes, and all the felowshyppe of theyr brethren, entre into thenheritaunce of eternal glory, and be conioyned vnto their heade.

The. xii. Chapter.

Wherefore, let vs also (seynge that we are compassed wyth so great a multytude of wytnesses) laye a waye all that presseth downe, and the sinne that hangeth so fast on, let vs run with patience vnto the battaill that is set before vs, loking vnto Jesus the aucthor and finisher of our faith, which (for the ioye that was set before hym) abode the crosse, despysed the shame, and is set downe on the right hande of the throne of God. Consyder therefore, howe that he endured suche speaking against hym of sinners, lest ye shoulde be wery, & faint in your mindes. For ye haue not yet resisted vnto bloud, striuing agaynst sinne: And haue forgotten the exhortacyon, whych speaketh vnto you as vnto children: My sonne, despise not thou the chastenyng of the Lorde, nether fainte, when thou art rebuked of hym: for whom the Lord loueth hym he chastneth: yea, he scourgeth euery sonne that he receyueth. The texte.

Seyng then we are compassed with so great a companye, and as it were with a cloude of those, who, euen in the olde testamente, witnessed by suffrynge of suche euils as are before rehearsed that they beleued the promyses of God with all their harte, let vs also encouraged by their examples see that we caste frome vs the burthen or fardell of corporall thynges and bodelye lustes, whiche letteth the mynde laden with cares to desyre thynges celestiall, and put alwaye synne that helde vs faste on euery syde: and fynally beyng intensed and set a fyre with the hope of heauenly thinges, runne manfully in this cause that is set before vs, and by no affyections, nor any withdrawynge of the mynde be staied and holden backe from runnyng the courtse that we haue begonne, neuer castyng our eyes aside from Jesu Christe, who as he is the verye cause that we haue conceyued this beleefe on God, so wyll he fynyshe what he hath begonne in vs. Let vs consider what waye he entred in, and whitherto he came: who whereas he myght by reason he was innocent and giltlesse haue escaped death, and bene as much without all payne and passion, as he was without all synne, yet he despysynge the ioyes of this worlde suffred death, and to thentent his death should be the greuouser hauyng reproche ioyned therwith, he suffered the death of the crosse. For men make not so muche a doo to suffre a glorious death. Ye see whiche waye he entred in. Nowe whitherto came he? By despisyng of this lyfe, he attained immortalitie: By despisyng and settyng naught by worldly reproche, he attayned euerlastyng glorye in heauen, where he nowe sytteth on the ryghte hande of the royall throne of God the father.

When ye withall haste auaunce youre selfes to come to be partakers of this glorie throughe reproche and bytuerse paynful afflictions, then lest you discouraged in your myndes shoulde at any tyme by thenforcemente of wearynesse ceasse to runne in the race that is sette before you, consider with your selfes how that youre capytayne, who neuer knewe anye manoure of synne, and neuer deserued, to shewe vs an example of true pacience, endure so greate rebukes, so

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muche shame and vylanye, suche mysreporres and false accusacions, that he let the wycked Jewes compell hym to suffre the very punyshement of the crosse. Be not ye therfore dysmayed, who beynge not cleane withoute synne, do suffre lesse displeasures and persecution. Better it were for a man to dye a thousande tymes, then to fall agayne into his former synfull lyfe. Nawbeit you, who haue hytherto suffred small persecution and aduersitie, haue not as yet resisted sinne vnto sheadyng of bloud, the whiche synne fiersly assaulteth you, stryuynge agaynst it, and yet you do by and by suppose that God hath forsaken you, and remembre not what the mercyfull father speakethe vnto you as vnto his children, in the mysticall prouerbes, comforrynge you, and with swete and gentle wordes exhortyng you to greate and valiaunte courage of mynde: My sonne (sayth he) despise not thou the chastenyng of the Lorde: neither despaire thou when soeuer he rebuketh thee. For whom the Lorde loueth, him he chasteneth with the euels and aduersities of this lyfe, and scourgeth euerye sonne that he receyueth.

The texte. If ye endure chastenyng, god offereth hymselfe vnto you as vnto sonnes. What sõne is he whom the father chasteneth not? If ye be not vnder correccyon, whereof al are partakers, then are ye bastardes and not sonnes. Therefore seynge we haue had fathers of our flesche, whych corrected vs, & we gaue them reuerence: shall we nowe not much rather be in subiection vnto the father of spirites, & lyue? And they verely for a feawe daies nurtered vs, after theyr awn pleasure, but he nurtereth vs for our profite, to the intent that he may minister of his holines vnto vs. No maner chastening for the present time semeth to be ioious, but greuous: neuertheles afterwarde, it bringeth the quiete fruit of rightwousnes, vnto them whyche are exercised thereby.

If ye patiently endure such chastenyng, God acknowledgeth his sonnes, and offreth him selfe to you agayne as a mercyfull and louing father, & doeth not exclude you from thenheritaunce of the lyfe celestial. Thynke you that you are therfore hated, and nothyng regarded of God, bycause ye are afflicted with the euels of this worlde? Nay, rather this ought to be an argument that ye are appoynted to be the heyres of the fathers enheritaunce. For what father is he that doeth not some whiles chasten his sonne whom he acknowledgeth for his owne? Furthermore, syth that all vertuouse men and good lyuers, whom God eyther doth, or hath dearly loued, haue bene by temporall afflictions taughte true vertue and godly lyuyng, yf you be free from suche fatherlye correction, verely it is a manyfest proofe that ye are bastardes, & not true natural sonnes. If we haue not onelye suffred, but also gyuen reuerence vnto oure parentes, of whome we are begotten as touchynge the flesche onely, whyles they dyd with checkes and lashes teache vs the commen behauiour of this lyfe, not strayuinge agaynst their auctoritie, but so interpretyng their doynges as thought howsoeuer they daite wyth vs, they dyd all of a frendelye mynde, and good zeale towardes vs: shall not we then muche more submytte and yelde our selfes to the heauenly father, who is not onely the auctour of bodyes, but of spirites, fullye persuaded with our selfes herein, that what euyls and aduersities soeuer he suffreth vs to be afflicted with all, he doeth neuertheles with a fatherly mynde prouyde for our soule health and saluation. As the corporall father is not so cruell agaynst his sonne as to slay him, but to preserue him, and make him better: so God chasteneth vs in this worlde to thentente we maye lyue for euer in the worlde to come. And those parentes instructed vs all they would them selfes, oftentymes abusyng their auctoritie, and enstructed vs for a shorte tyme [illegible] chyldyshe

thynges transitorie, and suche thynges as wyll soone perishe, as in those which perteyne to the gettynge and mayntenaunce of worldlye substaunce, yea and many tymes hauyng an eye to their owne profyte, they enstructed vs to thys ende, bycause they would be holpen with our obsequious and ready deligence. But this father who hathe no nede of vs, alwayes regardeth our commodities, and that our singuler profites and commodities.

For he goeth not aboute to haue vs enryched with earthlye goodes, neyther to haue vs succede in the lyuelod of a fewe acres of lande, but to giue vs his heauenly gyftes, that is to witte, holynesse in this worlde, and in the worlde to come euerlastyng blysse and felicitie. Whoso wyll earnestly consydre with hym selfe this so greate and excellent profite shall easely awaye wyth the temporal griefe of this presente life. For when other parentes do correcte their childrē, ye maner of chastysyng hath in it no pleasure, but payne and griefe for the tyme presente, yet after the childrē be come to mannes state, and begynne once to perceiue howe muche good that payne dyd them, then do they greatly reioyse that euer they were beaten and chydde, and with lawghynge countenaunce rendre them thankes whom they suffred before with wepyng eyes. Euen so the calamytie and miserye of this worlde is in the meane tyme whiles it hangeth ouer oure heades, and vexeth these mortall bodyes, greuous to oure senses. But this payne, this vexation and trouble, wherwith oure soules also by reason of the societie they haue with the body are dysquieted, bryngeth forth the quyet and swete fruite of rightuousnes in due season. Affliction teacheth godlynesse, godlines bryngeth the ioyes of a good mynd or cleare conscience, a good mind bryngeth forth immortalitie. Therfore lette no mannes harte faple him in this most godly raase. The sweate and labour is greate, but the rewardes are hygh and excellente, but the rewarde gyuer is faythfull.

Stretche furthe therfore the handes whych were let downe, and the weake knees: se that ye haue straight steppes vnto your fete lest any halting turne you out of the waye: yea, let it rather be healed. Folowe peace with all men & holynes: without the whych no man shall se the Lord. And loke that no man be destitute of the grace of God lest any rote of bytternesse sprynge vp and trouble, & thereby many be defyled: that there be no fornicatour, or vncleane person, as Esau whych for one messe of meate sold his birthright. For ye know how that afterward when he would by inheritaunce haue obtayned blessynge, he was put by. For he founde no place of repentaunce, though he sought it with teares. The texte.

Folowe you stout wrastelers, and lustye runners: bestyre youre werye handes, plucke vp your weake and foltryng knees, and runne stregth to the marke that is set before you. Let not the foote tournynge hyther and thyther wander out of the streyght waye: Yea rather yf you haue wandered anye whit at all, yf ye haue bene heretofore slacke in runnyng, see ye make amendes with a newe lustie courage and cherefulnesse. Neither is it ynough for you that euery man runne for his own behofe takyng no care for other: yea rather be you so contoyned in peace and concorde, that by a cōmon diligence one of you be carefull for an other, and take hede lest anye runnynge in this common course fall from the grace of God: lest any lackyng that holynesse whiche becommeth the membres of Christ to haue, and wythout whiche no man shal see God, be onerous vnto the bodye, and vnworthye to haue the chiefe game or reward which is set before vs gyuen hym: And fynally lest anye roote of bytternesse sprynge vp, and trouble the godlye endeuours of other whiche hasten vnto heauenlye thynges: and beyng suffred to spread abrode defyle a greate manye with hys infection,

infection. Let there be no fornicatour amonge you, or any person that is otherwise vncleane, and gyuen vnto the beally. For suche lustes and beastly desyres do let you to runne, and cause you to tourne out of the ryghte waye, and thus commeth it to passe, that whiles you regarde suche coloured & apparent good thynges, ye loose that chiefe game and euerlastyng rewarde. So for a suretye chaunced it vnto Esau, who beyng hongrey solde his byrthryght for the pleasure of one meale of meate, purchasynge hymselfe perpetuall repentaunce for a small pleasure, that endured but a while. For this must you remembre to thentent it maye be an exaumple for you, howe that afterwarde when he wente aboute to haue his byrthryghte restored vnto him agayne by his fathers blessyng, he was put by, and was neuer ye better for his late repentaūce, although he testifyed by greate abundaunce of teares that he was sorye for his deedes. That byttrenesse whiche springeth of hatered, enuye, and arrogaunce, breaketh brotherly concorde: pleasure of the bodye, superfluytie, and other desyres of fylthy thynges do defyle pure and holy liuyng. Nowe these two thynges, that is to witte concorde and pure lyuiug, must not decaye amonge you: Neither can the one of them be without the other. For ämonge vncleane persones and synners, there is no concorde wherwith God is pleased: neyther can there be any good and bryght lyuyng where as discorde and debate rayneth. Therfore we ought also to take good hede leste we moste folyshely exchaunge thenheritaunce of the kyngdome of heauen, with the pleasures of this worlde. The thinges whervnto we hasten are heauenly, wherfore we muste come pure and cleane: we must continually walke in the lyght of the gospell. Oure holye lyuing must agree with so holy a profession. You must nedes be ānswerable vnto your hye priest and his lawe in your conuersation.

The texte. For ye are not come vnto the mount that is touched, and vnto burnynge fyer, nor vnto storme and darkenes, and tempestes of wether, and sounde of a trompe, and the voyce of wordes, whych voyce they (that heard it) wished awaye, that the communication should not be spoken to them. For they could not abide that which was commaunded. Yf a beast touche the mountaygne it shalbe stoned, or thruste thorowe with a darte: so terryble was the syght whych appeared, Moses said: I feare & quake. But ye are come vnto the mount Syon, and to the cytie of the liuing god, the celestial Hierusalem: and to an innumerable syght of angeles: and to the congregacion of the firste borne sonnes, whych are wrytten in heuen, & to god the iudge of all, and to the spirites of iust and perfecte men, & to Jesus the mediatour of the new testamēt, and to the sprinkelyng of the bloud that speaketh better then the blonde of Abell.

For ye are not come vnto the mount of Syna, whiche maye be touched with bodye, as youre forefathers came once, what tyme Moyses publyshed the lawe: and vnto a burnynge fyre whiche is felte and perceyued with mannes senses, nor vnto a storme and darkenesse, and vnto tempestes of weddre, and sounde of a trompe, all the whiche thynges are perceyued with the eares, and eyes: nor to the voyce of wordes, which although they myght haue bene hearde with mennes eares by reason they were pronounced with breath, and dyd lytle or nothyng represent the true voyce of God, yet had they suche a Maiestie in them, that the people hearynge the terrible noyse of the same, were greatly afeard, and desyred almyghtie God that he would not him selfe speake anye more vnto them, but that Moyses would with his voyce publyshe suche thinges as God had commaunded. Els shoulde that voyce of God haue bene more terryble then the weakenesse of mannes eares had bene able to awaye with all. Suche a reuerende feare and dreade had those thynges whiche were

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done onely to figure the lawe of the gospell, that the people was kepte a loke, & not suffred to touche the mounte, & also a proclamation made by commaundement, that what beast soeuer touched the same should be stoned, or thrust thorowe with a darte. For so terrible was the sight of the thinges which were shewed vnto the corporall senses, ỹ Moyses himselfe was abashed, & quaked for feare therof. Howbeit you are not come to suche a sensible sighte, whiche was a shadowe and figure of farre better thynges, but to thinges ỹ haue in thē more vertue then is contepned herin, forasmuche as they are perceiued with ỹ mynd or soule, & not with bodely senses: Ye are come, I saye, to the spirituall mounte of Syon which is touched with the spirite, & not with handes: to heauenly Ierusalem the Citie of the lyuyng God where is peace euerlasting: to an vnnumerable syght of angels the heade peares & inhabitauntes thereof: to the congregation of the children of god who haue not lost their byrthright with Esau, but by cleauynge vnto Christe haue deserued to be regestred in heauen where they are made citizens: to God the iudge of all, who is the soueraigne personage of that common wealth: to the spirites and soules of righteous men, who for their perfite godlynes and good lyuynge are ioyned to the companye and felowshyp of heauen, and associat with the iudge: to Iesus the hye preest of the newe testament who doth not destroy vs, but restore vs vnto fauoure: & to his bloud by whose sprynklyng soules are pourged, ỹ whiche speaketh bettre then the bloud of Abel. For ỹ bloud desyred vengeaūce: but this obteyneth pardon.

The texte.

See that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on yerth, muche more shall we not escape, yf we turne awaye from hym, that speaketh from heauen, whose voice then shoke the yerth, and now hath declared, saying: yet once more wyll I shake, not the yearth onely, but also heauen. Where as he saith: yet once more, it signifieth the remouinge awaye of those thynges whiche are shaken, as of thinges which haue ended their course: that the thinges, whiche are not shaken maye remayne. Wherefore, yf we receyue the kyngdom whyche can not be moued, we haue grace wherby we may so serue God and that we may please hym with reuerence & godly feare. For our God is a consumyng fire.

The more mercifully & louingly his bloud speaketh for vs, the more oughte we to beware lest we despise him who speaketh so for vs. For if they escaped not punishment for despysyng of the worde, who refused Moyses a man speakyng on earth, then shall we suffre muche greuouser punishment yf we tourne awaye from Christ speakyng vnto vs from heauen, whose voyce then shoke the earth, to feare them by sensible feare from synnyng. But what threateneth he nowe to do from heauen by the prophet Aggeus? yet once more, sayeth he, will I shake, not the earth only, but also heauen, to the entent ỹ not only earthly men, but also heauenly thynges maye quake & feare. Now where he sayeth: yet once more: it signifieth the remouyng away of those thinges which are shaken, of such thynges, I saie, as are made with mens handes, as the temple, and citie of Ierusalem, to thende that those thinges which are not made with mennes handes, & therfore inasmuche as they are eternall can not be shaken, maye contynue. The Iewes do glory & take pride in their temple, they glorye in their holy citie, but the time shall come when these thinges shal not be. They loke after a kyngdome, but we see it translated and remoued to an other place. Let vs therfore who thorowe the benifite and grace of the holy goste haue begonne to endeuour our selfes to attayne the kyngdome of heauen (the whiche can in nowyse be shaken) perseuer in the benifite of almyghtie God.

Let vs continue in this heauenly temple, & serue God with suche reuerence and feare, that we may with puritie of minde and conscience please him, who requireth not from hence forth any other kynde of sacrifice. If our forefathers were afearde to do any thyng whiles they were makyng of their sacrifices wherwith they shuld offend the eyes of men: how much more ought we to take in these spirituall sacrifices lest we do any thyng whyche maye offende the eies of almyghtie God. If in tymes past he were in daunger who came vnto the holy places without due obseruation of certayne ceremonies: how much greater peryll then shall we be in yf we presume to come with vncleane myndes vnto God, who is not a bodely fyre (the which as it is kyndled, so may it be quenched agayne) but a fyre ful of strengthe and efficacie, and also suche a one as bryngeth to nought and destruction what thyng soeuer it lusteth.

¶ The. xiii. Chapter.

Let brotherly loue continue. Be not forgetfull to lodge straungers. For therby haue diuerse men lodged angels vnwares. Remember them that are in bondes, euen as though ye were bound with them your selues. Be myndefull of them which are in aduersitie, as ye whiche are yet in the body. Wedlocke is to be had in honor among all men, and the bed vndefyled. As for whoremongers and aduouterers God shal iudge them. Let your conuersation be without couetousnes, & be content with suche thinges as ye haue alredy. For he hath sayd: I wyl not faile the nether forsake the: so that we may boldly say: the Lorde is my helper, and I will not feare what man maye do vnto me. Remembre them whyche haue the ouersight of you, which haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of their conuersation.

The texte.

LEt brotherly loue contynue among you, sens that ye are membres of the same bodye. Loue ye not suche onely as are daylye conuersaunt with you, but also those whiche resorte as straungers vnto you. For hospitalitie is highlye commended before God, in so much that hereby Abraham deserued to receyue vnwares Angels to lodgyng when he thought he had done that good tourne and pleasure vnto men. Furthermore Christen charitie requireth also this, that the calamitie of suche as are in prison and bondes for the professyng of Christe moue you no lesse then if your selfes were in lyke case: and that their tourment and payne (who are elswise afflicted with diuerse euels and aduersities) so stire you to pitie and compassion, that it maye hereby appeare that you haue a body subiect to the selfe same euils, and are not compassionlesse for those paynes and sorowes whiche the membres of the same bodye do suffre. Let wedlocke, the whiche beyng kept as it ought to be had due honour, euen among the heathen people, be lykewise had in honour and reuerence among you: and let not the bed of matrimonye be defiled with any kynd of aduoutry. As for whoremongers & aduoutrers God shal iudge the. Let your conuersation be without couetousnes, in such wise that you may contente your selfes with such thynges as you alreadye possesse, as menne liuyng without prouision and care for any thyng to come. For god made such a promise vnto Iosue, & in Iosue to al that put their confidence & trust in him: I wil not faile the, saith he, neither forsake the: so that trusting on him, we maye boldly saye as the prophet saith in the mysticall psalme: The lorde is my helper, I will not feare what man may do vnto me. Regarde you those ỹ haue the ouersight of you, of whom you haue receyued, not mannes doctrine, but the worde of God, and see that they lacke nothyng necessarie for them, vnto whose wordes lyke as at the begynnyng you gaue credence, so loke vpon their lyuynge as on a marke, and folowe their faithe, consyderyng how constauntly they abyde in the profes-

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sion of the gospell vnto their lyues ende. The gospell once taughte a tyghte, is alwayes moste stedfastly to be holden and obserued.

Iesus Christe yester daye, and to daye, and the same continueth for euer. Be not caried about wyth diuerse and straunge doctrynes. For it is a good thyng that the heart be stablyshed wyth grace, not with meates, wherby they haue not profyted them that haue had them. The texte. passyng in them. We haue an autter whereof they may not eate which serue in the tabernacle. For the bodies of those beastes whose bloude is brought by the hyghe priest for synne, are burnt without the tentes. Wherefore Iesus also to sanctifie the people with his owne bloude suffered without the gate. Let vs go forth therefore vnto hym out of the tentes, and suffer rebuke wyth hym. For here haue we no continuyng citie: but we seke one to come.

For as Iesus Christ was yesterdaye, and is to daye, and euermore shalbe same without ende, and neuer shalbe chaunged: so shall his doctrine continue for euer. Therefore adyde you stable and stedfast therein, and be not as menne leanyng vpon no sure foundation caryed about with euery and diuerse learnyng. The lawe of Moyses taught no other thyng then the gospell nowe teacheth, but after an other fashion. It is a poynte of holy to sticke styll vnto shadowes, after that veritie is come to lyght. And yet are there some which renewe agayne the olde lewyshe religion nowe abrogate and vtterly annulled, holdyng opinion that vertue and godlye liuynge standeth in meates and outward rites. The whiche thynges suche as haue superstitiously obserued haue nothyng profited therby to the attaynyng of rychteousnesse. Who so desyreth to attayne perfyte and true godlynesse, which hath not an onelye shadowe of rychteousnes, but stablysheth the mynde with a cleare conscience before God: lette hym continewe in grace and fayth, and leane vpon this foundacion whiche Christe hath layde, and then shall he not wauer with Iewyshe superstitions. Let the Iewes counte it a holy thyng to abstayne frome certayne meates, euen frome suche as are offred vp in sacrifice. We also haue a muche holyer aulter, whereof it is not lawfull for them to eate, who beyng ygnoraunt as yet vnto the ceremonies of the lawe, knowe not the grace of the gospel, wherby is gyuen true soule health and saluation. For, accordyng vnto the prescription of the lawe, the carkases of those beastes whose bloude is accustomably offred for synne by the hie preest in the tabernacles called holy, are by commaundement burned without the tentes, as though the bloude had in it some holy thyng, notwithstandynge the bodies, as thynges vncleane and defyled, are caryed oute to be burned in vnholye places, and therefore they abstaine from them, as from vncleane meates. These folkes haue the shadowe, but we embrace that which the shadowe hath signified. They were neuer the holier in minde after they were sprynkled with bloud, neither were they any whit the cleaner because they abstained from eatyng of ỹ bodies, seyng their soules were wholy dysteyned vỽ sinne & vicyousnes. We embrace Iesus our sacrifice & hie preest, who, as it were alludyng to the figure of the lawe, would be crucified without the gate of the citie of Ierusalem, there to pourge his people with his most precious bloude, whose exãple we must not superstitiously, but deuoutely folowe. And this shall we do, yf we also take vp our crosse, & folow him goyng out frõ the cõpanye of men, as frõ a knot or felowshyp of mischeuous persons. Let vs likewise go out, & departe frõ meanyng with this world, & take more pleasure to suffre reproch for Christes sake, thẽ to take ỹ fruition of worldly glory. Let vs byd this earthly citye fare well, who haue not here a contynuyng citie, but loke after one to come, whiche is celestiall and euerlastynge.

merely he goeth out of the citie, who so putteth away and subdueth thafflictions and lustes of the flesshe, and wholye gyueth himselfe to heauenlye contemplation.

The texte. By hym therefore do we offre sacrifice of lyppe alwayes to God, that is to saye the fruite of thole lippes, whych confesse his name. To do good and to distribute forget not, for with suche sacrifices God is pleased. Obeye them that haue the ouerhyppe of you, and submit youre selues vnto them, for they watche for youre soules, euen as they that muste gyue accompte: that they maye do it with ioye, & not with grefe. For that is vnprofitable thinge for you.

We offre not by our sacrifyce within the walles, but gyue in token thereof out of the citie with oure hye preest Christe, and continually offre a certayne sacrifice pleasaunte and acceptable vnto God thorowe hym, not any beaste nor corne of the fildes, but the fruite of lyppes, of lyppes I saye, not alonelye of the bodye, but also of the soule, by the whiche we acknowlage the benefytes of God towardes vs, and thaynge Christes cross in remembraunce, rendre thankes for the remyssion of oure synnes, and so manye other as we are endued with all. Of this aulter the Iewes are not partakers, who appoynted hyll within the walles, and lone nothyng but that whiche is earthlye. Nowe I leaue you also an other kynde of sacrifice, worthye to be a sacrifice of the gospell, whiche we muste continually make to please almyghtie God with all. Oure neyghboure is to be holpen with our benefites, and yf the same be in necessitie, then ought we to succour him with thaide of our goodes and substaunce. For by suche sacrifices goddes fauour is sooner obteyned, then by the trifling obseruaunces and constitucions of the Iewes, without regarde of our christen brother. Obey you those whiche haue the ouerhyppe of you, submyttynge youre selues vnto them, although they be euell persons, so long as they go not aboute to enforce you to vngodlynesse. For when they vse accordynge to their office and vocation, they watche for youre soules inasmuche as they prouide for your soule health and saluacion, and that with their owne perill, because they shall gyue an accomptes of their ministracion vnto almyghtie God, from whome all power commeth. You shall greatlye ease them of their burthen, yf you shewe youre selues obsequious and obedyent vnto them, to thentente that what so euer they do, they maye doe it with righte good will and gladly, rather then with euell will and grudgyng. For that is both greuous vnto them and also vnto you vnprofitable. It greueth them that they haue taken so muche payne without any profite. On thother syde, it is not expedient for you to prouoke goddes wrath agaynst you, thorowe youre disobedience.

The texte. Praye for vs. For we truste we haue a good conscience among all men, desyre to lyue honestly. But I desyre you the more, that ye so do, that I maye be restored to you the sooner. The God of peace that brought again from death our Lorde Iesus, the great shepherd of the shepe through the bloude of the euerlasting testament, make you perfecte in all good workes, to do his will & worke in you, that thyng whych pleaseth him by Iesus Christ. To whom be prayse for euer. Amen.

Praye ye vnto God for my brethren and me. For (as it semeth) I ought to be nombred among your good pastours and bysshoppes. Whether I be allowed of all men or no, I cannot tell, yet I truste I haue demeaned my selfe as honestly

honestye and good conscience woulde amonge all those whiche are desyrous to lyue after the rule of the gospell. And this do I the more earnestly desyre you to do, to thentent I maye the soner be restored vnto you agayne. In the meane season I lyke wyse prayse for you, that it maye please God thauctour of peace whiche hath raysed agayne from death that chiefe shepeherd and pastour of his shepe our Lorde Iesus Christe, who when he was relyued entred into heauen thorowe his bloude, there to make intercession for vs, vnto the father, with the whiche bloude he hath hallowed the newe and euerlastyng testament: I praye for you (I say) that it maye please him to make you perfite in all good workes, to thentente you maye satisfie and accomplyshe hys will, and that it maye further please him to bryng to passe that the thinge whiche ye do may be pleasaunt and acceptable in his sight, and that thorow his sonne Iesus Christ, who is alwayes present and setteth forth oure sacrifices: vnto whom all glorie is due, not onely in this present lyfe, but also for euermore. Amen. There is nothyng that we can chalenge and ascribe vnto our selfes for our well doinges. It is his gyfte, and commeth of him what so euer we doe wherewith God is pleased.

I beseche you brethren, suffre the worde of exhortacion: for we haue written vnto you in fewe wordes. Ye knowe our brother Timothe, that he is at lyberte: with whom (yf he come shortly) I wyll se you. Salute them that haue the ouersyght of you, & all the saintes. They of Italy salute you. Grace be with you all. Amen. The texte.

These thinges haue I written for your exhortacion, desyryng you to take in good parte that I haue done of a good mynde and purpose. I haue written vnto you in fewe wordes, as he who purposeth shortly to see you. You shal vnderstande that Timothe is not with me at this present. For I haue sent him to an other place. If he retourne shortly I wyll come with him and se you. Haue me commended to all suche as haue the ouersyghte of you, and furthermore to the whole companye of sayntes or good christians. The Italians salute you. The grace and fauour of god be with you all. Amen.

¶ Thus endeth the Paraphrase vpon the Epistle to the Hebrues.

To the right Excellent and moſt vertuous Lady Anne, Ducheſſe of Somerſet, her graces moſte humble Oratour John olde wiſheth true felicitie and continuaunce of healeth in Chriſt Jeſu oure only ſauedur.



Conſyderyng (moſte vertuous and excellēt Ladye) that the holy goſte playnlie commendynge by the mouthes of the moſte worthy kinges of famous memorie Dauyd and Salomon, the myghtye effectuous worcking vertue, and neceſſary holſomnes, of the feare of God, which is the right foundacion and groundworke of godly wyſedome, ſayeth amonge other ſpecyalties of ſondry mencioned ſtates of perſones, in a vehement admiracyon of praiſe: that the woman whiche feareth the Lorde, ſhalbe ſo muche commendacion worthie, and be eſtemed for ſo excellent a treaſour and Jewell, that her price is farre beyonde the vttermoſte coaſtes: becauſe that hauynge that ſure groundewoorke of wiſedome, ſhe like a dyligent ſkilfull houſewife, employeth the ſtocke and whole ſubſtaunce of her qualities and trauaile in thoſe neceſſarie dooinges from tyme to tyme, which make to the furniture of true religion and the glory of God, ſuppreſſing of vice, aduauncement of chriſtian vertue, and to the relieke of the nedy, eſpecially thoſe of the houſeholde of faithe: ſo that in her labours and ordrely forcaſte of well dooinges, procedinge from vertue to vertue, as thoccaſion and neceſſitie of matter perſwadeth, the pillers and turrettes of heauenly wiſedome ſhynynge and gliſtringe in the eies of the beholders, declare her worthie praiſes and price to bee of moſte notable eſtymacyon and value before God and man: And forasmuch as the experience of your graces godly frutes of vertuous life and dooinges, hathe and dooeth vndenyablye repoyte the vnfayned feare and loue of God to be in your harte, aſwell in your graces moſte chriſtian ſtudies and trauailes in the faithfull furtheraunce and aduauncement of the ſyncere worde of God, as in liberall relieuing, helping and with moſte hartie diligence ſuccouring the poore, as the commune patroneſſe and helper of all nedie & ſuccourles ſeekers forth of the Goſpell of Chriſt: where in the later ende of thys laſte yeare I toke in hande at the requeſt of your graces humble ſeruaunt, my ſpeciall good frende Edward whitchurch ſtacioner, to tranſlate the Paraphraſes of Eraſmus vpon certain of Paules epiſtles, whiche were lefte vntranſlated for lacke of payne takers in that matter, forſomuche as the learned menne appoynted to thys purpoſe of tranſlacion had finiſhed their limited taſkes before: and now at the like requeſt I haue vndertake the like enterpryſe to tranſlate the Canonycall Epiſtles of S. Peter, Jude, James and John: Being encouraged by youre graces muche proued benyncie towardes all menne in generall, I am preſentlie bolde to dedicate theſe ſymple dooinges of my rude tranſlacion vnto your moſte noble and excel-

lent name, not as a thing (beinge of it selfe a translacion of balle kinde of thenglishe phrase, accordinge to the rude commune Englishe speache of the countrey where I was borne,) worthie youre graces commendacion, but as a monument and reknowlaginge of my moste bounden duetie of humble thankes geuinge vnto youre grace, for raulinge me to be called of late to a competent vicarage called Cobington in warwyke shire, at the humble sute of the reuerende ministre of Goddes worde, my singular frende Doctour hugh Latymer: and as a constaunt memoriall and token of my duetie to considre, vpon what respecte he bestowed his sute, & youre grace youre gracious helping forewardenes towardes me: that I shoulde dispence and employe my contynuall studie, labours, residence, trauailes and industries to the earnest performacion and faithfull discharge of that ecclesiastical charge, voracion and office committed vnto me, and to content my selfe as indifferentlye with that competent liuall lyuinge, as though it were of muche more reuennes and value: Beseechynge youre grace to take this my moste humble present in good and benigne parte, considerynge that for wante of tyches of eloquence and learnyng to caste in to the commune treasoury amonge the abundaunt tyche doninges of famous learned men, I am readyly glad, as an obscure vnlearned person, with the poore widow to caste in my two mytes.

Now touchyng thys notable learned Paraphrast D. Erasmus, if hys doinges vpon the Gospelles and Actes of thapostles be so necessarye and holsom playne declaracions of Christes minde and the Euangelistes, as the opinion of many learned, is they be: his Paraphrases also vpon thepistles, are no lesse frutefull ne lesse profytable to geue lyght and ready instruccion vnto mennes consciences, alwell to plucke awaye erronyous oppynyons, if he be redde with aduised iudgement, and to teache Christ aright, as to banysh pride, dronkenes, treason, tumultes, sedicion, vproares, incontinencie, ryot, idelnes, ruffianynge, vagabuncie, inalyce, slaunder, vncommely talking, lyght tales inuentynge and carying, deuouring of neighbours, and couetousnes, the rote of al wickednesse whiche horrible vices are now a dayes so licentiously vsed and practiced on a hãdes for the most part, that Gospellike truth & liberty is almost vtterly chaunged in to hellishe iniquitie: suche is the deuilles diligent preachyng prelacie, not only endeuouryng to bring to passe therby to plante and establish his Romyshe Antichristianitie with disobedience and other his braunches and states of wickednes agayne, partly vnder pretence of a Christen libertie, and partly vnder colour of a commune wealth, but also to cause the Gospel of Christ the rebuke of disobedience and all other kyndes of vice, to beare the blame of falle opinions, disobedience, and naughtie lyuing, as though it were thoccasyon or bringer out of vice.

To the redresse hereof, Erasmus in these epistles is a ready strong interpretour in many necessary places: in all I am not hable to affirme, knowing that he in his life tyme, was a manne subiecte to infirmitie and imperfection, according to the naturall condycion of manne: as he himselfe speaketh of the great Doctour S. Hierome: *Homo erat, et falli poterat et fallere.* A manne he was, and might bothe be deceaued and deceaue.

And as for my labour in this rude Englishe translacion, I toke it in hande for none other ende, but only to doe at my harties frendes vndenyable requeste, a litell parte, whiche learned menne hauyng done certayne seuerall partes of the

other paraphrases, had by occasyon lefte vntranslated: and that the vnlearned might through diligent reading of these englished paraphrases, taste according to the measure of theyr faithe, the swetenes of Christe, and the vertue of true obedyence and christen liuyng, and auoide the deuilles subtill Juggling, eschewe disobedience and seditious assembling, repent of light ruffianyng and blasphemous carnal Gospelling, contemne the world with al his painted flatering, and abhorre the to muche wickedly vsed brutish lyuing. The Lorde Jesus Christe the onlye autor of saluacyon and healthe, contynue and increace hys moste gracyous gyftes in youre grasse for the vse and Joyfull preseruacyon of youre long prosperous healthe in hym.

Amen.

The xv. of Julie.

M. D. xlij.

¶ The Canonicall Epistles.

¶ The.i. Epistle of Sayncte Peter.

The.ii. Epistle of. S. Peter.

The Epistle of. S. Jude.

The Epistle of. S. James.

The.i. Epistle of. S. John.

The.ii. Epistle of. S. John.

The.iii. Epistle of. S. John.

The Argumente of D. Erasmus of Roterodame vpon the firste Epistle of S. Peter.

PEter writeth to the Jewes that dwelt here and there in the coastes of the Gentiles (as James dyd) an Epistle (no doubt) worthie the chiefe of the Apostles, which is full of Apostolike grauitie and maiestie, and is comprysed in fewe wordes, but fulle of sentences. He exhorteth menne patiently to beare the cruse, that they suffred for mainte of the gospell, in hope of reward. Moreouer he admonisheth them, that accordyng to the Prophetes manner of speakyng, beyng freely called to so high dignitie, they expresse a life worthie of their profession. For he sayeth christianitie consisteth not in title of baptisme onely, but in innocencie of maners: for in that they are otherwyse afflicted with fowlnes, it maketh nothyng to the glory of Christ, if they appeare manfully to suffre for naughtie deedes doyng. Further more he admonisheth such as come to christianitie, that they refuse not to obey magistrates, though they bee heathens, leste beyng prouoked they can neyther be conuerted to Christ, but become more feerce and cruell. Also that seruauntes denye not their subiection to their maisters, though they be heathens. For the office of christian gentlenes is to suffre al thynges. Further more he admonisheth the christian wiues that they contemne not their husbandes though they be heathens, but study by their owne maners to profite them vnto better: he exhorteth the husbandes to beare with their wiues, and to abstayne sometymes from hauyng to do with them, so as they may the more apply them selues to prayer. Than he prouoketh men after the example of Christ, to suffre displeasures, and not to ymagine howe to requyte wronge with wronge, but to studie to ouercome their euyll deedes with softenes and well doynges. And these matters he treateth of in the three first Chapytres and in the beginning of the fourth. After these he exhorteth men vnto newenesse of life and dissuadeth from the heathens vices. He alloureth men vnto sobrietie, vnto watching, to continual prayers, and about other vnto mutuall charytie vnto hospitalitie and to do good turnes one for an other. Agayne he enciteth men patiently to suffer persecutions layed vpon them for Christes name sake. Than he enformeth bishops, and in them the people vnder their charge. In the ende he reporteth that he wrote an other epistle vnto them by Sylvanus, which was lost. This epistle it appeareth he wrote from Babilo, for in the name of that churche he saluteth them, if any man allowe me this vnderstanding of Rome by Babylon.

The paraphrase of D. Erasmus of Roterodame vpon the first Epistle of S. Peter.

Peter an Apostle of Jesu Christ, to them that dwell here and there as straungers thorow out Pontus, Galatia, Cappadocia, Asia, and Bithinia, elect accordyng to the foreknowledge of God the father thorowe the sanctifyng of the spirite vnto obedience, and sprinckelyng of the bloude of Jesus Christe. Grace be with you and peace be multiplyed.

PEter sometyme a disciple and a contynuall geast, but nowe an Embassadour and Apostle of Jesu Christ, to all them that dwell here and there in the valles of litell Asia, at Pontus, Galatia, Cappadocia, and in that parte that is properly named Asia, whiche the Ephesians haue, and Bithinia, whome either the stormy tempestes of warres haue in tymes paste scatred abroade some to on place some to an other, or elles whome the rageing cruelte of them, which hated the name of Christe, hathe giltelesly dryuen out of the places where their fathers dwelt before them: and are by that meanes nowe comfortles amonge straunge nacions, as it were banyshed men, beyng in dede for feare of men, thrust out of their natyue countrey, but yet not excluded ne banyshed, neither depryued from the office of Gospell preaching, which God the prince of al men bestowed chiefly vnto the lande and nacion of Jewes, after such a sorte, that he woulde for al that haue it commune to all them, whome soeuer he hath chosen. For lyke as those are neuer the better for beyng borne and leading their life at Hierusalem, which set naught by the doctrine of Jesus Christ: euen so shal it defraude no man, in that he dwelleth amonge the vncircumcised and prophane Gentiles, so that in stede of Moses lawe he embrace the grace of the ghospell. For it is not the obseruation of the lawe, wherwith the Jewes are commmenly pulled vp, that bringeth true saluacion, neither kynredde or place, but the free election of God. He is a ryght Jewe in dede, wherhe what countrey soeuer he dwell in, or what kynred so euer he is borne of, acknowlegeth Jesus Christe to be the autour of true saluacion, which dyed not for one nacion of people alone, but for the whole vniuersall worlde. But in ꝑ we so acknowlege him, we are not endebted to the merite of obseruing the lawe, but vnto the free goodnesse of God, whiche choseth out of al maner of nacions, & calleth vnto the lyberal fredome of the gospell, whome soeuer it standeth with hys pleasure to call vnto it. For it neither came of late sodaynly in to hys mynde, to saue al maner of mortal men by thys meane, ne yet enforced with our wel doinges, he layth this vp as a reward for vs, as though we had so merited, but this was decreed of god the father by his eternal cõsaill, that he would opẽ the porte of salvacio, not to the Jewes only, but to al nacions vniuersally: not by circũcision, not by keping ꝑ custome of the sabboth, neither by choise of meates, ne yet by other ceremonies of Moses lawe, which are corporal matters, & nothing but certain shadowes of spiritual thinges that were geuẽ for a time: but by true sanctification of the spirite, which the spiritual lawe of ꝑ gospel geueth vnto vs, by ꝑ which we are truly purged

in dede

in dede from all oure synnes, not forbecause we haue obserued the prescripte of the olde lawe, but because we playnly & readily put our trust in the promisses of the ghospell: not by sprinkling of the bloud of a calfe, as it hath been hitherto wont to be done according to the custome of the lawe, but by the sprinkling of the precious bloud of the vndefiled and most acceptable sacrifice to God, Jesus Christ: whose vndeserued death wypeth cleane awaye from vs, all the transgressions of oure former conuersation once for al, and after we be borne a newe, as it were, into him through baptisme, it restoreth vs vnto a new life. And forasmuch as baptisme hath exempted vs from this worlde, & engraffed vs into the participacion of heauenly rewardes, I will not praye for those goodes (in getting and heaping together wherof the louers of the worlde thinke theselfes fortunate) but those goodes rather, which purge vs cleane from erthly contagious infeccions, and make vs worthy the prince of heauen Christ: that is to say, Grace, that in distrusting your owne merites, and in putting no confidence in the ceremonies of the lawe, you may looke for true saluacion of the free bounteous liberalitie of God, and in puttyng vnfayned trust in the ghospell: And besides this I wisshe peace, that beyng freely reconsiled to God by the bloud of Christe, you may haue concorde both among your selfes and with all other, not only hurting no body, but also perdonyng other mennes faultes, and requityng good turnes for euill: the chaunce of which goodes lyke as you haue freely receyued of God, euen so it stādeth you in hand to apply your selfes vnto godly studies, that you may waxe riche in the encreasing vsury of good workes, more and more, not onely persistyng stedfast in that you haue begonne, but also going forward dayly better and better, vntill the day come wherin the rewarde of immortalitie shalbe openly geuen, wherof you haue now conceiued a certaine assured hope out of the ghospell of Christe, that we should therby chalenge no prayse vnto our selues.

The texte.

Blessed be God the father of our Lorde Jesus Christe, which according to his aboundant mercy begatte vs agayne vnto a lyuely hope (by that that Jesus Christe rose agayne from death) to an inheritaunce immortall and vndefyled, and that perisheth not, reserued in heauen for you, whiche are kept by the power of God through faith, vnto saluacion, which is prepared already to be shewed in the last time, in the which ye reioyce, though now for a season (if nede require) ye are in heuynes, through manyfold temptacions, that the tryall of your fayth being muche more precious then golde that perisheth (though it be tryed with fyre) might be founde vnto laude, glory and honour, at the appering of Jesus Christe, whom ye haue not seen, and yet loue him: in whom euen nowe, though ye see him not, yet doe you beleue, and reioyce with ioy vnspeakable, and glorious receiuing the ende of your fayth, euen the saluacion of your soules.

For this so passing a great benefite, his liberalitie is to be praysed, of whom by Christ cōmeth vnto vs, whatsoeuer it be that maketh vs truly blessed. And that is not Moses, but God himselfe, & the same the father of our Lord Jesus Christ, which (when we were lytle fortunately borne of Adam, that is to say borne to synne, borne to death) hath begotten vs newe againe into innocencie, and hath begotten vs vnto life that neuer shall dye, being prouoked by no merites of ours, but stiered freely of his owne mercye wherin he most chiefly exceadeth: and this hath he done not by ayde of Moses lawe, but by the costeous gyft of his owne sōne Jesus Christ, whom he would haue to suffre death, to thintent, where we were els de-

perate wretches, he might diliuer vs frō the tyrānye of synne & death: And him he called anon frō death to lyfe, that we beyng nu this worlde dead to worldly lustes, & hauing remembraunce as it were before our eyes of the resurrectiō, after his exāple in vprightnes of conuersacion, might haue an assured & a ready hope, that we also shal once be exempt out of these sorowes & attayne with Christ vnto ỹ euerlasting enheritaunce, whiche lyke as he beyng our head hath already attayned, so shal al we also folowe as many as be engrafted to ỹ membres of Christ, & are made worthy by folowing of his exāple, to be called his brethren, & the children of ỹ selfe same father that he is: that like as we suffre commune afflictions with him, so should we haue reward also together wt him. As long as we were the sonnes of the synful Adam, an vncorruptible enheritaūce abode vs. But as sone as we were made ỹ sonnes of God, we make spedy haste to ỹ enheritaūce of heauen. For it besemeth, ỹ seing we are borne from heauen, we should behold heauēly thinges, & seing we are borne of God, we should folowe nothing but godlines. They ỹ serue the worlde goe about to haue rewardes ỹ are transitory & longe that is slypperye: but for vs there remaynneth ỹ happye enheritaunce after these temporal afflictiōs, which can neither be corrupted with death, ne defiled with wearines of heauines, ne yet fade away by age or sluttishnes. There is no cause for vs to be afrayed of, lest any man should in the meane whyle take this so plenteous an heritage out of our handes. We haue an assured faythfull promyse maker: And in his hādes it is safely kept & layed vp in store for vs in heauen: howbeit after suche sorte, that yet al that there must an assured hope, and as it were a certayne pledge remayne in the meane time with men vpō earth, not with al maner of men, but wt you & such like as you are, vnto whom the spirite of Christ is geuen in stede of a gage: & which, albeit ye are for ỹ time tossed on euery syde wt soudry stormes of sorowes, ỹ the frailtie of mā is vtterly vnable of himselfe to beare out, yet by the succour of God, which is mighty in al thinges, you are preserued, not through your owne merites, but by fayth & vnfained trust: wherby you dout not, but frō the last time, after ỹ which there shalbe no more of this confusion of humayne matters, but the euill mē being appointed to their tormentes shalbe hable to do no body harme, & the good being safe frō al inuasions of sorowes shal haue the fruicti̇ō of euerlasting rest. For now ỹ rewardes lye hidde, & many times after the cōmune peoples estimacō, thei are in worse condicō ỹ be of ỹ better, & those seme to perish which are most specially in sauegarde, & thei seme to florish which most chiefly goe to naught. In this worlde there is time to exercise godlines, & the reward hath his time prescribed vnto it, which it behoueth not to preuēt. In ỹ meane seasō let it be ynough for vs, ỹ euerlasting felicitie is kept in safegarde for vs, which neither mannys deuil can be hable to take away frō vs before hād, so ỹ we thinke not from ỹ fayth, wherby we ought to condēne mortal mens matters, & depende wholy of heauen. Let there be in ỹ meane seasō fearte folkes, which being rebels to god, trust to the aydes of ỹ worlde, let thē for ỹ time stampe & stare ouer you as though you were ouercomē & left succourles. But whan ỹ day shal come, & the discourse of thinges turned vpsidedown, they shalbe tormēted, & you shal reioyce like cōquerours, yea you ought to reioyce euē now also through ỹ vndoubted lokīg for of so passīg a great felicitie. For it ought not to seme

vnto

vnto you a greate or a greuous matter, though by afflictions and griefes that are but shorte and shall soone haue an ende, you come to the blessednesse that neuer shall decaye. And perchaunce these persecutions also shall once haue an end, which not withstanding as often as they come in vse, are to be borne with a myghtye stoute stomake, and without dismaying for the glory of God, in hope of the lyfe to come. For after suche wyse doeth the wysedom of God in prouiding for your commodities permitte, that the sinceritie and stedfastnes of your faith may be tried through sondry assaultes of sorowes. For yf golde (which elles were a thing both lost and would goe to naught) be tryed out not only by the touche stone, but also is assayed by the fire, to thintente it may be thencefoorth bee had in so muche the more price as it is the more exactely tyned: much more wil God haue your faith, whereunto so high honour of duetie belongeth, to be tried with sondry experimentes, to thintent that when it shal glister out of these flames of sorowes and afflictions, and being farre more pure and more glittering than any golde though it were neuer so fyne, it may be precious in the syght of God, and that all the matter at length may grow in to cleane contrary condition: that is to wete, that the thyng which semed to be layed vpon you in this worlde vnto reproche, may chaunce vnto prayse: and that which semed vnto vilany, may be turned vnto glory: that whiche semed to be layed vpon you to put you to dishonestie, may be turned in to habundaunce of honour in that day, when Iesus Christ, whose power worketh nowe in you by secretemeanes, shal shewe forth him selfe openly vnto all men, and rendre vnto euery man rewarde according vnto his desartes. For what is a more glorious thyng, than to be praysed of Christes owne mouthe: what you shall heare: Come ye blessed of my father: what thyng is more honorable than to be receaued of God the father into the felowshippe of the kyngdome of heauen together with the sonne: But thys glory, although it shall be the comen glory of all godly folkes, yet it shall chaunce more habundauntly vnto them, that haue suffered greater thynges vpon earth for Christes sake. Whiche rewardes in case they were nowe presently apparent, the strength of faythe shoulde bee no maruelous matter. But nowe the special chiefe prayse of good folkes consisteth in this point, that where you neuer sawe Christ with your bodyly eies, yet with the eies of fayth you see him and loue him: and wher as the violence of sorowes doeth openly & presently grate vpon you, but the rewardes, which are kept till a daye, doe not nowe appeare, yet puttyng assured confidence in hys promisses, you suffre these thynges with none other stomacke, than yf the glory were presently furnyshed before your eyes, neither doe you suffre only with boldenesse, but also in the myddle of afflictions you reioyce with an vnspeakable ioy, beyng ful of glory before God, that is to say, of a well hoping conscience, and full of a certayne vnfeyned confidence, that where you suffre suche thynges vndeseruedly, you shall, by the will of God, habundauntly receyue a great fruyte of your fayth, that is to wete, the eternall saluacion of your soules. For it is a great vauntage, when through the loosyng of the mortall body, the immortall soule is preserued. Thus it was decreed by the eternal counsayle of God, that menne should attayne saluacion by these meanes, whereby euen Christe hymselfe came to euerlasting blessednesse.

of which saluacion haue the prophetes enquired and searched, which prophecyed of the
The texte. grace that should come vnto you, searchyng when or at what tyme the spyryte of Christe (which was in them) should signifie, which spyryte testified before, the passiõs that should happen vnto Christ, and the glory that should folow after. vnto which prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister the thynges which are nowe shewed vnto you of them, which (by the holy ghoste sent doune from heauen) haue in the gospel preached vnto you the thynges, whiche the Angels desyre to beholde.

For these matters are not by chaunce brought to passe at all auentures, but the selfe same thyng that we haue already sene, the olde Prophetes (which prophecied before hand that you should be saued through faith and the grace of the gospell without the ayde of Moses lawe) haue diligently sought and searched out, not beyng contented to see as it were through a mysie what shoulde be to come: but they haue also with a godly curiositie searched out of the spirite of Christ, which than presently signified vnto the by secret inspiracion, what Christe should suffre, and vnto what excellente glory he shoulde byanby be aduaunced vnto, than what or what maner of tyme that shoulde come to passe: forsomuche as they? myndes were vehemently desirous of his sauing helth. And vnto them it was also manifested, that these thynges, which they prophecied beforehand should come to passe, should not be exhibited in their tymes, but in yours: and the thynges that they opened in their prophecies, they opened vnto you & not to them selues. In dede they would haue wished to see that you haue chaunced to see: but they? prophecies were spoken before to thintent that we Apostles should be more certaynly credited, which declare nowe vnto you the thynges already done, that they had spoken beforehande should come to passe. And that you shoulde also not stande in doubt, the same spirite of Christe in tymes passe taught them with secret still inspiracions, what he had determined to doe, which lately cumyng doune from heauen in fyre tongues instructed vs, to thintent we should be preachers in al the whole worlde of the thynges that are come to passe. For we preache Christ that became man for al our saluacio sake, was conuersaunt on earth, was afflicted with reproches & torments, finally was nayled on the crosse, suffered death for oure sakes, and anon raised agayne to lyfe, was exalted vnto heauen, where now he glistreth in maiestie and glory with the father (which before semed vpon earth to be but a vile rascall and an abiecte) and thither also will he exalte thole that his be. These matters inasmuch as they were done by the vnspeakable counsaill of God, it is no maruell though the prophetes desired to see them, seyng it is so excellently pleasant and acceptable a sight euen to the angels them selues to loke vpon, in the beholding whereof they can not be fulfilled. The greater the benefite is which is offred vnto you, the more greedyly you ought to embrace it, that it be not through your owne fault that you attayne it not. The rewarde is certayn, but it shalbe your duetie for all that, to behaue your selues so, that you sene not vnworthy the promises. The day that is loked for, wil come, which shal openly bryng forth the rewardes both of the godly and of the vngodly. It will come once, whatsoeuer it shalbe, and it shal come pleasant and happy to suche as it shall fynde readyly prepared: on the contrary parte, it shall come fearfully to them that it shall fynde vnfaithfull

full sluggardes and carelesly mynded.

Wherfore gyrde vp the loynes of your myndes, be sober, & trust perfectly on the grace that is brought vnto you (by the declarynge of Jesus Christ) as obedient children, that ye geue not your selues ouer vnto your olde lustes, by whiche ye were led whan as yet ye were ignorannce of Christe: but as he which called you is holy, euen so be ye holy also in all maner of conuersacion, because it is written. Be ye holy, for I am holy. And if so be that ye call on the father, which without respecte of person iudgeth accordynge to euery mannes worke, se that ye passe the tyme of your pylgremage in feare. The texte.

And forasmuche as Christ woulde haue that daye to be vncertayn vnto vs, it behoueth you not to be in a securitie at any tyme, but alwayes hauing the loynes of your myndes girded, as menne readyly furnished to mete theyr Lordes comming, watchynge and sober, being alwayes stirred vp and put in mynde with the certayn and sure loking for of the euerlasting felicitie, which now is offred vnto all men that obey the Gospell: but yet it shalbe possessed at length, at suche tyme, as our Lorde Jesus Christ shall openly shewe hys maiestie vnto al men and vnto angelles and deuiles, howbeit they shall not come to that immortalitie, but onely those that in a maner forecast the same in this worlde, and according to the example of Jesus, being deade to the lustes of this worlde, lyue agayne with him vnto innocencie, and contynue stedfastly in it, like lawfull and right true sonnes that trust in the promises of god the father, and do after his prescribed commaundementes, and neuer slyde agayne into their olde conuersacion, whiche than through the ignorannce of the Gospelles doctrine, was endaungered with worldly concupiscences. For it is conuenient that you differ from them in affectes and maners, from whom you dissent in profession. The worlde is naught and from it you are already exempted and engraffed vnto Christ, which is righteous, holy and Innocent, and to this ende are you chosen and called of the father, the fountayne of al holines, that like as you are in your profession, so should you in al your life and doinges, be pure, vpright, and vnblameable. For the father will not acknowledge any to be his sonnes, but those that be like mannered vnto him. For in dede this same thing he ment whan he spake to our auncetours, Leuitici the xix. Chapter. Be you holy, for I the lord your God am holy. The puritie of Moses lawe could not haue ben ynough for you: to absteine from touching of dead bodyes, to haue your fete washen, to absteine from the acte of matrimony: God will haue all oure conuersacion and all our whole harte to be fre from al spottes of synnes. For in dede these are the thinges, that make vs playnly impure in the sight of god. And although you cal vpon God by the name of a father, crieng for his helpe in al thinges, yet if you lyue in a filthy conuersacion, you may not trust that he wilbe mercifull vnto you, or acknowledge you for his children, seyng he esteemeth no man eyther for his kynred or for his estates sake, but onely after the merites of his conuersacion. For neither shal the Jewe be pure, if his conscience be defiled, ne yet shall the vncircumcised be vnpure, if he leade a goodly and an innocent life.

For as muche as ye knowe how that ye were not redemed with corruptible thynges, (as syluer and golde) from youre vaine conuersacion, whiche ye receaued by the tradicion of the fathers: but with the pretious bloude of Christe, as of a lambe vndefiled, and without spotte, which was ordeyned before hande euen before the worlde was made: but was declared The texte.

declared in the last tymes for your sakes, which by his meanes do beleue on god, that rayled him vp from death, and glorifyed hym, that ye myght haue faythe and hope towarde God, euen ye whiche haue purifyed your soules thorowe the spirite, in obeying the truthe, with brotherly loue vnfayned, se that ye loue one another with a pure herte feruently, for ye are borne a newe, not of mortall seed, but of immortal, by the word of god, which lyueth and lasteth for euer. For al flesh is grasse, and all the glory of man is as the floure of grasse. The grasse wydereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. And this is the worde, which by the gospel was preached vnto you.

Therfore it remayneth that you which are desirous to haue this father mercifull vnto you, haue his vnauoydable iudgemēt alwayes before your eies, while you liue in this exile, & so order your conuersacio, that there be nothing wherfore the father may be offended, & iustly shut you out of the inheritaūce of the celestial countrey, as vnnaturall & disobedyent children. The greater the price is, wherwith Christe hath freely redemed you, so muche the greater hede ought you to take, lest for your wilfulnes and vnthankefulnes, you be turned agayn into your former bonde thraldom. There is none more myserable a bondage, than to bee the slaue of synne. Those that for a litle money are made free frō they? maisters bondage, & become of bondmē free men, watch about them by al meanes, lest for they? vnthankefulnes they may be drawen agayne into the bondage that they were in before: and will you than commit that offence to fall again into ỳ old tyranny, to be willingly the bond slaues of Moses lawe, & had rather serue vaine obseruaunces, that your elders deliuered from one to an other vnto you, than to obey the gospel of God, seing you knowe that you were deliuered once from them, not with a commune trifling price, as golde or syluer, but with an vnspeking muche more holy than Moses lawe knoweth of: For you are not made cleane with the bloud of a calfe sprinkled, but with the precious bloud of Jesus Christe who like a lāb cleane without any spotte, pure and vndefiled from all filthinesse of synne, was offred for our synnes on the aultare of the crosse. Nether yet was that done by chaunce at all auentures, but the sonne of God was appointed to make this sacrifice from euerlastyng and before the makyng of the worlde, that he might through his deathe reconcile the father vnto vs: howbeit the secrete deuice and decree of Goddes purposed mynde, which was many long yeares vnknowen to the worlde, is now at length in these later tymes openly manifested, and a new matter is set forth before mennes eyes to loke vpon whiche in the purposed mynde of God was not new. And it was geuen for your saluacion sake, vnto whom Christe that was made man, dyed, and is preached, bestoweth thus muche, that wher as you had a vayne trust vpon the ceremonies of the lawe, now distrusting your selues, you must put your whole trust in God the father: who like as he would haue Christe to dye to wype awaye your synnes, euen so hathe he rayled him vp from death, and for the paynfull trauailes of this life which he suffred, he gaue him the glory of immortalitie: to thentente that as you haue beleued that whiche he hath done, in folowing his example, you might also trust surely to haue the same reward to be bestowed on you, in that you put your whole affiaūce in God, which what he hath already performed in his sonne, the same also will he vndoubtedly performe in al them, which lyue after suche sort, that they may be worthyly accompted among the membres of Christ, in to whose body you are engrafted, synce that you were regenerate through baptisme in to hym. Before that tyme you did after your owne lustes, that is to say, embraceing carnall

carnall shadowes of thinges in stede of true ryght thinges: but now since you haue clensed your soules, not with the obseruacion of Moses purgeing sacrifices, but in that you haue through faith obeyed the trueth of the gospell, whiche by the spyryte of Christe hath purged your consciences, you must endeuour your selues both to be correspondente vnto the head Christe in vprightnes of life, and be answerably like vnto the concorde of the body by an excedyng and a playne brotherly and an vnfeyned loue among your selues: that lyke as Christ loued you not after a commen sort, nor after a carnall maner of loue, euen so should you loue euery one other, with a spiritual loue. New kynred requireth new affection. Before this tyme you Jewes loued Jewes after a carnall affectionate loue, but now beyng by a far other maner regenerate (not of a mortall + an earthly seede after the bodye, but of an immortall and a heauenly sede by the worde of God which lyueth and endureth forever whose gospel you haue beleued) you shall loue the brethren with a heauenly loue. Moses lawe was geuen for a tyme, But the worde of God hathe brought forthe the lawe of the gospel vnto vs, whiche neuer shall perishe. The thing that procedeth from men is but for a season, but the thing that cometh from heauen, is euerlasting, as Esay sayd before: *All flesshe is as grasse, and all the glory of man as the floure of the fielde. The grasse is withered, and his floure fallen awaye, but the worde of the Lorde endureth for euer.* This is the eternall worde of the eternall father, whom the shadowes of the former lawe in tymes past payuted out vnto vs, but nowe he is openly declared by the preachers of the gospell, and not onely vnto you, but vnto all them that receyue Christe with a syncere vpright fayth.

¶ The.ii.Chapter.

Wherfore laye a syde all malicioulnes and all gile, and faynednesse, and enuy, and all backbytyng: and as newe borne babes, desyre ye that mylke (not of the bodye, but of the soule) which is without disceite: that ye may grow there by (vnto saluacion) yf so be that ye haue tasted, howe graceyous the Lord is, to whom ye come, as vnto a liuing stone, disalowed of men, but chosen of God and precyous: and ye as lyuing stones, are made a spirituall house an holy preesthood, for to offer vp spirituall sacrifyces, acceptable to God by Jesus Christe. The texte.

FOrasmuche as you are lately borne againe by an heauenly generacion through the doctrine of the gospell, caste all the vices of your former conuersacion quyte away from you, yf there were any malyce, yf there were any deceite, yf there were any holowe heartednesse, yf there were any enuy, yf there were any backebytyng or cursed speakyng, and from henceforthe as babes newe borne, gredely couete that mylke, not of the body, but of the soule, the mylke that knoweth no deceyte, and is fitte for your age which is more harmeleſſe than strong, euen the mylke of the ghospels ordinaunce. For the ghospels doctryne hath his principles, it hathe his infancye, it hathe his dyet mete for weake tendre age: it hath

declared in the last tymes for your sakes, which by his meanes do beleue on god, that rayled him vp from death, and glorifyed hym, that ye myght haue fayth and hope towarde God, euen ye whiche haue purifyed your soules thorowe the spirite, in obeyng the truthe, with brotherly loue vnfayned, se that ye loue one another with a pure herte feruently, for ye are borne a newe, not of mortall seed, but of immortal, by the word of god, which lyueth and lasteth for euer. For al flesh is grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. And this is the worde, which by the gospel was preached vnto you.

Therfore it remayneth that you which are desirous to haue this father mercifull vnto you, haue his vnauoydable iudgemēt alwayes before your eies, while you liue in this exile, & so order your conuersacio, that there be nothing wherfore the father may be offended, & iustly shut you out of the inheritaūce of the celestial countrey, as vnnaturall & disobedyent children. The greater the price is, wherwith Christe hath freely redemed you, so muche the greater hede ought you to take, lest for your wilfulnes and vnthankefulnes, you be turned agayn into your former bonde thraldom. There is none more myserable a bondage, than to bee the slaue of synne. Those that for a little money are made free fro theyr maisters bondage, & become of bondmē free men, watch about them by al meanes, lest for theyr vnthankefulnes they may be drawen agayne into the bondage that they were in before: and will you than commit that offence to fall again into ỳ old tyranny, to be willingly the bond slaues of Moses lawe, & had rather serue vaine obseruaunces, that your elders deliuered from one to an other vnto you, than to obey the gospel of God, seing you knowe that you were deliuered once from them, not with a commune trifling price, as golde or syluer, but with an offring muche more holy than Moses lawe knoweth of: For you are not made cleane with the bloud of a calfe sprinkled, but with the precious bloud of Iesus Christe who like a lāb cleane without any spotte, pure and vndefiled from all filthinesse of synne, was offred for our synnes on the aultare of the crosse. Nether yet was that done by chaunce at all auentures, but the sonne of God was appointed to make this sacrifice from euerlastyng and before the makyng of the worlde, that he might thorough his deathe reconcile the father vnto vs: howbeit the secrete deuice and decree of Goddes purposed mynde, which was many long yeares vnknowen to the worlde, is now at length in these later tymes openly manifested, and a new matter is set forth before mennes eyes to loke vpon whiche in the purposed mynde of God was not new. And it was geuen for your saluacion sake, vnto whom Christe that was made man, dyed, and is preached, bestoweth thus muche, that wher as you had a vayne truste vpon the ceremonies of the lawe, now distrusting your selues, you must put your whole trust in God the father: who like as he would haue Christe to dye to wype awaye your synnes, euen so hathe he rayled him vp from death, and for the paynfull tranailes of this life which he suffred, he gaue him the glory of immortalitie: to thentente that as you haue beleued that whiche he hath done, in folowing his example, you might also trust surely to haue the same reward to be bestowed on you, in that you put your whole affiance in God, which what he hath already performed in his sonne, the same also will he vndoubtedly performe in al them, which lyue after suche sort, that they may be worthyly accompted among the membres of Christ, in to whose body you are engrafted, synce that you were regenerate thorough baptisme in to hym. Before that tyme you did after your owne lustes, that is to say, embracing carnall

carnall shadowes of thinges in stede of true ryght thinges: but now since you haue clensed your soules, not with the obseruacion of Moses purgeing sacrifices, but in that you haue through faith obeyed the trueth of the gospell, whiche by the spyryte of Christe hath purged your consciences, you must endeuour your selues both to be correspondente vnto the head Christe in vprightnes of life, and be answerably like vnto the concorde of the body by an excedyng and a playne brotherly and an vnfeyned loue among your selues: that lyke as Christ loued you not after a commen sort, nor after a carnall maner of loue, euen so should you loue euery one other, with a spiritual loue. New kynred requireth new affection. Before this tyme you Iewes loued Iewes after a carnall affectionate loue, but now beyng by a far other maner regenerate (not of a mortall & an earthly seede after the bodye, but of an immortall and a heauenly sede by the worde of God which lyueth and endureth forever whose gospel you haue beleued) you shall loue the brethren with a heauenly loue. Moses lawe was geuen for a tyme, But the worde of God hathe brought forthe the lawe of the gospel vnto vs, whiche neuer shall perishe. The thing that procedeth from men is but for a season, but the thing that cometh from heauen, is euerlasting, as Esay sayd before: *All flesshe is as grasse, and all the glory of man as the floure of the fielde. The grasse is withered, and his floure fallen awaye, but the worde of the Lorde endureth for euer.* This is the eternall worde of the eternall father, whom the shadowes of the former lawe in tymes past paynted out vnto vs, but nowe he is openly declared by the preachers of the gospell, and not onely vnto you, but vnto all them that receyue Christe with a syncere vpright fayth.

¶ The.ii.Chapter.

Wherfore laye a syde all maliciousnes and all gile, and fayntednesse, and enuy, and all backbytyng: and as newe borne babes, desyre ye that mylke (not of the bodye, but of the soule) which is without disceite: that ye may grow there by (vnto saluacion) yf so be that ye haue tasted, howe graceyous the Lord is, to whom ye come, as vnto a liuyng stone, disalowed of men, but chosen of God and precyous: and ye as lyuyng stones, are made a spirituall house an holy preesthood, for to offer vp spirituall sacrifyces, acceptable to God by Iesus Christe. The texte.

FOrasmuche as you are lately borne againe by an heauenly generacion through the doctrine of the gospell, caste all the vices of your former conuersacion quyte away from you, yf there were any malyce, yf there were any deceite, yf there were any holowe heartednesse, yf there were any enuy, yf there were any backebytyng or cursed speakyng, and from hencefor the as babes newe borne, gredely couete that mylke, not of the body, but of the soule, the mylke that knoweth no deceyte, and is fitte for your age which is more harmelesse than strong, euen the mylke of the ghospels ordinaunce. For the ghospels doctryne hath his principles, it hathe his infancye, it hathe his dyet mete for weake tendre age: it hath

it hathalso his farther growinges, finally it hath his perfite growē age. Those first thinges are not to be supped lothesomly, but gredily, yea and thrustily: neyther yet must you lyngre continually in them, but to procede from them stil vnto thinges of more perfection. For in dede it were euen a straunge thing if a man borne of his mother should be alwaies a babe and couet nothing els but mylke. And it behoueth you also to ware bigge, tyll you growe vnto perfite saluacio, and not alwaies to sticke still in making the foundacions, but to ryse by lytle and lytle vnto the perfite buyldyng of the house. For in case (according to the psalme writers counsell) you haue tasted that the Lorde Jesus is swete, it is requisite for you to bee prouoked with that taste to sette your appetites vpon greater thynges. In humayne buyldynges, the stones neyther chaunge theyr place ne growe any bigger: But in this buyldyng (which standeth vpon liuing stones) the chiefe principall stone whereof, and the stone that conteyneth all thynges, is the liuyng and eternall Jesus Christe, whiche of late (after the psalme writers prophecying) was cast away of menne, that is to wete of the pharisees, who holding of their tēple that should go to naught, had no knowledge of this heauēly building, howbeit he was chosen by the iudgement of God, and had in muche price, there is nothing to hinder, but that it may procede forward to the perfite finishyng of the buildyng. Therefore you must necessarily goe, through forewarde encrease of vertues, vnto Christ the liuing stone, the chosen stone, the stone preciously sette by in the sight of God, that you also being grounded vpon suche a foundacion may be builded vpon by litle and litle, vntyll you bee made spirituall temples muche more holy than the tēple that the Jewes brag of, and in the which temples muche more wholy priesthood is exercised than was vsed in that temple. For in it the leuites and priestes offered by beastes, but in these spirituall temples you your selues offer vp spirituall sacrifices moste acceptable to God, who, as he is a spirite and not a bodye, so doeth he delyte in spirituall sacrifices, that you should nothing mynde the rites of Moses now being worne out through the preachyng of the Gospell: in stedde of sundrye kyndes of brute beastes, you slea worldly and brutish affectes, lecherous lustes, pryde, wrath, enuie, desyre of reuengement, ryot, and couetousnes and in stedde of, incense, you offer pure prayers flying out of the aulter of a pure herte into heauen. These are the sacrifices that are offered at al seasons in the spirituall temple, and are at al tymes acceptably welcoue vnto God. For those sacrifices of Moses are now all ready growen in to a lothesomenes, as the prophet Esaye beareth recorde. But these maner of sacrifices are contynually allowed through Jesus Christ, by whose commendacion the diligent seruice doinges of the Christians are acceptable vnto the father.

The texte. Wherfore it is contayned also in the scripture: behold I put in Sion a stone to be layed in the chiefe corner, electe and precious, and he that beleueth on him shall not be confounded. Vnto you therfore whiche beleue he is precious: but vnto them whiche beleue not, the stone whiche the buylders refused, the same is begunne to bee the head of the corner, and a stone that men stomble at, and a rocke wherat they be offended, whiche stomble at the worde, and beleue not that, wherevnto they were set. But ye are a chosen generacion, a royall

a royall prieſthod, an holy nacio, a people which are wonne: that ye ſhuld ſhew the vertues of hym that called you out of darkenes, into his meruelous lyght, which in tyme paſt were not a people, but are nowe the people of God, which ſome tyme had not obtayned mercye, but nowe haue obtayned mercye.

There is no cauſe why you ſhould be in any myſtruſt, as long as ye cleaue faſt vnto the head Chriſt, as long as you ſtande harde vpon the noble and vnmoueable ſton Chriſt, of whom god ſpake in tymes paſt by the mouthe of Eſaye: Beholde I put in Sion a ſton to be placed in the chief corner, tryed, choſen and precious. And he that ſhall put his truſt in hym, ſhall not be aſhamed. And that whiche he ſpake of before hand, we ſe now al ready performed. For the ſelfe ſame one ſtone was precious and holſome vnto ſome, and to ſome hartfull and noyſome, vnto you he is iuſtly precious, becauſe you are groũded ſurely vpõ him, becauſe you put your whole truſt in him, and are preſerued by his ayde agaynſte all ſtormes of tempeſtes. But vnto them that had rather ſticke ſtill vnto Moſes than vnto him, and haue reiected him, not willyng to haue hym put in the buylding that they purpoſed to buylde, he is contrary wiſe a reproche and a very deſtruccion. For him that they diſdeyned to haue in their buylding, god wold haue to be head ſtone of the corner, by whom he might knyt together and conteyne as it were, the wall on either ſyde, that is to ſaye, both the ſortes of people, of the Gentiles and of the Iewes: by whoſe ſtrong defence the buylding ſhould be ſafely preſerued againſt all aſſaultes, & him ſhould, who ſo euer were aduerſaries vnto this new buylding, ſtumble at and ruine againſt. And they ſtumble whoſoeuer be offended at the worde of the Goſpell, and beleue it not, ſeing Moſes lawe made them ready before hande to this ende, that they ſhuld beleue the goſpell, as ſone as the thing was truly performed in dede, that the lawe ſignified in ſhadow. Therfore thoſe that haue diſallowed Chriſt, god hathe alſo diſallowed them agayne. But as for you, whom they reiecte with Chriſt, he hath made that choſen kynred, whereof Moſes ſpake in tymes paſt, that holy nacion, and peculiar people, whom god hath take to him ſelfe vñ an excellent price: that like as the people of the Hebrues being deliuered in tymes paſte by Moſes leading from the tyranye of Egipt, and conueied through ſo many daungerous matters into the lande that they had long hoped vpon, preached vnto the worlde the goodnes of god ſhewed to them warde: euen ſo you hauing in remembraunce his fre liberalitie towardes you alſo, ſhould glorifie among al men the wonderfull power of god, which by a new meane hauyng conquered the enemies of your ſaluacion, hathe deliuered you out of the darkenes of ignoraunce and vicious lyuing, into his wõderful light of the goſpels trueth, by the which all the errours of the gentiles and ſhadowes of the Iewes are cleane wyped away. Vnto you therfore hathe chaunced this honour, that they which perſecuted Chriſt, ſurely reckoned vpõ to them ſelues, & yet cleane contrary, the matters beyng turned vpſide downe, the thing chaunced that Oſee ſayd before ſhould come. The people which before were the moſt abiectes, that is to ſay, far of from god, is now a peculiar people vnto god. And the people whom god had reiected as vnworthy of his mercy, hath felt by experience the mercy of god without helpe of circũciſion of the ſowe, and is receiued through the only goſpellike faith into the felowſhip of the ſonne of god.

Dearlye beloued, I beſeche you as ſtraungers and pylgrems, abſtayne from fleſhly luſtes, whiche fyght agaynſte the ſoule, and ſe that ye haue honeſte conuerſacyon amonge the Gentyles, that where as they backbyte you as euyll doers, they maye ſe your good woorkes, and prayſe God in the daye of viſitacyon. Submytte youre ſelues therfore vnto all maner ordynaunce of manne for the Lordes ſake, whether it bee vnto the The xxiii.

kynge,

kynge, as vnto the chefe heed: other vnto rulars, as vnto them that are sent of hym, for the punishment of euel doars: but for the laude of them, that do well. For so is the wyl of God, that with wel doyng ye maye stoppe the mouthes of foolyshe and ignoraunte men: as free, and not as hauyng the libertye for a cloke of malicyousnes, but euen as the seruauntes of God. Honoure all men. Loue brotherly felowshipe. Feare God, honoure the kyng. Seruauntes, obey your maisters with feare, not onely yf they be good and courteous: but also though they be frawarde. For this is thanke worthy: yf a man for conscyence towarde God endure greefe, and suffer wronge vndeserued. For what prayse is it, yf when ye be buffeted for your faultes, ye take it patiently: but and yf when ye do wel, ye suffer wrong and take it pacyently, then is there thanke with God.

Than seyng ye acknowlege the singular liberalitie of god towardes you, whome he hathe redemed with the price of bloud, whom he hathe reconsyled vnto himselfe by the deathe of his sonne, whome his will was to haue to bee the membres of his onely begotten, and the lyuyng stones of the heauenly buylding, whome he hathe chosen into the right of children, and called into the enheritaunce of immortalitie: I beseche you (dearely beloued) to frame youre selues in holynes of life like vnto your owne dignitie, like vnto the gentil goodnes of god, and vnto so high a rewarde. You are regenerate vnto heauen, being in this worlde as forayners and straungers: make spede thither where your countrey is, & where the enheritaunce of heauen is layed vp in stoare for you: that you be not called away frō this desyre by earthlye and grosse appetites which with all manner of engynes make warre and batail agaynste the spirite which is gredyly desyrous of heauenly thinges. Let your conuersacion accorde with your profession, that your maners may allure vnto Christe other folkes also that are paganes, among whome you lyue: vnto whome it is so muche requisite for you to geue no maner of occasion, that they maye rightfully iudge euil of the ghospelles doctrine (yf they shoulde perceaue you in the commune custome of life to bee no whit better than other be,) that the entier vprightenes of your manners and wel doing towardes all menne, may stoppe their backbyting reportes wherwith they speake euil of you, for malice that they beare to Christ, and for the hate of religion, whiche they suppose to be wicked superstition: whiche thinges euidently perceaued, they shal repent also, and acknowlege their owne errour, being inspired with the mercye of god, whan it shal please him, whiche hathe chosen you, to draw them to him also: and that they maye than by your godly workes glorifie him, whome before they abhorred, because they knew him not. This worlde hathe also an order of his owne, whiche by occasion of religiō ought not to be disturbed, as much as may be sauing the glory of christ. Euen so Christ would haue you to be free from synnes, that you shoulde neuertheles suffer euery thing willingly for the gospelles busynes sake, obeying and submytting your selues not only vnto Christian magistrates, but vnto the heathen magistrates also: whether he be a kyng, you must obey him as most excellent in the publike authoritie: whether they be rulers, you muste obey them, as by whom being sent to trauail abroade, the kyng administreth the matters of the cōmon wealth. Nether let it moue you, that they bee heathens, that thei be Idolatours, but acknowledge their office that is necessarye vnto the cōmune wealthe, which consisteth of sondry kyndes of men and religions. For they beare rule with authoritie to restrayne offenders and wicked persones by feare of punyshement, & to allure those that bee good with rewardes to doe their duetie. You haue not nede of their fearing, inasmuch as you do of your owne accorde more than mans lawes require. They haue

no nede

no nede of mannes commendacion, whom the reward of heauen maketh feruent: and yet it is requisite also to acknowlege them with the other. For this is the will of the most hyghe God youre Prince, that you geue none occasion vnto their inconsiderate ignorannce, whereby they myghte proneably call the gospelles profession to blame, if they perceaued you to set naught by their authoritie. That whiche other doe for feare of the lawes, do you willyngly of your owne accorde, yea more habundauntlye than other doe, that you maye declare youre selues to be ryght free men in dede. For he is free that of his owne mind and willyngly doeth as he shoulde doe rightly. God forbydde that you should abuse the pretence of the gospelles veritie to synne more licenciously. You owe not bonde seruice vnto men but inasmuche as you are the seruauntes of God, you shall submitte youre selues, for his glories sake, vnto all men gladlye and willynglye. If any dutie therfore if any honour be duely belongyng euen to them that be heathens, either for the publike office sake that they beare, or for affinitie sake, do that throughly vnto all men, lest they being anye whit offended, be broughte more farther of from the profession of the gospell: yet for all that, it is reason that you loue them specially, whom the commune profession hath made brethren vnto you. Feare God, whose ties no man can begile: And concernyng the kyng, there is no cause why you should be afrayed of him, seyng he is dreadfull to none but to euyll doers, but yet acknowledge hys authoritie in those thynges, that he exacteth of you without hynderaunce of godlynes. He demaundeth custome, paye it him: he exacteth tribute, geue it him. That which those that be free ought to do to the Magistrates, thoughe they be heathens, bonde seruauntes ought to do vnto their maisters: from seruing of whō baptisme maketh them not free. But they ought rather with greater reuerence to acknowledge them, not onely yf they be good and sobre men, but also if they be froward maners doyng otherwise than you ought to doe, they laye the fautte vnto the profession, and be dryuen the more farther of from it, whereunto they ought rather to be encensed and allured by your honest behauiour. Some wyl saye: It is a sore matter to beare the tyrannye of Princes, it is a sore matter to abyde the cruelitie of maisters: For Princes spoyle, exacte, and pumyshe: and maysters wyth whyppes and buffettes all to teare them that are faultles. These maters woulde ryghtly seme not worthye to be borne, if it were ascribed vnto them and not rather vnto God. Their wickednes deserueth not thus muche, that these thynges should be suffred at their handes, but so is the wil of God, that youre goodnes shoulde turne their malicioulnes in to the glorie of Christ. For after suche sorte is your patience acceptable to God, whan beyng afflicted vndeseruedly, you suffre neuertheles contentedly, not for feare of men, but for the glory of God. Communely there is no despyght more impatently taken, than whan men are not faultye,

But among Christians it is ferre otherwise, for among them like as euery one is the better, euen so doeth he couet to be moste acceptable vnto God. And the more inwardely he loueth God, so muche the more chearfullye he sufferth whatsoeuer appertayneth to the glorye of God. But what garnerye were it, yf you suffre whan you are buffetted for naughtye

doynges. The consticnce of the faulte teacheth thys, that euery man can abyde his deserued peynes and holde his peace. But whan you suffre patiently the sorowes that are done vnto you for weldoinges, you come in fauour with god, for whose cause sake you suffre wyllyngly.

The texte. For hereunto verely were ye called: for Christ also suffered for vs, leuinge vs an example, that ye shoulde folowe his steppes, which dyd no sinne, neither was there gyle founde in his mouth: which when he was reuiled, reuiled not agayne: when he suffered, he threatened not: but committed the vengeaunce to hym that iudgeth righteously who bare vp our selfe bare our sinnes in his body on the tree, that we beinge delyuered from synne, shoulde lyue vnto righteousnes. By whose stripes, ye were healed. For ye were as sheepe going astray: but are nowe returned vnto the shepherd and bysshop of your soules.

Your innocencie might disdaynfully grudge at this, but that Christe beyng innocent suffred greater haynous peines for your sake. This is your profession, vpon this condicion are you called into his body, that you myghte folow the example of suffryng which he hath left vnto you, and entring in by the same foresteppes you might thrust in vnto euerlastyng glory by the same way that he attayned vnto it. What sorowe was it that he suffred not, whiche was crucified with theues. And what is more innocent than he which not only committed no faulte at all, but also there was no maner of gyle at any tyme found in his tongue. whā they bitterly reuiled him, he gaue none euill wordes again, but rather besought the father to forgyue them.

Whan he was bounden, whan he was beaten, whan he was nayled on the crosse, he threatened no vengeaunce but referred all vengeaunce vnto the father, whiche iudgeth not of affection, but accordynge to iustice. Christe in the meane tyme playng the intercessour and not the accusatour. As for vs albeit we now folowe innocencie, yet with our naughtye synfulnes we had afore tyme iustely deserued the vengeaunce of God. But Christe, forasmuche as he was vndaungered with no synne, yet he carved the burthen of our synnes vpon his owne bodye that he myghte ease vs of oure burthen, and was offred on the tree of the crosse as a burnt offeryng for oure synnes, and by hys vndeserued death he put awaye the deathe that was due vnto vs, that we shoulde in the meane tyme folowe the example of his death and resurrection, and that beyng dead vnto our olde synnes and lustes, whereunto we were addicte and dyd seruice, we shoulde lyue from henceforth vnto innocencie, vnto the which he being the fountayne of all innocencie hath consecrated vs, whiche hathe taken oure wickednes him selfe, that he myght geue his righteousnes vnto vs. We had offended and he was beaten: The fault was ours, and the punyshement lyght cruelly vpon him. So ꝙ according to Esayes prophecie, we were made whole by his stripes. Him therfore you are bounden to thanke for youre innocencie: and in that God imputeth not the synnes of your formerlyke, you are bounde to thanke his bondes, his scourgynges, his woundes, his crosse and his death. For ye were scatred before tyme lyke sheepe, withoute a keper, strayenge some one waye some an other, as euerye mannes phantasye ledde him, thynkyng you myghte lawfullye do whatsoeuer lyked youre selfe, but you are nowe conuerted from youre olde errour vnto Christe Jesus the shepeheard and Curate of youre soules. ¶ If you folowe hym in sufferynge afflyccyons of sorowes wythoute deserynge, you shall throughe hys leadynge

come

come vnto the glory of immortalitie.

¶ The. iii. Chapter.

Likewise ye wiues be in subiection to your husbandes, that euen they which obey not the word, may with out the worde be wonne by the conuersacion of the wiues, while they beholde your chast conuersacion coupled with feare. Whose apparel shal not be outwarde with broyded heare, and hanginge on of golde, ether in puttinge on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirite beat rest & quiet, which spirite is before God a thing mucke set by. For after thys maner in the olde tyme dyd the holy women, which trusted in God, tier them selues, and were obedyente to their husbandes, euen as Sara obeyed Abraham, & called hym Lorde: whose daughters ye are, as long as ye do wel and are not afrayed for any terrour. The texte.

LIke owe lyke as free men ought to allure ỹ princes and publyke magistrates, and euen so oughte bonde seruauntes to allure their maisters vnto the fauouryng of the gospell, by their obedient diligence (which purchaceth frendship in euery place) or in dede not to prouoke them by occasion, if peraduenture they be vncureable: euen so ought the wiues also shewe themselues obedyent vnto their husbandes, not onelye yt they be Christians, but to them also, that haue not yet embraced the doctrine of the gospell. For in dede it maye possiblie come to passe, that suche as oure preaching doeth not stiere, the entier bryghtnes, godlynes, womanlynes, sobrietie, chastitie, and sufferaunce of the wyfe, maye ouercome and mollyfie them, and in conclusion wynne them vnto Christ. For whan they shall perceaue theyr wyues maners chaunged through baptisme, whan they shall see the example of true vertue in them, they shall peraduentute be enflamed, the affection of wedlocke not a lytell forewardyng to the same purpose, that as they be felowes of one bedde, so they would mynd to be felowes of one profession. For syncere good demeanour hath very sharpe prycking, whiche, yf a man do marke it nerely, bringeth to passe manye tymes, that carnall loue is turned into a spirituall loue. That maner of loue is occasioned by welfauouredne of beawtie, and behauiour of apparel, helpyng the fauour of beawtie forewarde. And behauiour is occasioned by the fayre goodlynes of an entier good heart, shynyng in her manners. Therfore it behoueth not wyues, whiche haue professed Christe, to deuise howe they maye set forthe themselues pleasantly in their husbandes eies, after the cõmune custome, with theyr heare craftyly broyded, or with puttinge on of precious stones, or gold, and purple rayment, and with other trimmyng of the bodye, whiche is shewed outwardly. For what other thynge shoulde come of this gayre, but that they should loue their wyues body for the vse of fleshely lust? And what a portion of man is the body? This rather they ought to studye for, that theyr husbandes may be enticed by their goodly garnyshed maners, and so to loue the secret hidden mynde and heart, yf they shall perceyue her to be pure, and spotted with no knacke of viciousnes: and if they shall see, contrarie to the commune maner of women, no lyght affection in that woman, which women communly haue: no intemperaunce, no wrath, no enuye, no seking of preeminence, no arrogauncie, no ouerthwart bibble babble, but a softe, mylde, tractable & gentyll spirit. This is an excellent and a gorgeous apparell in the eies of God. By this maner of decking they muste chiefly deserue to haue their husbandes heartes.

By this kynde of wooing, euen certayne holy women in times past (which fixed their whole hope, not in fyppery and transitorye thinges, but in God) set forth themselues to please their husbandes, not with gold or precious stones, or purple, but with sobrenes & obedient diligence, wherby the fearcenes of an husbãdes disposition is most easyly aswaged. So Sara obeyed Abraham, callyng him Lorde, where as she was hys wyfe, & not his drudgeing hande mayde, but submitted her selfe vnder his subiection for sobrenes sake. For although it be not fitte for a man to vse a lordlynes towardes his wife, yet there is an autoritie, which if he in somthynges abuse, yet it standeth with the womans modestie to obeye in place. To be brieke, lyke as they are Abrahams true and very right sonnes, that folowe therample of his fayth: euen so are you Saraes daughters, which resemble ỹ excellent good womans maners & manly substauntialnes of mynde, trymmyng vp your selues with good workes, & reposing all youre trust in God: & hauing the fruicion of his ayde, there is no cause at al, why you should be afrayed of womans frailtie.

The texte. Lyke wyse ye men dwel with them according to knowlege: geuing honour vnto the wyfe, as vnto the weker vessel, & as vnto them that are heires also of the grace of lyfe, that your prayers be not hindered.

And as it is the office of matrones, with chast obedience, & holy maners, and wyth mylde softenes to ouercome their husbandes: euen so is it your parte, O you men, in no wise to abuse your autoritie towardes your wyues, as mẽ playng the tyrannes, in that they submit thẽselues vnto you, but be rather so much the lesse lordely towardes them, in ỹ they make them selfes your handemaides. They are companions of all your estates and thynges, what so euer befalleth. Let them perceiue you to be handsome men to lyue withall, & let your wisdome succour the frailtie of their womankynde. And the more stronger you are than they in the strength of hert & body, so much more it behoueth you to releue womens infirmitie, that by youre instruction & by your gouernaunce, they maye be made better, & as it were settyng aparte that kynde, they maye waxe manlye in gospellike godlynes. For they are not Christian husbandes, that haue wyues only to the vse of copulation: but they ought rather to endeuour, that their wyues mate be theyr cõpanions in fastinge, almosededes dooing, of watching, and of prayeng: so that those women, which are called to the cõmune reward of eternall lyfe, as well as their husbandes, maye earnestly set their myndes to do these thynges also communely with their husbandes. In christian mariage, there is nothing, or in dede very lytle, to be geuen vnto voluptuousnes, & very muche vnto Godlynes. Wherin yf bothe parties will consent, and thereupon you refrayne frõ bodyly doale, your prayers shal not be interrupted. And prayer is a sacrifice wherwith god must be sacrificed vnto, euery daye.

The texte. In conclusiõ, be ye al of one mynd, & of one heart loue as brethrẽ, be pitefu̇l, be courteous (meke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blessyng: knowing that yeare thereunto called, euen ỹ ye should be heires of ỹ blessing. For he that doth long after lyfe, and loueth to se good dayes, let hym refraine his tonge from euil, and his lyppes that they speake no guyle. Let hym eschewe euil and do good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous, and hys eares (are open) vnto their prayers. Agayne, the face of the Lorde is ouer them that do euil.

Therfore lyke as men haue some one kynd of peculiar offices, some haue other.

other, euen so this becometh euery one the rather to remembre him selfe, that he which hath professed Christ, ought to excel others in those thinges, that be maters of tried honestie. Howbeit this is the cōmune office of all men, ỹ lyke as al haue one selfe same profession, & like as through baptisme you are engrafted in to one selfe same body: euen so let al be through concord, of one selfe same mind. Let not age, estate, cōditiō or sōdry being in diuerse coūtres disseuer you a sondre, which thinges among others do many times ministre occasion of hate and contencion. But as for you, it behoueth you to be most fast ioyned together, seyng all one baptisme hath regenerated you vnto God: seyng you haue all one father in heauē: inasmuche as dependyng of one head Christe, you are mēbres of all one body: and forasmuche as the profession of the gospell hath made you brethren indifferently, and for that cause sake the father of heauen hathe called all mē vnto all one rewarde of immortalitie without differēce, whether they be poore, whether they be riche, whether they bonde seruauntes, whether they be maisters, whether they be husbandes, whether they be wyues, whether they be Iewes or gentyles. In this behalfe there is no difference at all, and therfore there oughte to be no dissension nor highe stately lokyng.

For a greate deale more shall Christian charitie, that humbleth it selfe, wynne, than auctorite that exacteth. For there is no concorde amonge menne that be arrogaunt, fearce, & louers of them selues. If the mēbres in a beastes bodye do succour euery one other, and in case any thyng chaunce to any one of them whether it be good or badde, euerye one of them reconeth it as their owne: and if those whom nere kynred of bloud knytteth together, are both glad and sorye for the cōmodities & discommodities of their kynsfolkes: how much more cōuenient is it, ỹ you beyng knytte together by so manye wayes, shoulde expresse this consent, to be touched with other mens wealth & sorowes, no lesse than with your own. So shal you expressely shewe a right brotherly charitie, if those that be of the more wealthy estate, disdeine not them ỹ haue not the worldes wealth, but be sory for their euils, & to their powers succour thē: if they that be in hygh power & autorite, presse not nor despise those that are of ỹ lower sort, but wyth familiar gentylnes & good wordes apply them selues familiarly vnto their inferiours: ỹ there may be an indifferent equalitie, & that christian charitie maye ioyne together those, ỹ the state of the worlde hath disseuered. God forbyd, that you shoulo be desirous of reuengement, seyng it is your part to nourishe concorde, not only with the brethren & suche as be godly, but also, yf it be possible, with all men. With those that good are, it behoueth to strye who may do most good: & with thē that naught are, to strye in pacient suffryng, or in doyng thē good also, by which meanes like as the very wilde beastes are ouercome, euē so it somtymes mollifieth the malice of men, wherin was no hope of amendemēt. Be not you willing therfore, to requite wrong for wrong, or scoldyng for scoldyng. For so shall it come to passe, that you shalbe euel also, in that you folow therāple of them ỹ be euil: but rather recompense you a good turne for wrong, & good wordes for bad, ỹ throughyour inuincible goodnes, you may ouercome & ouerthrowe their malice. For god hath not called you to this ende, to haue ỹ vpper hand with naughtie dedes doing, & naughtie wordes speakynge, but ỹ through your weldoyng vnto all men, & wel speakyng vnto all men you maye worthyly heare ỹ ioyfull word: *Come ye blessed of my father, possesse the kingdome.* To do euil vnto good mē, it is more thā ỹ propertie of mad beastes: & to speake euil against them ỹ speake wel, it excedeth ỹ propertie of vile tongued ruffiōs.

To deserue well of them that deserue euill, and to speake well of them that be euyll speakers and backebytours, is thoffice of Christian vertue. If any man thynke this an harde matter, let him heare the Psalme wrytten enspired with the spirite of God, that commaundeth the very same: whoso is desirous (q he) to loue lyfe, and to se good dayes, let him refrayne his tongue from euell: lette him refrayne his lyppes, that they speake no deceate: let him eschewe euel, and doe good: let him seke for peace, and folowe it: For the eies of the Lorde are vpon the ryghteous, and his eares are attentiue vnto their prayers. Contrarywyse, the countenaunce of the Lorde is vpon them that do euyll. Therefore yf we wyll haue God to be liberally good vnto vs, let vs be good vnto all men: yf we wyll escape his vengeauuce, let vs hurte no body at all.

I wyll not heare the reason, that mans affeccion wyll perchaunce murmuryngly reppyne in this behalfe: If I doe not reuenge iniurye, the vnpunyshed libertie wyl prouoke many mo to do hurt. But there is nothyng, that shal kepe you more safe from iniurie, than yf you eyther paciently suffre it, or els do good for wrong. There is none ende of harme doing, as often as wyth wretched encoũtryng one with an other, reuiling is made double through reuiling againe, and iniurie is made double iniurie, by iniurie doing agayn. If no man resiste, naughtinesse shall ceasse, or at least waxe faynt.

The texte. Moreouer, who is it that wyll harme you if ye folowe that whyche is good? Yea, happy are ye, if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayed for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your hearres. Be redy alwayes to geue an answere to euery man that asketh you a reason of the hope that is in you, and that with mekenes & feare, hauing a good conscience that where as they backbyte you as euil doers, they may be ashamed that falsely accuse your good conuersacyon in Christe.

Who would couet to doe harme, yf you studye to do good for all men, and to hurte no man? But yf there be anye found so vtterly blynd, that for malyce they beare to vertue or throughe ignoraunce do persecute you, I praye you, in what thing can they hurt you? They wyll take awaye youre money, whiche yf they were not, you must shortly leaue behynd you: they wyll torment the body, and wyll slea you, which shoulde shortely dye, yf they were not. All these thynges, forasmuche as they are done vnto you for Godlynes sake, shall not onely bryng no damage vnto you at all, but also greatly encreace your vauntage. By these euell turnes doynge, they augment your rewarde of euerlastyng felicitie. He that loseth a good meanyng hearte, he is hurted in dede: but whan that is safe, all is gayne, whatsoeuer the worlde thynketh is folle: and it is blessednes, whatsoeuer they thynke is foolyshnesse. Therefore it is in you to bryng to passe, that no violence of forowes can do you harme by any waye. Whatsoeuer the naughtynesse of men shall take awaye from you, the free larges of God shall restore it agayne with exceedyng great vauntage. So that yf you haue the fruicion of God, you haue no cause to be afrayed of mens threatnynges, or to be disquieted with the violence of forowes, neyther be you troubled in your mynde, in the myddes of the storines of afflictions, as though you were destitute of Goddes helpe. Neither speake you curtesly vnto men that punyshe you throughe ignoraunce, but rather glorifie you the lorde God in your heartes, whiche to his seruauntes turneth all thynges in to the best, whersoeuer chaunceth ioye or aduersitie. Therefore he is euer worthye to be

praysed

prayed, albeit a man can not alwaies with worde of mouthe, yet with affection of the heart he maye euery where, and at all tymes. Hys enemyes are not to be prouoked with scoldynges, but whersoeuer anye hope shall offre it selfe, that they maye be drawen vnto Christe, be you prompte and ready to answere whosoeuer desireth to knowe, with what confidence, and throughe what hope, you set naught by the commodities of this life, and suffre the incommodities so patiently. And that do you not disdeignefully, nor tauntynglye, as thoughe you were offended at them, but with al mildenes and reuerence, that is to say, vsing a good conscience of your owne, althoughe you can not be hable to perswade them. For it is not ynoughe for Christians, to speake thinges that are true and worthy of Christ: but also to speake after suche sorte, that the verye reason of your talke maye declare, that you are not in hande with your own busines, but that you respecte the glorie of Christe, and the saluation of them, whiche you speake vnto. This shalbe the surest argument to make them ashamed, which slaunder your conuersation, that you leade accordyng to Christes doctrine, as thoughe it were a counterfaict and a naughty conuersation. For counterfaicte vertue, although it otherwise begile men with his iuggling, yet whan it commeth once to suffring of punishementes, it breaketh out and bewrayeth it selfe. There is nothing but a good conscience, and a conscience that dependeth wholy of God, that is hable chearefully to beare all thinges, and to be so farre frō intendyng reuengement, that he goeth about also to do good to them, of whom he is punished.

For it is better (yf the wyll of God be so) that ye suffre for well doing, then for euil doing. For asmuche as Christ hath once suffred for sinnes, the iust for the vniust, to bring vs vnto God, and was killed, as pertaining to the flesche: but was quickned in the spirit. In which spirit he also went and preached vnto the spirites that were in prison, whych sometyme had ben disobedient, when the long suffering of God was once loked for in the daies of Noe, while the Arke was a preparing: wherin a few, y is to say, viii. soules, were saued by the water, lyke as baptisme also now saueth vs, not the puttynge away of the filth of the flesche: but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, whyche is on the right hande of God: and is gone into heauen, Aungelles, powers, and myghte, subdued vnto hym. The texte.

Let it not moue you, that you harmeles folkes suffre sorowes at their handes, whiche be harmedoers: but rather it is in that behalf the more easely to be borne, whatsoeuer is done vnto you. For it is better for you, if it be the wyll of God, that you suffre these thinges that you suffre, for wel doyng, than for euil doyng. For he that is punyshed for his euil dedes, suffreth that he hath deserued: but the punyshementes that you suffre, turne to the glory of Christe, and to the heaped encreace of your felicitie. It is a glorious thynge for you to folowe the example of your prince. Thus he aduaunced the glory of God the father, he beyng all together without synne, was taken, bounden, beaten, spytte vpon, crucified, and dyed for our synnes, where as he had no syne at all. The ryghtuous, for the vnryghtuous, the faultes for the faultye, suffred paynes, gladly obeyng the fathers will, that he myghte presente vs, that were synners, cleane and without spotte vnto the father: that we also folowyng his example, shoulde lyue harmeles amonge harmedoers, and that we beynge made good shoulde suffre for the wealth of them that naught are. He dyed onely once for all, and for temporall affliction was endowed with lyke euerlastynge, that we beyng once redemed from synnes, shoulde not lyde backe agayne to the same.

It is Christ than that hath made vs cleane, being delyuered to death for the weakenes of the humaine body which he had receiued, but he was raised to life agayne by the power of the spirite, whyche coulde not be ouercome wyth any afflictions. For the same tyme that his dead body was closed in the graue, he being alyue in spirite preached vnto the helles: & lyke as vnto men endued with mortall bodye, he preached the doctryne of the gospell in his bodylye presence, which those that beleued, attayned saluacion, and those that refused to beleue, purchaced to them selues the heape of eternal damnacion: euen so his body beyng laied aparte, his spirite went vnto them, which being deliuered of their bodies, lyued in the helles, and preached vnto them, that nowe is the time present wherein they should receyue the rewarde of their godlines, for ỹ in tymes past they fearing the iustice of god, nether reuenged them selues of euilles, & liued faultles among the faultye: and declared, that they suffred condyng punyshementes, which in the dates of Noe, when the Arke was furnisshed, & the floude was loked for, that God being prouoked by mortall mennes wickednes would send vpon them, beleued not, but abused the gentilnes of God, when they sawe the thing, that he threatned, put of for a certayn of yeares. Therfore when the floude came, it destroyed all, except a very fewe, that is to saye, no moe but onely eight persons, which according to Noes counsel, went into the arke, & were not drowned in the floud. And therefore euen in those tymes faythe wanted not her rewarde. For God suffred not those to perishe, that trusted in him with al their whole hert. Neither can the vnbeleuers escape ỹ vengeaũce of God, although you be no reuengers. For it is ynough for you, that you obeye God, but as for the punyshement of the rest, referre that to hym.

Nowe that, whiche Noes Arke was vnto them, is baptisme vnto you: that same thyng that the floud was vnto them, is the eternal punishement vnto the wicked, and preathed vnto them, that obey not the gospel. It was ynough for Noe to haue tolde them of the floud that was to come: It was ynough to haue shewed, by what meanes they myght escape the daungier, yf throughe repentaunce they would haue aswaged ỹ wrath of god, which they had prouoked vpon thẽselues by theyr owne wickednes. And so let your vprightenes be ynoughe vnto you: let it be ynough for you to haue declared vnto other, what rewarde is prepared for them that beleue the gospel, & what peyne abideth the vnbeleuers. If there be but a fewe saued by fayth, it shall not be layed to your charge. If a great part of men perishe throughe vnbeleefe, they perishe through their owne faulte. After this sorte it was the wyll of God to vtter the difference betwene the good and the badde. Baptisme receiued as it ought to be, preserueth agaynst destruccion, and washeth awaye the fylthynes, not of bodyes but of soules. But baptisme beyng broken promisse withall, destroyeth for euer, and wyndeth into so muche the more haynous rageing streames of wickednesse.

Therfore the thing that is saluacion to some hauing faythe, doth bringe destruccion to the vnbeleuers and suche as are rebellions agaynst fayth. Notwithstandynge it is not ynough for you, that through the floude of baptisme your sinnes are perished, and that wicked lustes of the former conuersacion are lost, onles ther be present a good conscience also in all the lyfe after correspondent to the benefit of God. Christ died, howbeit but only once: he is risen again neuer to dye: and vnto vs the synfulnesses of oure former olde lyfe are in lyke sort slayne by the death of Christ, that we shoulde afterwarde lyue agayne to

innocencie,

innocencie, and neuer slyde backe agayne in to synnes, as muche as lyeth in vs. That shall come to p asse, if we shall, as it were settyng mortalytie apart, desirously aspire vnto ꝑ countrey of heauen w̄ al our whole hertes, the enheritaūce wherof abydeth them that obey the gospel. For so Iesus Christe rose agayne, that he would not make long taringe after that vpon earth, but cōueyed him selfe out of mortall mennes companye vp into heauen: and there hauynge the fruicion of the glory of immortalitie, sitteth on the fathers right hande, not wout a body, but suche a body as death hath now no title to it at all: And whyle death goeth about the swalowe vp the innocente, it is vtterly swalowed vp it selfe: and while death surely reconeth to haue gotten a great praye, it became a praye it selfe. Finally Christes victorie, is our victorye: and the glory that went before in him, is shewed vnto vs, in case we continue styll in the thyng that we haue begon, and sticke harde in his confessyon. Againste him the tormentes of the wicked preuailed nothing at all: but in his patient suffryng of them he gate the victorie, he triumpheth and raigneth aloofte, sittyng in heauen aboue all aungelles, or whatsoeuer vertue and power there is besydes. Vnto you he hathe opened the waye into heauen, that by the same way that he entred in, you maye also thrust in thycke and treefolde into the same place. The enheritaunce is ready and certaine, the possession wherof he hath also entred for your sakes, so that you expresse your selues worthy of it: that is to saye, if you set your studies vpon the innocencie (which he hath freely geuen) to do good vnto all men, yea euen to the euyll and those that punyshe you, as much as vnto you perteyneth.

¶ The. iiii. Chapter.

The texte.

For asmuch then as Christ hath suffred for vs in the flesche, arme ye your selues lykewyse with the same mynde: for he which suffereth in the flesche ceaseth from sinne, that he hence forwarde shoulde lyue (as muche tyme as he remaynyeth in the flesche) not after the lustes of men, but after the wyl of God. For it is sufficient for vs that we haue spent the tyme that is past of the life, after the will of the Gentils walkyng in wantones, lustes, in excesse of wines, in excesse of eating, in excesse of drinking (in dronkennes) and in abhominable idolatry. And it semeth to them an inconuenient thing, that ye runne not also with them vnto the same excesse of riot, and therfore, speake they euil of you, which shall geue accomptes to him, that is ready to iudge quicke & dead. For vnto this purpose verelie was the Gospel preached also vnto the dead, that they shoulde be iudged lyke other men in ꝑ flesche, but should liue before God in the spirit. The end of al thinges is at hand.

For as muche than as Christe your Prynce and head folowed not the pleasures of thys lyfe, but throughe suffrynge of afflyccions for a tyme came vnto the glorye of heauen, and seing that he hath conquered the aduersaries with the weapons of pacience sufferaunce: it is reason that you, which professe your selues to be his disciples, shoulde arme your selues with the lyke purpose of mynde. Innocencie of lyfe, is the most surest armour: and christian pacience is the fortresse that can not be beaten downe. He that is gyrded with pacience, is sure that no man can be hable to hurt him. Whosoeuer is deade together with Christ after the flesche, hath so geuen ouer the synfulnes of his former conuersacion, that he is playnly deade to humayne delyres, so that nowe he is not tickled with gredynes of renowme, he is not prouoked with de-

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syze of reuengemente, but all the reste of hys tyme, that is geuen hym in thys sely carkas, lyueth all together whole to the wyll of God, whom onelye his desyre is to please, of whom also he lokethe for the rewarde of a good conscience, and vnto him he referreth the vengeaunce takyng of the wycked. Whosoeuer is readily prepared to suffre martyrdome, is not touched with the pleasures of this worlde. For thys he thynketh with him selfe: God forbydde, that I beyng once done vpon the crosse with my Christ, shoulde goe downe to the vices that I haue forsaken: and that I beyng once appointed vnto euerlastyng felicitie, shoulde be tombled backe agayne to this worldes delices, whiche are not only shorte, but also folysshe: It is euen large ynough that I being a straunger frō Christe, haue spent the tyme past in folysshe lustes, whiche the prophane Heathens do filthiely serue, beyng addicte and geuē to wantones, to fleshly lustes, to dronkenes, to excessyue banketynges, and to abominable image worshyppynges. These prankes we are glad we haue left behynde vs, by the goodnes of Christe: and as often as we loke backe at them, we shrugge for feare to remembre suche fylthynes of lyfe and so great blynde darkenes of ignorannce. Nowe in stedde of outragious luste, chastitie is pleasaunte: for riote, temperate fare: for wynnebybbyng, sobrietie: for superstitious worshyppyng of images, true godlynes and deuoute worshyppyng of the lyuyng God, vnto whō the moste acceptable sacrifice that maye be, is a mynde pure and vnspotted from all vncleanes of synne. Those that haue theyr blynde darkenes yet styll, haue marualle at this so great a chaungeing of myndes and lyfe in you, and thynke scorne that their riotousnes is condemned by your temperate fare, and that their lyfe (whiche floweth ouer with all kyndes of intemperaunce) is blamed by youre honest vprightnes. They woulde loue the companions of their fylthynes: but nowe they raple vpon you, because youre lyfe is not suche as theirs is: but yet there is no cause why ye shoulde be moued at their raplynynges, neither are they to be rayled at agayne. Let it be ynough for you, that you haue a good conscience before God. Yf you can by any possible waye conuerte them vnto better, you ought to do your diligēce: howbeit after such sorte, that you goe not backe from your own syncere vprightnes. If they do repent, it is to be ioyed at: yf their hertes be hardened, they raple and scolde euen agaynst them that wysshe them well: referre you the vengeaunce to God, whose iudgement no mortall man is hable to escape. For he in tyme shall iudge all men, not onely the quycke, but also the deade: the quycke, whom Christ at hys commyng shall fynde lyuinge in the bodye: the deade, whiche before Christes commyng are departed out of this lyfe. Notwithstandyng none lyueth in dede, but he that lyueth vnto godlynes. Those that serue vices, and fylthye lustes, are dead vnto God. And vnto him at his iudgement, those that be dead in dede, shal rendre accōpt, yf they wil not repent from theyr vices. For he (that most equall indyfferent iudge) shall punyshe them for youre sakes, and paye you the full rewardes of your pacient sufferaunce. In dede he is desirous that all men reuiue vnto gospellike godlynes, and for that cause sake, he woulde haue the grace of the gospell preached, not onelye vnto the Iewes, that lyued deuoutly after Moses lawe, not onely vnto the Gentiles that lyued honestlye after the lawe of nature, but also vnto the dead and vtterly buried in all kyndes of naughtines. And vnto theyr darkenes, he woulde haue the lyght of the gospell to be layed: them he woulde haue taughte with all myldenes and pacience,

ence, that they also awaking at length, myght contemne those thynges wherin being nowe blynde they repose their felicitie, and be reputed as dead in bodye with men, in that they are not entangled wt any affeccõs of the body, but with God they myght lyue in spirite. For none is alyue in dede, in Goddes iudgement, but he that is after this sorte deade. There is nothyng of long continuaunce in this worlde, and the ende of all thynges shall shortly come. And their voluptuous pleasures shall sone forsake them, and yout paynefull punishement shall sone haue an ende. And also euerlastyng ioye abydeth for you, and euerlasting tormentes abyde for them.

Be ye therfore sobre, and watche vnto prayer. But aboue all thynges haue feruente loue among your selues. For loue shal couer the the multitude of synnes. Be ye herberous one to another without grudgynge. As euerye man hath receyued the gyfte euen so minister the same one to another, as good ministers of the manifolde grace of God. If any man speake, let hym talke as the wordes of God. If any man minister, let hym do it as of the habilytie, whych God ministreth vnto hym. That God in al thynges maye bee glorified through Iesus Christ, to whom be prayse and dominion for euer & euer. Amen. The texte.

Therfore it standeth you in hande by all meanes, that that daye fynde you not slugglishly napping, nor carelesly snourting by riot and slouthfulnes. But rather prepare your selues alwayes ready agaynst that daye, and be sobre and watching in continuall prayers. For it shall come vnloked for (so it is the will of Christ) but if it shall fynd thee in them, it can not chose but come happyly. Sobrietie is an acceptable thyng to God, it is a sure mater to watche, for God doeth gladlye heare the prayers that are set forthe by temperaunce and watchyng. But this is a thyng a greate deale most acceptable of all, that you embrace euery one other with continuall and vehement loue, releuing euery one other with mutuall good turnes. So as he that is the more watchefull, maye rayse vp the drowsye snourtour: that is the better learned, may instructe the lesse learned: he that is ꝑ more diligente, may warne the sluggarde: he that is the more feruente, maye pricke vp the colde one: and he that is the more perfit, maye forgeue him that doeth amysse through infirmitie. For this brynnynge charitie towardes the neighboure, couereth the multitude of sinnes, wherwith we are endaungered to God. That whiche we offende agaynste hym, is verye well washen awaye by doyng good turnes vnto our neighbours. Lyke as euery one hath the fortune of habilitie, so lette hym studye to be good vnto hys brother. Let him that hath substaunce to do withal, shewe himselfe herberous, and bestowe vnto them that haue nede, not grudgingly, nether with murmuryng, but gladly and chearefully, estemyng himselfe to receyue a good turne, whan he geueth, and that suche maner of losse of substaunce is a greate gayne with God, whiche shal repaye al with vpheaped mesure. And thinke this moreouer, that whatsoeuer you spende to the helpynge of youre neyghboure, is the good gyfte of God, geuen to this ende, that as it were hauing that chaunce of riches committed to youre credence, you shoulde waxe riche in the vsurye of godly workes. Vnto some God hath distributed some sondry giftes: vnto some, other gyftes. Let no man take vpon him to haue that, whiche he hath, of hym selfe: let him thynke it to be Gods gyfte, whiche he would haue distributed by you vpon other, that of doynge good turnes one for an other, mutuall loue maye be glewed together amonge youre selues more and more, and that there

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might encrease by occasion vnto euery one the rewarde of godlynes. Let no man be discõtent with him selfe, in that he is not endued with this or that gift. Let no man also stonde in his owne conceit, in that he hath mo qualities geuen vnto him than other haue. For so it was the will of the ryche and lyberall gentill God, to bestowe his gyftes after sondry sortes. No man is Lorde of that whiche he hath receaued: he is nothing but the disposer: For the thyng that he disposeth, is the lordes. And yf he do that faithfully, thearefully and deligently, lette hym not looke for rewarde of man, inasmuche as he shall receaue it of God. If holsome doctrine chaunce vnto a man, if any man haue the gyfte of a fyne learned tongue, let him not abuse it vnto gayne, vnto pompous statelynes and vayne glorye, but vnto the commoditie of his neighboure, and to the glory of Christe. Let the hearers perceyue his wordes to be the wordes of God, and not of men: and that he whiche speaketh is nothyng els, but the mynyster of the voyce of God. If any man be more liable to haue ministracium of office than of Doctrine, let him administre his gyft, so, as he chalenge not thautoritie vnto him selfe, but ascribe it vnto God, that geueth him power and strength to get aboute the thynge effectually that he taketh in hande.

And that shall be done, to the intent that of giftes diuerslye distributed, and of offices diuerslye gone about, God may be glorified on euery parte, of whom as of the welspryng we haue al thynges flowynge vnto vs, not by Moses, but by Jesus Chryste, by whom whatsoeuer the father geueth, he geueth it vnto vs, as his only sonne. Vnto God therfore shall he ascribe the dede, that is holpen by his brothers good turne: vnto God shall he rendre the thankes, whiche is glad that his brother is holpen by his ministerie. So that ye totall summe of al glorie redoundeth on euery parte vnto God the father and the sonne, vnto whom is continual glorie & dominion for euer world without ende. Amen. We ought not in this behalfe to seke after glory, but it behoueth vs to remembre our duetie, wherwith we may please God. Concerning the rewarde let hym alone with all that we put our truste in. For he shall turne the persecutours malice into your good, he shal change your paynful sorowes into gladnesse, & your reproche into glorie.

The texte.

Derely beloued, marualle not that ye are proued by fire, which thing is to trie you, as though some straunge thing happened vnto you: but reioyce, in asmuche as ye are partakers of Christes passion: that when hys glorye appereth ye maye be merye and glad. If ye be cayled vpon for the name of Christ, happy are ye. For the glorye and the spirite of God resteth vpon you. On their part he is euil spoken of, but on your parte he is glorified. Se that none of you be punyshed as a murtherer, or as a thefe, or an euyll doer, or as a busy body in other mens matters. If any man suffre as a Christian man, let hym not be ashamed: but let hym glorifie God on his behalfe. For the tyme is come that iudgement must begin at the house of god. If it first begin at vs what shal the ende be of them which beleue not the gospel of God: And if the righteous scarcely be saued, where shall the vngodly and the sinner appere: Wherfore let them that are troubled according to the will of God, commyt their soules to hym with wel doing, as vnto a faythfull creatour.

Therfore, dearly beloued, be not disquieted in ỹ meane season as it were a newe matter, though you which shalbe the felowes to gether of the kyngedom heauen, be tried with afflictions in this worlde, as gold is with fire. That thing ought to seme no newe matter vnto you, whyche went long a go before in the triedly proued prophetes, and lately in Christe. It ought to be the more easyer borne,

borne, in almuche as you see it happen cõmonly vnto you with all the tried people of god. And seyng ꝑ in this behalfe you beyng disciples resemble your master, and beyng membres resemble your heade Jesus Christe, ought to be glad and reioyce, ꝑ lyke as now he doeth vouchesaue to haue you companions of his afflictions, euen so afterwarde, whã he shal open his maiestie vnto al men, & hauing made them ashamed & astonied, ꝑ afflicted him and you for malice of him, you shal reioyce with vnspeakeable mirthe, which may be felte, but not expressed with wordes. In the meane season, yf men reuyle you, howe sore soeuer you are afflicted in bodye, not for your owne naughtye dedes, but for the profession of Christ, yet in this behalfe you are blessed, that euen in ꝑ middes of your tormentes, & in the myddes of your dispightfull handlinge, the glorious spirite of god is kyndled againe in you for your harmeles harte & good conscience sake. It is a swete thing to suffer wt Christ, and it is a glorious thing to suffer for Christ. For as muche as in them lyeth, they reuile euẽ Christ himselfe, howbeit your innocencie, & your patient sufferaunce causeth it to chaunce vnto his glorye. But God forbydde, ꝑ any of you should be punished for manslaughter, or theft, eyther for naughty wordes speaking, or for curious meddlynge of those thinges that perteine nothing to you. For it is ꝑ cãse & not the tormenting ꝑ maketh a Martyr. And whosoeuer suffreth for none other cause, but ꝑ he is called a Christian, he nedeth not to be ashamed of his punishment. It is a shame to be called a theefe: but it is a glorious thig to be called a Christiã. Blessed are they, whiche (though it be after that painful sorte) may escape the tormentes of hell fire: and that through afflictions ꝑ shall endure but as it were ꝑ space of a moment, haue passage geuen them vnto ioyes that shal neuer haue ende. Wherunto God admitteth none, but him that is notably proued and tried by muche suffring of sorowes. Ones he shal practise dreadful iudgemẽt, whã the tyme of mercy is past, wherat euery one shalbe rewarded accordig to his deseartes. In ꝑ meane while, ꝑ iudgemẽt is more easye, inasmuche as beyng purely tried by tẽporal tormẽtes we are made worthy of ꝑ felowship of Christ, whiche wil allow nothing but the thinge that is most pure and most perfitely scowred from drosse. Nowe is the tyme, that this iudgement be exercised, to thintent it maye more euidently appeare, who doe trulye put their truste in God, and whoe doe trulye loue Christe in dede. Thinges beynge in prosperous and quiet estate are not argumẽtes of true godlines. As for Moses ceremonies, euen a very hipocrite maye kepe them, but as for losse of goodes, reuilinges, enprisonmentes, stripes, and death, no man taketh pacientlye, but he ꝑ hath an inuincible faith ioyned wt a gospellyke charitie. And vnto these, let thẽ readily prepare them selues, that wil in tyme cõming reigne wt Christ. This iudgemẽt shal beginne at ꝑ house of god, whiche is the congregacion. Than yf it be nedefull for vs to be so clensed, whiche beleue the gospell, and liue vprightely: what ende, what iudgemẽt, what payne abideth them, that haue no constaunt beleefe in the gospel, and continue styl in their owne wickednesses? Yf they be so tryed, whiche with single plaines obeye the gospell, and hauynge forsaken all the pleasures of this worlde, haue geuen ouer them selues to the studye of godlynes: what shall become of them whome the preachinge of the gospell hath made worse? And yf they whiche lyue iustly, knowinge themselues giltie in none euyll, atchieue not (without peryll and muche a doe) the porte of eternall saluacion: In what

hope ſhall the wicked and miſcheuous doers ſhewe their face in ſo ſtraight and ſo dreadefull a iudgement. Therfore they maye in no wyſe hope to get any ſaluacion there, to thintent that they alſo whiche are tormented in this worlde, not for euyll doynges but for the wyll of God, muſt not truſt to them ſelues, but to their poſſible powers expertſinge ỹ workes of godlynes, they ſhoulde after this ſorte put their ſoules in the handes of God their maker, who of his goodneſſe wyll not ſuffer it to perysshe that he hath made, yf they continue in well doyng to deathe, and yf they wyll haue none affiaunce in their owne merites, but loke for rewarde of his bounteous lyberalitie.

¶ The .v. Chapter.

The texte. ¶ The elders whiche are among you, I exhorte, which am alſo an elder, and a witnes of the afflictiõs of Chriſt, and alſo a partaker of the glory that ſhalbe opened. Fede ye Chriſtes flocke, almuche as lyeth in you, taking the ouerſyght of them, not as compelled therto, but wyllyngly: after a godly ſorte, not for ỹ deſyre of fylthy lucre: but of a good minde, not as thoughe ye were lordes ouer the pariſches: but that ye be an enſample to the flocke and that with good wyll. And when the chefe ſhepherde ſhall appeare, ye ſhall receaue an incorruptible crowne of glorye. Lykewyſe ye yonger, ſubmyt your ſelues vnto the elder. Submit your ſelues euery man one to a nother, knet youre ſelues together in lowlynes of mynde. For God reſiſteth the proude, and geueth grace to the humble.

ENdeuour your diligence vnto this, brethren, bothe euery one ſeuerally by your ſelues, and all together in commune, that folowynge the foteſtepes of Chriſt, you may atteyne vnto his felowſhip. Howbeit it is reaſon, ỹ thoſe, whiche excede other in authoritie of age, ſhould excede alſo in the ſtudy of godlynes. Of their example, of their maner of teaching, and of their authoritie dependeth the reſydue of the multitude. And it is not inoughe for them, to lyue vpryghtly themſelues, excepte they be carefull for the multitude alſo. For vnto them, their graye head augmenteth authoritie, vſe of thinges augmenteth wyſedome, and long proued & tried vprightenes of lyfe augementeth their credence. You therfore I ſpeake to, you elders, the kepers of the people, beynge an elder alſo my ſelfe, whiche haue performed in mater & in dedes, the thing ỹ I teache, that is to ſay, in ſuffring enpriſonmentes & ſtripes for the name of Chriſt ſake, beyng ready alſo euen vnto ỹ croſſe, whã the wil of God ſo ſhal be, & in like maner hauing this very good hope, ỹ whom he hath voucheſafe to haue ſuffer for his ſake, he wil admitte alſo the ſame vnto ỹ felowſhip of the glorye of heauen, as ſone as ỹ day ſhal come, wherin he ſhal openly declare his Maieſtie vnto the world, & ỹ wraſtlinges of ỹ world being at an ende, ỹ rewardes ſhalbe brought furthe. I beſeche you for ỹ tormentes ſakes ỹ Chriſt ſuffred for you, & for myne afflictions ſakes, wherin I folowe my lord to myne vttermoſt power, ſhew your ſelues right feders of ỹ multitude in dede, as it is chaũced to euery mans lotte, watche, walke about, loke on euery ſyde, & take hede, ỹ nothing wante vnto the flocke, for whome Chriſt died, nether holy conſolacion, nether holſome doctrine, ne example of goſpellyke lyfe. You are called *Superintendentes*: accomplyſhe in dede ỹ thing ỹ you are called. Fede, cure, gouerne, kepe, ỹ nothing periſhe, ỹ nothig runne out of ỹ way. And ſee ỹ you doe ỹ, not grudgingly, as mẽ cõſtrained through feare, either ſhame, or neceſſitie of office: but w̃ diligẽt readines, gladly, & w̃ a good wil, reſpectig nothing elles, but what may be acceptable to god.

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It is his busynes that you take in hande, and of him you shall receyue euerlastinge rewarde. Loke not for rewarde in this lyfe. It is a shame to take charge of christian people for vauntage sake: whiche charge no man is praysed for takynge, but he that dooeth it of his owne accorde and frely without any thinge. That man is fallen out of the rewarde of heauen, that hunteth after the hyre of his office at mennes handes here in this worlde. Next vnto this it is, yf any man, thoughe he set naught by lucre, yet seketh ambitiously after honour and dignitie, being desyrous to be a commaunder, beyng desirous to be reuerenced: that man shall haue no rewarde also with God. He hath receaued his rewarde: The office of a right bysshop is ferre of from lordinge. It is not a tirannye, but an administracion. A bisshop is put in auctorite for this ende, not to scrape to him selfe the more gayne therby, not to reigne a lofte, and to vse his pleasure the more frely, but to doe the more good. Therfore you elders, remēbre your office, behaue your selues so in all thinges, that your lyfe maye be an example vnto the people of a gospellyke conuersacion. Let them learne of your behauiour to set naught by lucre, let them learne to defye dysdeignous statelynes, let them learne to hope for the hyre of their duties dooing at Christes handes, & to haue respecte to none other thing in this worlde, but because so it is honest, so is it acceptable to God. In the meane season playe the good shepherdes frely without any thing. Neuertheles in dede it shall not be doen for nothing: but whan the prince of shepherdes Jesus Christ shall in thappointed daye openly shew forth him selfe, whiche gaue him selfe wholy for his shepe, the keping wherof he hath committed vnto your credence, than in stede of a vyle & mortal triflyng rewarde you shall receyue the glorious crowne of your duetye doinge, whiche shal neuer fade. Therfore in no wyse take the thing vpon your selues, that you ought to loke for at your princes handes: preuent not the daye, whiche he woulde haue to be vncertaine vnto vs. And like as it is the parte of suche as be Elders, to shew them selues as fathers vnto the yonger, euen so the yonger ought on the other parte to shewe them selues manerly and obedient vnto the elders: and lyke as the Elders submitte them selues throughe gospellyke charitie vnto all men, to thintent they maye doe the more good, euen so the yong ought not to abuse the gentilnes and facilitie of the Elders, but it is rather cōuenient for them to obey them vō so muche the more ready diligence, as they abuse the lesse their auctorite. Where true charitie is, there auctorite is nether dysdeinfull nor the youthe is outragiously fearce. He ꝑ is set in dignitie, goeth about nothinge but this, that he may doe good for other: and he ꝑ is a subiecte, doeth more of his owne free accorde, than he requireth him. Let all men therfore haue gentyll sobrenes fyxed vtterly in their hartes: and that shall be occaston, that nether the Elders shalbe weary of their charge, nor ꝑ yonger greued at their auctorite. God hateth fearce stowtenes of stomake in men: his delyght is in lowe mynded heartes, and suche as detecte them selues: he bestoweth his giftes vnto them that take nothing vpon them selues: he repelleth & forsaketh ꝑ proude persons, as vnworthy his benefites. Suche as humble them selues, them he aduaunceth: and suche as exalte them selues, them he throweth downe: suche as truste to their owne strengthes, them he doeth not vouchesafe to helpe: and those that dystruste their owne powers and depende wholye at his becke, them he cherysheth and mayntayneth.

The texte.

¶ Submit your selues therfore vnder the mightie hande of God, that he may exalte you, when the tyme is come. Cast all youre care vpon him: for he euer careth for you. Be sober and watche, for youre aduersarye the deuyll as a roarynge lyon walketh aboute, seekynge whome he maye deuour: whome resyst stedfast in the faithe, knowynge that the same afflictions are appointed vnto your brethren, that are in ỹ worlde. But the God of all grace whiche hath called vs vnto his eternall glorye by Christ Jesus shall his owne selfe (after that ye haue suffred a lytle affliccio) make you perfecte: settle, strength and stablyshe you. To him be glorye and dominiō for euer and euer. Amen. By Siluanus a faithfull brother vnto you (as I suppose) haue I written briefely, exhortinge and testifyinge howe that this is the true grace of God, wherin ye stande. The congregacion of them whiche at Babilon are companions of your election, saluteth you, and so dothe Marcus my sonne. Greete ye one another with the kysse of loue. Peace be with you al whiche are in Christ Jesu. Amen.

Submitte your selues therfore, not for dreade of men, but because you trust in the mightie hande of God. There is no peril, leste you shoulde be troden vnder fote perpetually for euer: for he shall aduaunce and exalte you a lofte, whan the day of rewardes cōmeth. Loke not waueringly about you, haue no distrust, be not afrayed, lest you be tossed in ỹ sourges of sorowes, as thoughe you were vndefended and set naught by: for he, that is hable in all thinges, and seeth all thinges, hath charche of you, & wil not suffer any thing of you to perysshe. It is ỹ cōmune custoume of youthe to be bēt vnto pleasures, vnto ryot, & vnto wantonnesse. But be you sobre, watche you in your myndes, beyng alwayes readily attētiue and alwayes circūspecte. For ỹ aduersarie of your saluacio, ỹ thurysteth after mannes destrucciō, sleapeth not, but walketh about lyke an hungrye roaring lion, seekeyng in euery place whom he may snatche vp to deuour: & assaieng by all meanes entraunce vnto you, sometyme layeng wayte for you by voluptuous pleasures, sometyme openly oppugnyng you by persecucions. Geue not place vnto him, but resiste him with vnshrinkinge stronge hartes. You wil say: where haue we power against him that is so mightie? He that hathe charge of you, is mightier than he. But all the whole trust of your hartes vpon him, and your aduersaries power shalbe nothinge. Against the faithles, he is strong: but against the faithfull he is feble. Yf he shoulde assaulte this man or that man, parchaunce it might rightly be take for a sore greuous afflicciō, but now doeth he impugne al the whole flocke of the godly wt like malicious hatred. He persecuteth Christ in you, he enuieth all mens saluacion, so that the cōmune afflicciō of all shalbe the more easely hable to be borne, & to stande wt agreable myndes agaist the cōmune enemy. These matters shal shortly haue an ende. Nether wil God, from whome proceadeth all goodnes, leaue you succourles in the meane season, but wil throughly perfourme the thing that he hathe begonne in you. He hath geuen you suche stomackes, that for his sake you should not be afrayed to suffer tormētes, wherby he hath called you vnto his glory that neuer shal haue ende. He wyll not suffer you to mysse of the victorie: yf you wrestle manfully, he wil helpe you in your wrestlynge, and wyll garnysshe, strengthen and establysshe you, that beynge tormented for a shorte season, you maye atteine the crowne of immortalitie. By his ayde we get the victorye, & of his free gyfte we shal receyue the rewarde. For there is nothing wherin we may chalenge any prayse to our selues: vnto God alone is al glorye due, not onely in this worlde, but also into al ages for euer: Amē. At this present I wil write no further vnto you: For of this selfe same matter, I suppose, I wrote vnto you of late, although in fewe wordes, by Siluanus a faithfull brother, & I doubte not but he delyuered the Epistle well and faithfully. In it I desired and hartily besought you, to perseuer styl in that which you haue begonne: that nothing alter

All prelates maye learne diligence at this moste diligēt preachinge prelate, the deuyll.

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your mynde. The waye that you haue entred, is the very right true waye vnto ſaluacion. Thus ferre you haue proceded forewarde by the goodues of God. Continue ſtyll ſtedfaſtly throughe his helpynge ayde, tyll you attayne vnto the victorious rewarde of lyfe that neuer ſhall dye. The congregacion of the chriſtianes commende them vnto you, euen the congregacion whome God hath choſen out to himſelfe together with you in Babilon, whiche in the myddes of wicked ydolatrours folowe the godlynes of the goſpell, and in myddes of moſt fylthye corrupte lyuers embrace the purenes of cleane conuerſacion. You are not alone by your ſelues, God hath his electe in euery place: In dede thoſe are but a very fewe, howbeit they are a fynely tryed ſede to encreace the congregacion in tyme commynge more largely. Marke ſaluteth you, whiche is to me as it were my ſonne. Salute you euery one other with a kyſſe, not after the ſorte that is geuē more cuſtumely than hartely, but with an holy, pure, & true chriſtiā mynde, which is not doone againſt the hearte, but is the ſigne of a chaſte and a pure vpright louer, and not a fyeng countrefaicte token. And (to make an ende of myne Epiſtle in lyke ſorte as I beganne it) Grace and peace be alwayes preſent with you al, which beyng engrafted vnto the bodye of Jeſu Chriſt, lyue by his ſpirite, that grace maye couple you vnto God, and peace maye glewe you together with mutual concorde: whiche thing God (that is beſt and moſt mighty) bryngе to paſſe. Amen.

¶ Thus endeth the paraphraſe vpon the firſt Epiſtle of S. Peter thapoſtle.

¶ The argument vpon the later Epiſtle of S. Peter thapoſtle/ by D. Eraſmus of Roterodame.

This Epiſtle/ as it appeareth/ Peter wrote/ whan he was greatly growē in age, and almoſt at the pittes brinke, for in dede he maketh mencion of his death. He writeth generallye to all ſortes of chriſtianes, exhortinge them to purenes of lyfe, and by auncient examples and with the terrour of the laſte iudgemēt frayeng them from fylthines: and he doeth vehemently blame them, whiche corrupte the myndes of the ſymple with peruerſe doctrine, in denyeng the commynge of Chriſt.

¶ Thus endeth the Argument.

¶ The paraphrase of Eraſmus vpon the later Epiſtle of S. Peter thapoſtle.

¶ The firſt Chapter.

The texte. ¶ Simon Peter, a ſeruaunt and an Apoſtle of Jeſus Chriſt, to them whiche haue obtained lyke precious faithe with vs thorowe the righteweſnes of our God and ſauioure Jeſus Chriſt. Grace be vnto you, and peace be multiplied thorow the knowledge of God and of Jeſus our Lorde. Accordynge as his godly power hath geuen vnto vs al thynges that pertayne vnto lyfe and godlyneſſe, thorow the knowledge of him that hath called vs by glory and vertue, by the which are geuē vnto vs, excellent and moſt great promyſes, that by the meanes therof ye might be partetakers of the godlye nature, yt ye ăye the corrupcion of worldly luſte.



Simon Peter / in tymes paſte a diligent folower of Moyſes law, and now a ſeruaunt and Embaſſadour of Jeſus Chriſt, whoſe goſpel (euē as ỹ day light) wipeth and driueth awaye all the ſhadowes of the olde teſtament, write vnto all maner of men without parciall exception either of people, or religiō, either of kynde, or ſtate, or yet condicion. For we eſteme all people to be kynſfolkes and moſt nerely ioyned vnto vs, whoſoeuer haue deſerued to be made like vnto vs in the profeſſion of the faith of the goſpel, by the which, we haue atteyned true righteouſnes, not by circumciſion, or by ſacrifices of the lawe, but by the goodnes of our God, and by the deathe of our ſauiour Jeſu Chriſt, who hath frely pardoned vs our olde ſynnes, to thentēt we ſhould hence forthe folowe goſpellyke righteouſnes, which doeth not conſiſte in ceremonies, but in true godlines of mynde: & hath a certaine farre greater perfectiō than the Jewes righteouſnes, whiche is nothinge but a ſhadowe of true righteouſnes. And I praye, ỹ lyke as you haue yet hitherto gon aboundantlye forwarde in the grace of ỹ goſpel, alwayes ſomwhat augmentyng in thencreaces of godlynes, & drawinge nerer brotherly concorde amonge your ſelues daylye more and more: ſo the liberall goodnes of God woulde vouchſafe to make perfite his gyftes in you: which Jewelles encreaſe ſo much ỹ more largely in you, as you grow forewarde into ỹ knowledge of God ỹ father, & of his ſonne our Lord Jeſu Chriſt, the acknowledginge of whome is eternall lyfe. For it is the chiefe poynte of ſaluacion, to acknowledge the author of ſaluacion, that we chalenge no parte therof to our owne deſertes and ſtrengthes, or to the preſcripcions of Moſes lawe, inaſmuche as whatſoeuer is pertaynynge to true lyfe and whatſoeuer belongeth vnto true godlynes, his diuine power hath beſtowed it vnto vs, without helpe of circumciſion, onely by faithe, wherby we acknowlage God the father, from whome procede all thinges, and Jeſus Chriſt, by whome onely we haue al thinges geuen vnto vs. Theſe thinges are not geuen throughe our merites, but by his free bounteouſe gyfte, whiche of his owne accorde hathe called vs vnto the benefite of ſaluacion: and to them that were voyde of glory and vertue, he hath beſtowed bothe his owne glorye and vertue: to thintent that wheras being addicte vnto our owne vicious naughtines, lyke kylthye vyle ſlaues we ſerued ydoles, we ſhoulde be engrafted vnto Chriſte, and be made bothe pure and glo-

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tious, hauing ꝑ wickednes taken out of the waye, wherin we were fylthily soyled. He hathe translated our vyle naughtines vpon himselfe, that he mighte choose vs of his owne free pleasure into ꝑ felowshyp of his glorye: Our trespasses he hath taken vpon himselfe, that we might enioye his innocencye. Nowe these same are very great matters, but those are farre greater of ẏ muche more excellencie, that are promised vs in tyme to come, not by the lawe of Moses, as we haue often sayed before, but by thacknowlageing of Jesu Christ. But what is it, that is promysed? Forsoothe that albeit you perteyne not to the kynredde of the Jewes, yet you maye be made ẅ them companions of the diuine nature beyng chosen into the nomber of ꝑ children of god, to possesse thenheritaunce, of immortal lyfe, so that you set your study vpon a certaine immortalitie by vncorrupte conuersacion in the meane season here in this worlde, and flee from al corrupcion of vices and naughtie lustes wherwith a mynde that is infected, tẽdeth to euerlastinge deathe.

¶ And herunto geue all diligence: in your faithe minister vertue: in vertue knowledge: in knowledge temperaunce, in temperaunce patience: in patience godlynesse: in godlynesse brotherly kyndnesse: in brotherly kyndnesse loue. For yf these thinges be amonge you, and be plenteous, they will make you that ye neither shalbe vyle nor vnfrutefull in the knowledge of our ł orde Jesus Christ. But he that lacketh these thinges, is blynde and gropeth for the waye with his hande, and hath forgotten ꝑ he was pourged from his olde synnes. The texte.

God hathe once geuen innocencye freely, and it is not inoughe to maintcine it, but applyeng withall studious diligence, endeuour your selues to be made riche in well doinges, that your faithe be not vyle, but that it be accompanyed with good behauiour, that nothing be doone or sayed, but that whiche is vertuous. Than let good behauiour entreteyne knowlage, that you maye not onely folowe the thinges that be vpright, but also discerne, what thinge, in what place, amonge whome, after what sorte, and by what meanes ought worthilye to be done. Let knowledge be accompanied with temperaunce, that the mynde beyng vnmoueably strong against all the wanton enticementes of the worlde, maye constantlye without shrinkynge folowe the thing, that it hathe iudged to be best. Vnto temperaunce let pacience be ioyned, that whan you doe wel, you maye chearefully suffer sorowes. For those men, whom the flateringe pleasures of the worlde doe not bringe in to a fine fingred nicenes, are somtymes broken with impacient suffring of sorowes, with pacience let godlynes be present, that what soeuer you doe or suffre, you referre it to the glorye of God. Let godlynes be accompanied with brotherly charitie, that like as you loue God for himselfe, euen so for his sake you maye loue all them that profesſe God. And let brotherly charitie be augmented and vpheaped with loue, to studye to doe good for all men, not onely them that are godly and Christian folkes, but also for them that are wicked. These are the frutes of an euangelicall faithe, whiche yf you haue them aboundauntlye, shall bringe to passe, that where you haue acknowledged our lorde Jesus Christ throughe faithe, it should not be vnprofytable and vnfrutefull vnto you, although you haue nothing to doe with circumcision. For in these thinges consisteth the whole summe of Christen godlynes: and yf any mã want thẽ, he hath professed Christ in vaine, forasmuche as he slydeth backe from the light of the Gospell in to his olde former darkenes, euen as it were a blynde man that groapeth the waye with his hande, and is caried aboute hereawaye and therawaye throughe the mases of worldly lustes: neither seeth he

the waye to come to the felowshyp of Christ, beynge vnthankefull also for the benefite of Christ, of whome where he is once freely clensed from his olde transgressions, yet as a man forgetfull of this so exceadynge a mercye, he slydeth backe in to the same againe.

The texte. ¶ Wherfore brethren, geue the more diligence for to make your callynge and election sure by good workes. For yf ye doe suche thinges, ye shall neuer fall. Yea, and by this meanes an entringe in, shalbe ministred vnto you abowndantly into the euerlastinge kyngdome of our Lord and sauiour Jesus Christ. Wherfore, I wil not be negligent to put you alwayes in remembraunce of suche thinges, though ye knowe them your selues, and be stablished in the present trueth. Notwithstandynge I thinke it mete (as longe as I am in this tabernacle) to stere you vp by puttyng you in remembraunce, for asmuche as I am sure, that shortly I must put of this my tabernacle, euen as our Lorde Jesus Christ shewed me. I wyll euer also geue my diligence, that ye maye haue wherwith to stere vp the remembraunce of these thinges after my departinge.

And therfore, brethren, let it not make you to lyue in a securitie and to be careles, in that the goodnes of God, hathe (whan you deserued nothing) called you vnto the profession of the gospell, hauynge once pardoned all the synnes of your former lyfe: but endeuour your selues so muche the more, that the goodnes of God, wherwith he hath called you, wherwith he hath chosen you, be not turned to your destruction and heape of damnacion, in case beyng forgetful of his bounteous gentilnes, you be tombled backe in to ỹ same state, from whence he raunsomed you with his owne death. But procure rather with well doinges, that God seme not to haue called and chosen you in vaine. And some parte of this mater lyeth euen in you. For yf you consyder, from whence God hathe called you, to what thinges he hath called you, and what rewardes he hathe set forthe for you, and yt you wyll preace therunto by these meanes, whiche I haue declared alytell before, you shall neuer slyppe out of the right course of godlynes. For yf you preace this waye, Goddes assistinge helpe shalbe plenteously present with you, and shal succour you with his riche relyefe, that at length beynge conquerours of this worlde, you maye attayne to the euerlastinge kyngdome of our Lorde and sauiour Jesu Christ, to possesse with him the treasures of heauen, for whose sake you haue set naught by the treasures of ỹ earthe. The rewarde is exceadynge great, but it must be procured with exceadynge greate diligence. Wherfore I wyl neuer cease to geue you warnynge of these maters, although I suppose it not necessarie, seynge you both doe and remembre, what you ought to doe: and are also confirmed nowe by longe processe of godlynes in the acquainted knowledge of the trueth a great while, whiche hauynge embraced, you constantlye folowe yet hitherto: notwithstandyng to thintent you maye more and more watche styll in that you haue begonne, I recken it my parte, that remembringe my lordes precepte, whiche commaunded me, ỹ beynge conuerted my selfe, I shoulde confirme my brethren, as longe as I lyue among you (beyng a straunger vpon earthe) in ỹ tabernacle of this sely body, I should stere vp & pricke forewarde the studye of godlynes in you, and in dede so muche the more, because I knowe, I shall shortly be stripped out of the dwellynge of this sely bodye, and chaunge this exile of the earthe for ỹ fraunchysed free citie of heauen. For our Lorde Jesus Christ signified so vnto me, whome I serue yet hitherto as a souldier in this tabernacle. Nowe therfore I shall geue dylygence, that these matters maye in the meane space be so surely fixed in youre

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hartes with often admonicion, that you maye remembre them after my deathe, whan I can not warne you by worde of mouthe. For seyng the thinge is moste certaine, that you haue receyued of vs, it behoueth you not to swarue from it.

¶ For we haue not folowed deceatfull fables, when we opened vnto you the power and commynge of our Lorde Iesus Christ: but with our eyes we sawe his maiestie: euen then verely when he receaued of God the father honour and glory, and when there came suche a voyce to him from the excellent glorye. This is my deare beloued sonne, in whome I haue delyte. This voyce we hearde come from heaue, when we were with him in the holy mount. We haue also a right sure worde of pr[illegible]cie, wherunto (yf ye take hede) as vnto a light that shyneth in a darcke place, ye do well vntil the daye dawne, and the day starre aryse in your hearres. So that ye first knowe this: that no prophecye in the scripture hath any priuate enterpretacion. For the scripture came neuer by the will of man: but holy men of God spake, as they were moued by the holy ghost. The texte.

For our doctrine was not suche gayre, as the philosophers teache, whose drifte is to perswade by craftily conueyed fables, and humayne subtilties, the thing that they them selues vnderstande not, and dysagree also amonge them selues. But we haue in no wyse folowed these wayes, in openynge vnto you the power and commynge of our lorde Iesu Christ, and in preachinge vnto you his maiestie, whiche we haue sene with these yes. For he vouchedsafe to exhibite vnto certaine of his owne afore his death some special token, with what mightie power and with what glorye he shall once come, to iudge the quicke and the dead, and what wonderfull felicitie he shal geue vnto them, that loue him stedfastly. For where God the father endued him all wholy with glorye and honour, insomuche that his countenaunce shoone as bright as the sunne, and his clothes were more white than the snowe, so farre, that mannes yes coulde not abyde to beholde the heauenly syght, and there came also an exceadynge most honourable testimonie of the fathers voyce, whiche was brought downe from highe vnto him from the glorious maiestie of ỳ father. And it was after this sorte: This is my welbeloued sonne, whiche hathe delyghted my mynde, heare him. There coulde haue ben no witnesse geuen, eyther more fully or more excellent. And it was pronounced, not of any prophet, but of the fathers owne maiestie. These thinges we haue sene with our yes, these haue we hearde with our eares, whan we were present with him in the holy mount Thabor. If so be that the prophetes playne oracles be in a great weightie estimacion among you, which prophecied by figuratyue darke shadowes of Christ: of much more grauitie ought so euident a declaracion by the father himselfe of his sonne be. The prophetes agree with the fathers voice, yf a man doe rightly interprete them. They with their promisses prepare as it were mennes myndes to the trueth of his gospell, in that they shadowe and as it were couertly poynt out, the thing that the gospell doeth openly preache. Therfore I doe not disallowe, that the Iewes beyng vehementlye geuen to the prophetes prophecienges, seke there for the commynge of Messias. For it is a steppe somewhat vnto the faythe of the gospel, to beleue that Christ shoulde come. For a man shall the more soner beleue that Christe is come, yf he be perswaded that he shoulde come. Therfore there is good hope of hym, that beynge not yet lightened with the lyght of the Gospell, is attentiue vnto the prophetes, as to a candell appearinge in a darcke place. For it is better to haue some lyght than no light, tyll the sunne come, and the daye dawne, to dryue awaye all darkenes, and to obscure euen that candell,

dell, and that the daye sterre of gospell preachinge maye shyne bryght in your hartes, whiche declareth that the sonne is at hande. The sayinges of the prophetes are to this vse profytable, yt they that reade them, consider that ꝑ scripture of prophecyinge before hande is darkly hydden vnder couerte of figures, & can not be vnderstãden without interpretaciõ. And ꝑ is not euery mannes interpretaccion, nor after euery mannes arbitrement. For the prophetes, whiche spake of thinges before hande, did not speake after their owne braine nor after the deuyse of their owne mynde, but where they were holy men and pure from al humaine lustes, ꝑ holy goste inspired their hartes, & vsing them as his instrumẽtes, he signified his mynde vnto vs by thẽ accordingly. The thing ꝑ men set forth by mannes deuyse, may be perceaued by mannes wytte. But ꝑ thing ꝑ is set forthe by the inspiracion of the holy goste, requireth an interpretoure inspired with the lyke spirite. They that applye the thing, whiche is spoken of Christe, vnto any worldlye king: they that drawe the thing that is spoken of the lyke of heauen, vnto the felicitie of this worlde: they that interprete the thing that is spoken of the treasures of the mynde, of the commodities of this worlde: doe very farre swerue from the mistticall meanyng of the prophecy. Nether are they easely perswaded that Christ is come, in that by false interpretacion of the prophecie, they imagine to them selues a certaine earthlye Messias, suche a one as he shewed not him selfe to be. And for that cause they acknowledge him not, not that he varieth from the spirituall ymage of the prophecye, but that he differeth from the ymagined ydole of fastye feyned interpretacion.

The .ii. Chapter.

The texte. There were false prophetes also amonge the people, euen as there shalbe false teachers amonge you, whiche prieuely shall bringe in damnable sectes (euen denyinge the Lorde that hathe bought them) and bryng vpon them selues swifte damnacion, and many shal folowe their damnable wayes, by whome the waye of trueth shalbe euyll spoken of, and thorowe couetousnes shall they with fained wordes make marchaundyse of you, whose iudgement is now not farre of, and their damnacion slepeth not.

Whosoeuer he be, that prophecieth after thaffeccion of his owne mynde, is falsely named a prophete. Whosoeuer he be, that interpreteth the prophetes sayinge, vnto his owne couetous appetites, is a false interpretoure. There were in tymes past false prophetes euen amonge the Jewes, whiche eyther to pyke a thanke at ꝑ princes hande, or elles for vauntage sake, or for hatred of other, prophecied the thinge, whiche the spirite of God spake not, but that they had in their assemblyes imagined them selues. They counterfaicting their behauiour as thoughe they had ben true prophetes, deceaued folysshe people, and reppyned against the true prophetes, with their lyinges. And so after my deceasse also there shall aryse suche, as shall falsely boaste them selues to be teachers of the gospell, where as they shall be nothinge elles but maisters of falsehead. They shall swarue from the doctrine of the gospell, and bringe in mennes gloses: in stede of the trueth that bringeth saluaciõ, they shall cloute in pernicious sectes, for their owne gayne, that partaine rather to their owne glorye and their owne tyrannye, than vnto Christes afaires: and they shall goe on styll into so great madnesse, that they shall not be afrayed vnsyndrye to denye euen their Lorde Jesus, by whose bloude they were redemed, and whose name they

they once profeſſed, and ſhall be more wicked than the very heathens, whiche neuer profeſſed Chriſt. By the whiche their doinges they ſhall prouoke the vengeaunce of God vpon them ſelues, and it ſhall not onely nothinge auayle them, that they once profeſſed Chriſt, but they ſhall alſo pull vpon them ſelues ſpedy deſtruccion, God taking vengeaunce vpon them. Howbeit it were but a ſmall matter, yf none were loſt, but onely they, which are already loſte, but they ſhall alſo drawe many with them into deſtruccion. For falſe doctrine teachers ſhall fynde diſciples of their owne, and bearinge them ſelues boldely vpon the, they ſhall not be afrayed to raple vpon the goſpelles trueth whiche you haue receaued of vs: nether ſhall they purely handle the worde of the goſpel, becauſe they ſee it maketh nothinge auayleably to their gredynes, but beyng bent vnto their owne priuate lucre they ſhall begyle your ſimple playneſſe with feyned communicacion, not going about to wynne you vnto Chriſte, but to plucke to them ſelues the greateſt gayne they can from you. For they ſee that the goſpels doctrine is ſmally pleaſaunt vnto them, whiche are cralled with the delyces of this worlde, they ſee it is no nyce delycate matter, to doe as wee doe, defende the ſyncerite of the goſpelles doctrine conſtauntly againſt the wicked, through all deathes. Therfore ſhall they defyle the true doctrine of Chriſt: and in ſtede of it, they ſhall teache thoſe thinges, that are pleaſaunt to the groſſe hearers rather than holſome: and thoſe thinges that purchaſe them ſubſtaunce and renoume in the worlde and not with God. For they ſhall couet rather for glorye and pleaſure that ſhal laſt but a while, to purchaſe euerlaſtinge deſtruccion bothe to them ſelues and to others, than throughe ſhorte tormentes of the body to thruſt out vnto felicitie that neuer ſhal die. Beware you folow not thoſe gudes, excepte that you wyll goe ſtreight waye into deſtruccion. Nether let it deceaue you, in that they are alofte in hyghe eſtate in this worlde, in that they are riche, in that they lyue at their owne eaſe. They ſhall not long haue the fruicion of this continuaunce of falſe felicitie. For lyke as the godly ſhal in a while atteyne their rewardes, which God hath already decreed long agoe, euen ſo theſe mennes peyne maketh ſpedy haſt vnto them, nether doeth their deſtruccion ſlepe that ſhall ſodainlye oppreſſe thoſe that be careles and lyue in a ſecuritie. They maye deceaue mennes iudgementes, but they can not beguyle God. Howſoeuer men, ouer whome they haue autoritie, doe forgeue them, God, which is afrayed of no mans myght wyll not forgeue them.

¶ For yf God ſpared not the aungels that ſynned, but caſt them downe into hell, and delyuered them into chaynes of darckines, to be puniſhed, to be kept vnto iudgement: nether ſpared the olde worlde, but ſaued Noe the eight preacher of righteouſnes, and brought in the floude vpon the worlde of the vngodly, and turned the cities of Sodom and Gomor into aſhes: ouerthrew them, damned them, and made on them an enſample vnto thoſe that after ſhoulde lyue vngodlye. And iuſt Lot vexed with the vnclenly conuerſacion of the wicked, delyuered he. For he beynge righteous, and dwelling among them in ſeyng and hearing, vexed his righteous ſoule from daye to daye with their vnlawfull dedes. The Lorde knoweth howe to delyuer the godly out of temptacion, and to reſerue the vniuſte vnto the daye of iudgement for to be punyſhed: but chefly them that walke after the fleſhe in the luſt of vnclennes, & deſpyſe auctoritie. Preſumpteous are they, & ſtubborne, whiche feare not to ſpeake euyll of them that excell in worſhippe. When the angels whiche are greater bothe in power and might, receaue not of the Lorde raylynge iudgement againſt them ſelues. But theſe as brute beaſtes, naturally brought forthe to be taken and deſtroyed, ſpeake euyll of the thinges that they vnderſtande not, and ſhall periſſhe in their awne deſtruccion, and receaue the rewarde of vnrighteouſnes. The texte.

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For why shoulde he spare them nowe, seyng that in tymes past he spared not the very angels, whiche had offended, but threw them downe headlong out of heauen, bounde them with the cheines of theuerlastynge darke night, and caste them in to the prison of hell, to be reserued to this ende, that hauyng sentence of damnacion in the last iudgement, they may be cõmitted to eternal tormẽtes for euermore? wyll he sufferr pryde to be vnpunyshed in men, whiche suffred it not in the angelles? Shall the thing be vnpunyshed in them, that they doe after the light of the gospell manifestlye opened vnto them, & after so many bounteous benefites freely geuen vnto them by him, which spared not the olde worlde (beyng rude without knowledge) but beyng greued at mennes vicyousnes, whan the worlde was vniuersally spotted with wicked maners, he brought the floude vpon it, and dispatched al mankynde, sauynge Noe, whõ beyng the eyght parson his wyll was to haue saued out of so mightie a great multitude of mortal men, because the residue hauinge contemned the gentle sufferaunce of God, he onely in makynge the Arke testified, that he drad the vengeaunce of the almightye. And wyl not he punyshe the people of these dayes, which with powryng downe a showre of brimstone, brought so many cities, and so horrible a countrey of Sodome and Gomore into asshes, and marred them so vtterly, that there remaineth nothing, but an horrible and a pestilent stinkynge marrice, for a testimonye what payne abydeth them, whiche with lyke wickednes prouoke ỹ wrath of God vpon them selues? And lyke as vnto them their owne wickednes was their owne destruccion, euen so the innocencie of Lot turned to his saluacion: vnto whome whan the abominable felowes intended violence, and would with their abhominable rageing lustes oppresse the chaste godly man, God pulled him out of the companye of the wicked, among whome it was the most greuous payne for him to lyue. For in asmuche as he was pure and chaste bothe in eyes and eares, it was a greuous torment for a godly disposed mynde, to heare daily, and see daily, the thinges that he abhorred withall his whole hearte.

By these it is sufficiently declared, that God neuer suffreth, any man to lose the rewarde of his innocencie, neither any mans wickednes to be vnpunished: although he gentlye beare wt some for a season, ỹ they might once repent: yea & though he suffre his owne sometime to be tẽpted for a while, yet whã tyme is, he can diuer the godly out of sorowes: & contrarywyse he can reserue ỹ vngodly against the daye of the last iudgement to be punished with eternall tormentes for euermore. No kynde of vnrighteousnes shalbe suffred vnpunished. But those shall specially suffre paynes, whiche as it were distructinge the promises of the gospell, folowe in this worlde, that whiche is delectable to the body, seruynge fylthy outragious lustes, wherwith they defyle their whole lyfe on euery syde. And that they may be the more wicked, they double their wickednes with violence, & contemne those that be set in publyke autorite, beyng knacke hardye, and shameles, and are not ashamed to rayle vpon suche as are men of dignitie. And these thinges are wretched men, hardye to doe, where as the angelles beyng farre more excellent in power and strength, although otherwyse wicked, yet they proceded not into so muche shameles hardynes as to abyde to speake euyll of God: and where as they in other matters neglected the wyll of God, yet in this point they were afrayed to offende him, and yelded vnto thautorite of god. But these men beyng more vngracious than the wicked spirites,

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like brute beastes borne to thys ende, that they maye bee catched and destroyed, forasmuche as they are not afrayed to backbyte and myspeorte theyr superiours: not knowing this in the meane while, for whose sake they speake euyll of them. Like as they through theyr corrupte condicions procure destruction to them selues, euen so shall they perysshe like beastes, and receyue a worthy rewarde of theyr wicked like: forsomuche as they reken it a swete and ioyly gaye life, if they cast all shame quite away, and geue them selues in the open daylyght vnto myrthe, ryot, and filthye voluptuous lustes. For yet they haue some shame remaynyng with them that doo these thynges in the night.

They count it pleasure to lyue delycyously for a season. Spottes they are and fylthynesse, which lyue as pleasure in theyr own descepuable wayes, feastyng and scornyng you: hauing eyes ful of aduoutry, and that cannot cease from synne, begylyng vnstable soules. Hearties they haue exercised with robbery. They are cursed children which haue forsaken the ryght waye, and are gone astraye folowyng the waye of Balaam the sonne of Bosor, whiche loued the rewarde of vnrighteousnesse: but was rebuked of hys iniquitye. The tame and dumme beast, speaking with mans voyce forbad the madnesse of the prophete. The texte.

Who would beleue that these were menne? They are rather filthe and spottes, who in their filthie glotonous bankettinges (wherin being wretchedly deceaued thei repose the hole Sūme of felicitie) baunt against you, as though you were madde menne, bycause you haue not the fruicion of the commodities of thys present life. And in the meane tyme riot prouoketh outragious luste, and whan they are once wyne dronken, they haue beastly lusting eies, nether haue they mynde of any thing elles, than vpon whoremonging, and other kyndes of wikednes. For they can not, whan they haue once cast awaye reason, whan they haue ben once dronken with wyne, ceasse from naughty doing, but they skyppe from wikednes to wikednes, so muche that it is not ynough for them to lyue vngraciously them selues, except they intangle and allure other mens myndes (not yet cōfirmed in vertue) vnto theyr filthynes. Now perchaunce it were more tolerable, if they offended in nothyng but in riot and lecherous lust: But there is no kynde of vice but they haue it. Like as they filthyly make away that they haue, euen so filthyly doo they prouyde to make prodigally awaye, hauyng a mynde and a wytte practiced vnto couetousnes, vnto deceate and vnto raunne, doing euery thing what so euer it be for auauntage sake: and for lucre curse the good and the godly, and being corrupte with money swarue from the right waye: and in that poynt resemble theyr father Balaam the sonne of Bosor, who, whan he knewe what was best, yet being corrupt with wicked fee, he went about to curse them, whom God was mercifull vnto: & couetousnes brought him into so great a blyndnes, ỹ he was rebuked of his asse, & where as he being a madde doing mā had cast of his mans mynde, ỹ brute beast speaking in a mans voyce restrayned the prophetes madnes, seing more w̄ her bodyly eies than he saw w̄ ỹ eies of his mynde bicause he was strikē blynd through couetousnes of money.

These are welles without water: cloudes that are caried with a tempest, to whom the myst of darckenes is reserued for euer. For when they haue spoken the greate swellynge wordes of vanyty, they intyse thorowe lustes in the voluptuousnes of the flesche them that were cleane escaped: euen them that now lyue in errour: while they promes them libertie, where as they themselues are the bonde seruauntes of corrupcion. For of whom a man is ouercome, vnto ỹ same is he brought in bondage. For yf they (after they haue escaped frō ỹ fylthines of the world thorow ỹ knowledge of ỹ Lord & the sauiour Jesus Christe) are yet tangled agayn therin, & ouercome then is ỹ latter ende worse w̄ them thē ỹ beginning. For it had bene better for thē, not to haue knowen ỹ way of righteousnes, then a ter they haue knowen it, to turne frō the holy cōmaundement that was geuen vnto them. But the same is hapened vnto them ỹ is vsed to be spoken by the true prouerbe. The dogge is turned to his vomet agayn, & ỹ sow ỹ was washed is turned agayn to her waloing in ỹ mier. The texte.

These are they that promyse a certayn wonderfull and newe doctrine, where as they bryng nothyng worthy the profession of the Gospel, beyng like welles that lacke water, whereunto if a manne come athurst, he can fynde nothing but mudde and claye: and like vnto mysty clowdes, that are dryuen hither and thether with the storme of wyndes, and seme as they would geue rayne vnto the thrustye grounde, where as for all that, not so much as one droppe of holsome doctrine falleth from them. They promyse the lyght of the Gospelles doctrine, and wrappe those folkes in darkenes of errours, whom euerlastyng darkenesse abydeth for in hell. For whan with their lyeng woordes they speake of certayn great hygh matters, & with that hope entice and snare them whiche begynne to amende theyr conditions, they deceaue them and wrappe them in the delites of the flesh, & the voluptuous pleasures of this life, promysing that they wil delyuer other frō errour, whā they them selues are occupied in the greatest errours of al, and promysing other men deliueraunce from synnes, whan they them selues are the very bonde slaues of filthynes. For of whosoeuer a mā is ouercome, and at whose appoyntement he lyueth, his bonde seruaunt he is called by right. For it auayleth thē nothyng at all to haue ben once frely delyuered frō the bondage of synnes, if they fall to the same state agayn by their own accorde: but the bondage is so much the more vile, and so muche the more wretched, bicause it is procured without cōstraynt, after the tasting of libertie. That which was done amysse before the Gospell preached, is a great parte long of errour, and long of Ignoraunce. But they whiche hauing once acknowlaged by the preachyng of the Gospell, oure lorde and sauiour Jesu Christe, haue through Baptisme renounced the filthynes of this world, and professed a pure and an heauenly life: if they be ouercome agayn with lustes, and wrapped in theyr olde vncleanesse, theyr baptisme doeth not only nothyng helpe thē at al, but also they are in worse state, than they were before they knewe Christe. For his offence is the lesse, that synneth through ignoraunce. And they shalbee the more greuously damned, whiche haue enlarged the cryme of wikednes with the vice of vnthankefulnes. Therfore it had ben better for them to haue not knowen the Gospelles doctrine at al, whiche teacheth Innocencye and purenes, than after they knewe and receyued it, to swarue from the holy commaundement that was once deliuered vnto them. For what other thing is befallen them, than that which is truly vsed to bee spoken by a commune prouerbe: The dogge slolleth vp agayn that he hath once caste vp, and the washen sowe turneth agayn to walowe her selfe in the myre. It is but a lost labour for the dogge to haue purged his stomake with vomite, if he take agayn that he cast vp. And the sowe hath washed awaye her fowle stynking myre in cleane water in vayne, if she, by and by after she is washen, returne to the soylinges that she had gone from.

The

The.iii. Chapter.

THis is the seconde epistle that I now write vnto you derely beloued, wherewith I stere vp your sincere mynde, by puttyng you in remembraunce, that ye maye be mynd- The texte.
full of the wordes (which were tolde before of the holy prophetes) and also the commaundement of vs whyche be Apostles of the Lorde and sauioure. Furthermore vnderstande, that there shall come in the laste dayes mockers (inordinate folkes) which will walke after their owne lustes, and saye: Where is the promes of his comming? For sence the fathers dyed, all thinges continue in the same estate wherein they were at the beginnyng. For this they knowe not (and that wylfully) how that the heauens a great whyle ago were, and the erth out of the water appeared by stondyng in the water, by the worde of God: by the whiche thynges the worlde that then was, perished, beyng ouer runne with water. But the heauens and erth which are now, be kept by his worde in store, and reserued vnto fyre against the daye of iudgement and perdicion of vngodly men.

DEarely beloued, these matters I write vnto you, and euen now in these myne other letters I warne you of the self same thing, not that I doubt of the vprightnesse of your mynde, but that you may haue in remembraunce more and more the thinges that you know and hold, and do that you do with the more hatty cheatefulnes and constaunt stedfastnes. You shall be in the selfe perill of hurting by their vngracious doctrine, if you remembre that it was spoken of by the holy prophetes in tymes paste, whiche gaue warnyng to beware of this kynde of men. And if you do remembre that we gaue the same precept, whiche are the Apostles of the lorde and sauiour Jesu Christ, who forbad that no manne should geue eare to such as in stede of the Gospelles truth, bring in pernicious doctrine. This therfore know you fyrst of all, that there shall come hereafter, not preachers but mockers, being conuyngly furnyshed with sleightes and subtill deceates, to beguyle the ignorant withall: whiche shall not folowe those thynges that Christe taught vs, but like as their life shall be after the lustes of their owne hart, so shall they teache after their owne appetite, those thinges that shalbe fitte for such a maner of life. For inasmuche as their life is filthy, they shall not be desyrous of the lordes comming: And for that cause shall they perswade bothe to them selues and others, that he shal not come agayn, and saye: where is the promysed resurrection, where is the iudgement, where are the sondrye sortes of rewardes according to the desertes of lyuing, whan cometh he that is loked for day by day in vayne? For they shal thinke surely that he shall neuer come, bycause his comming is put of for a tyme. What token (saye they) is there of the resurrection? Our fathers are dead one after an other, and neuer one hathe risen agayn to life yet hytherto. And like as sence the creacion of the worlde, all thinges are engendred by the enterchaungable courses of the dyeng and of the lyuing, euen so vnto this tyme remayneth the same course of nature, where as by mutacion of the worlde that hathe ben before, we may gather that there shalbe a newnes hereafter. And like as the mutacion chaunced, what tyme they loked not for it that lyued after their owne fylthy lustes, euen so shall the nouacion happen, whether we beleue it, or not beleue it. For this thyng they are not ware of, or (as I suppose rather) they dissemble to knowe, that the heauens were created long a goe, and also the earthe, which the waters, wherwith it was couered, made bare, a great power of waters also hanging aloofte. And whan mankynde was almoste altogether defiled with vices, God being offended, sent the flood and destroyed the worlde of that tyme, reseruing only eight persons, which had folowed Innocency.

This vniuersall iudgement God practised at that tyme, in pourgeing and renewing the earth through water. Then the heauens contynue yet still as they were created, and they are reserued in fyre by the whiche they shall also be purged in the daye of iudgement, when the wicked shalbe destroyed by fyre, like as in times paste they perished by water. Forasmuche then as it is a thyng moste certayn that that daye shall come, it maketh no matter, whether it come later or sooner: This only standeth vs in hande to prouide for, that what so euer it cometh, it finde not vs vnready. We in our conceptes thinke some thinges long, some thinges shorte: but vnto God there is nothyng, neyther shorte nor long. In his promisses he foloweth not the appetites of vs, but his owne eternall & vnchaungeable decreed counsail, vnto whome nothyng is neither paste nor to come, but al thinges are present. But vnto vs what so euer he hath promised he exhibiteth in the time that he hath appointed before hande to him self. For elles, with him al is one whether there be one day past or a thousand yeares. With the same faithful assurednes doeth he performe the thyng whiche he performeth the later, that he doeth the thyng he doeth more speedily. For as concernyng him self, he hathe performed euen nowe the thing, that he hathe purposed to performe. For he doeth not chaunge his purpose and after the maner of delayers prolongue and put of his promyse as some falsly iudge of him, measuring God after their own conditions: but he prescribeth the space to be longer somtymes for your sake, because vpon his tender mercye and gentilnes he wolde haue none to perysh, but is desirous to haue all men once to repent, that those whiche perysshe, haue no cause to finde fault that they wanted space to chaunge their life in to better. And that daye shall come vnloked for, and shall come creping vpon men, none otherwise, than a theefe in the night cometh vpon them that are a sleape. In that daye there shall be so greate violence of fyre, that the heauens shall passe with a mightie greate force in to an other kinde: But the elementes, whervpon this lower world consisteth, shalbe dissolued with heate: and finally the earthe, and the thinges therin conteyned, shalbee burned with fyre, and all the whole nature of thinges shalbee cleane purged. And if it bee of necessitie, that all thinges shalbe so pure, that these thinges shall also be dissolued, whiche offende not: howe muche standeth it vs in hande diligently to endeuour, that that daye maye finde vs throughly purged and vpright in all holynes of life, and in all studious assayres of godlynes. In the meane season this muste bee with muche speedynes forecaste, that you be alwaye in a readynes, what so euer that daye shall come, whose straight iudgement no manne shalbee able to escape: whiche shall suffre no thyng to be impure, so muche, that the heauens must be dissolued with fyre, and the elementes constrayned to melt with heate. And after this, we loke, according to hys promisse, for new heauens and a newe earthe, that haue no corruption, no fault: that we, in whome shalbe no corrupt mynde, maye haue the fruition of them being vncorrupt.

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Dearely

¶ Dearly beloued, be not ignorannt of this one thing, howe that one daye is with the Lorde, as a thousande yeare, and a thousande yeare as one daye. The Lorde ꝑ hath promised is not slacke, as some men count slacknes: but is pacient to vs warde: for almuch as he would haue no man lost: but wyll receaue all men to repentaunce. Neuertheles the day of the Lorde wyll come as a theefe in the night, in the whiche daye the heauens shall passe awaye in maner of a tempeste, and the elementes shall melte with heate, the earthe also and the workes that are therin shall burne. Seyng then that all these thinges shall perysshe, what maner persons ought ye to be in holy conuersacion and godlynes: lokyng for and hasting vnto the commynge of the daye of God, by whome the heauens shal perisshe with fyre, and the elementes shall melt with heate. Neuertheles, we (accordynge to his promes) loke for a newe heauen and a new earth, wherin dwelleth righteousnes. Wherfore dearly beloued, seyng that ye loke for suche thinges, be diligent that ye maye be founde of him in peace, without spotte and vndefyled. And suppose that the longe sufferynge of the Lorde is saluacion, euen as our dearely beloued brother Paule also (accordinge to the wysedome geuen vnto him) hath written vnto you, yea, almoost in euery epistle, speakinge of suche thinges: amonge whiche are many thinges harde to be vnderstande, whiche they that are vnlearned, and vnstable, peruert, as they do also the other scriptures vnto their owne destruccion. Ye therfore beloued (seyng ye be warned afore hande) beware, lest ye (with other men) be also plucked awaye thorowe the errour of the wycked, and fal from your owne stedfastnes. But growe in grace, and in the knowledge of our Lorde and sauiour Iesus Christ. To whome be glory bothe nowe and for euer. Amen. The texte.

Wherfore most dearely beloued brethren, haue this so fearfull a iudgemēt alwayes before your eyes, and geue diligence, that whan the lorde commeth, he maye fynde you pure and vnblameable, not onely before menne, whose iudgemētes are many tymes deceaued, but also before hi. For he is pure in dede, that is pure in the iudgement of God. And althoughe paraduenture it be long ere that daye come, construe it not so, as thoughe he woulde not come at all, but consydre that this tender sufferaunce of the lorde, wherwith he geueth all men space to repent, doeth care for mennes saluacion: of whiche matters our mooste deare brother and folowe in office, Paule wrote vnto you, so muche the more habundantly, as God gaue him the more plenteous gyfte of wysedome: and in almost all his epistles exhorteth you to loke for this daye, sometyme speakinge after suche a sorte, as though the daye of the lorde were already now at hande: that he might the rather pryeke you forwarde to the studye of godlynes, where as that daye (because it is vncertaine) oughte to be loked for, so as though he woulde come this daye, but yet after suche wyse, that no man prescribe a tyme certaine. These and some other matters Paule according to his high wisedom, myngled in his Epistles. And whereas he spake them most rightly that coulde be, yet the ignorannt and inconstaunt persons wrest them with a peruerse interpretacion, as they doe the other scriptures, to their owne destruccion, that the thing whiche is healthe vnto the good, maye be turned, throughe their owne faulte, in to venome vnto them. Therfore brethren, sence you are so many waies warned before hande bothe of me and of Paule, take hede, that you be not deceyued, as other are, with the fraude of abominable men, and fall awaye from your substaunciall stedfastnes, whiche you haue expressed yet hitherto: but rather geue diligence, that you maye continually encrease and goe forewarde in the giftes and knowledge of our lorde and sauiour Iesu Christe, vnto whome be glorye bothe now in this lyfe, and for euer worlde without ende. Amen.

Thus endeth the Paraphrase vpon the seconde Epistle of the=apostle S. Peter.

THE LYFE OF SAINCT IVDE
after Saincte Hierome.

IUdas the brother of James lefte behynde him a litell epiſtle, whiche is of the ſeuen catholike epiſtles. And becauſe he taketh witneſſe in it out of the boke of Enoch, which is Apocryphe, that is to ſay, without autorite, it is reiecte of many: howbeit it hathe ben taken wor-thye autorite bothe for the auncientie and vſe of it, and is accompted among the holy ſcriptures.

THE ARGVMENT VPON
the Epiſtle of Jude, by D. Eraſmus of Roterodame.

HE is vehemently diſpleaſed with many wordes agaynſt them, that being blynded in theyr owne couetous appe-tites were aduerſaries to the Goſpell: whiche thyng not-withſtanding ought to ſeme no newe matter, inaſmuch as they were predeſtinate to this ende, and it was ſpoken of before by the Apoſtles, that that kynde of men ſhall lur-kingly crepe among the flocke of Chriſtyanes. Agaynſte theſe ſorte, he ſo armeth them, that they maye forcaſt bothe to reſtrayne them eyther with blamyng, or ſaue them by warnyng geuyng. Which thing if they poſſiblye can not doo, yet they prepare them ſelues readye-ly agaynſt the commyng of Chriſt.

Thus endeth the Argument.

THE PARAPHRASE OF
Eraſmus vpon the Epiſtle of Sainct Jude thapoſtle.

The texte. IJudas the ſeruaunt of Jeſus Chryſte the brother of James. To them which are called and ſanctified in God the father, and preſerued in Jeſu Chriſte: Mercy vnto you and peace and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the commen ſaluacyon, it was nedefull for me to write vnto you, to exhorte you that ye ſhould continually labour in the faith, whiche was once geuen vnto the ſaynctes. For there are certayn vngodly men craftely crept in, of whiche it was written afore tyme vn-to ſuche iudgement. They turne the grace of our God vnto wantonnes, and denye God (whiche is the onely Lorde) and oure Lorde Jeſus Chriſte. My mynde is therfore to put you in remembraunce, for as muche as ye once knowe thys, how that the Lorde (af-ter that he had delyuered the people out of Egypte) deſtroyed them which afterward be-leued not. The angels alſo which kepte not theyr firſt eſtate, but lefte theyr owne habita-cion, he hath reſerued in euerlaſtynge chaynes vnder darckenes vnto the iudgement of the greate daye: euen as Sodome and Gomor, and the cyties about them (which in lyke maner defiled them ſelues with fornycacion, and folowed ſtraunge fleſhe) are ſet for the for an enſample, and ſuffre the payne of eternall fyer. Lykewiſe, theſe beynge diſceaued by dreames defyle the fleſh, diſpyſe rulars, and ſpeake euill of them that are in auctorytie. Yet Michael the archangell when he ſtroue agaynſt the deuyll, and diſputed about the

body

body of Moses, durst not geue raylynge sentence, but sayde: the Lorde rebuke the. But these speake euyll of those thynges which they knowe not: and what thinges they knowe naturally (as beastes which are without reason) in those thinges they corrupte them selues. Wo bee vnto them, for they haue folowed the waye of Cayn, and are vtterly geuen to the errour of Balam for lukers sake, and perisshe in the treason of Chore. These are spottes whiche of youre kyndnes feaste together, without feare, fedynge them selues. Clowdes they are without water, caryed about of wyndes, trees withoute frute at gatherynge tyme, twyse deed, and plucked vp by the rotes. They are the ragynge waues of the sea, fomynge out their owne shame. They are wandring sterres, to whome is reserued the myst of darcknes for euer. Enoch the seuenth from Adam prophecyed before of suche, sayng: Beholde, the Lorde shall come with thousandes of sayncles, to geue iudgement agaynst all menne, and to rebuke all that are vngodly among them, of all their vngodly dedes, whiche they haue vngodly committed, and of all their cruell speakynges, whiche vngodly sinners haue spoken agaynste hym. These ar murmurers, complayners, walking after their owne lustes, whose mouthes speake proud thynges. They haue men in greate reuerence because of auauntage. But ye beloued, remembre the wordes whiche were spoken before of the Apostles of our Lorde Jesus Christ, howe that they tolde you that there should be begylers in the laste tyme, whiche shoulde walke after their vngodly lustes. These are makers of sectes, sensly, hauinge no spirite. But ye dearely beloued, edifie your selues in your moste holy fayth, prayinge in the holy ghoste, and kepe your selues in the loue of God, lokynge for the mercy of our Lord Jesus Christ vnto eternall lyfe. And haue compassion of some seperatyng them: and other saue with feare, pullyng them out of the fyre (and haue compassion on the other) and hate the fylthy vesture of the flesh. Vnto hym that is able to kepe you fre from synne, and to presente you fautles before the presence of hys glory with ioye (at the commyng of oure Lorde Jesu Christe,) to God oure sauiour, (thorow Jesus Christe our Lorde) which onely is wyse, be glory, maiestie, dompnion, and power (before all worldes) nowe and euer. Amen.

Judas Thadeus the seruaunt of Jesu Christe, the brother of James, wryte this Epistle not to the Jewes onely nor to other newly conuerted, but to all men in commune, whome the tender mercye of God the father hathe of his owne free will sanctified, and hathe also without the helpe of the lawe, made godly of vngodly, and of Idolatours obedient folowers of true religion, whom also the bounteous goodnes of God had preserued in Jesu Christ to this ende, that they shoulde not audunt with other into the dongeon of euerlasting damnacion, whom in like manner his free liberall goodnes hathe nowe called vnto the saluacion of the Gospell. Ther is nothing that I can wisshe vnto you more fortunate, than that the goodnes of God would alwayes multiplie in you his giftes, mercie, peace and charitie: Mercie, that you maye absent your selues dayly more and more from the vices of your former olde life: Peace, that you may through godlynes of life nourish the concorde, which you haue with God: and Charitie, that you may through mutuall concorde be all of one mynde, and eche one bounteously good to other. Dearely beloued, forasmuche as the loue of the Gospell maketh all thinges commune, whether it bee good, that chaunce or whether it be badde, namely in those, matters that pertayne to eternall saluacion. I had so great a desier to wryte vnto you concernyng your saluacion, wherof I am no lesse carefull, than if it were myne owne, forsomuch as brotherly loue pricketh me forwarde therunto, so as I could not forbeare, but I must exhorte you in this Epistle, to stande harde against the false Apostles, for the defence of the sincere fayth, whiche was once deliuered of the holye Apostles. And not onely to labour in this, that you contynue stedfaste in youre fayth, but also to laye youre helping handes vnto other, that they bee not begyled of

The charitie of the Gospel maketh one to be as glad of an others good, & to be as sory for an others hurt as though it were to him self, & not al worldly sub

Haunce to be cõmune, as the phantasticall Anabaptistes do wikedly dreame.

the deceauours. For it is not possible to thinke what a Jewell the treasour of faythe is, and it standeth vs in hande to watche so muche the more warely about vs, that it be not turned awaye from vs. For where as we deliuered the Gospelles doctryne vnto you purely and syncerely, euen as we receyued it of Christe, yet there haue a sorte of wiked ones thruste in them selues among in the meane season, vnder pretense of religion, and like woolues haue crepte into the lordes shepefold, settyng them selues out in a shewe of godlynes, where in dede they are very enemyes of true godlines. And that thys gayne should not disturbe youre myndes as though it were a newe matter: it was thus decreed long a goe by the secret counsail of God, thus was it spoken before, that there shoulde ryse men which with theyr wiked myschieuousnes shoulde bothe exercise youre godlynes, and pull condemnacion vpon them selues: they turne the free liberall gifte of our God (where with he hathe once frely pardoned vs our synnes, and set vs at free liberty from the sharpenes of the lawe) in to an occasiõ of wantones, where as they ought rather to be prouoked through his beneficyall goodnes, bothe to mayntayne and furnyshe the Innocencie frely geuen them, with godly studious endeuours: and being enflamed with the charitie of the Gospel, to do with a good wyll the workes of ryghteousnes more plentiously and more exactely, than Moses lawe had appoynted before. But nowe these men abuse the libertye that is geuen them, vnto filthynes and licentiousnes to synne, and fall of theyr owne accord backe agayne in to theyr olde bonde seruitude, from the which Jesus Christ had redemed thẽ with his owne blonde: & denye God, whom they once professed, where as he is the onely lord & maister of all thinges that are in heauen and in earthe: and denye also our lorde Jesus Christ, which hathe made vs free to him selfe with the price of his owne sacred blonde. It auaileth vs nothing to bee redemed, onles we contynue stedfaste to thende in those thinges, whervnto we are called. I thinke it not necessary, that I should teache you, seing you forgette nothing, but I only put you in remembraunce lest the thing that you knowe should slyppe out of mynde. It auailed the Hebrues in tymes past nothyng at all, whom (being the figure of the tymes that nowe are) Jesus trained out of the hard and miserable bondage of the Egiptians, through the reade sea in to libertie: but euen the same, whome he mercifully preserued whan they cryed vnto him, he destroyed agayn after a worse sorte, whan they distrusted and murmured againste God in the deserte. That, which the bondage of Egipte was vnto them, the bondage of synnes was vnto vs: that whiche Pharao that straight and intolerable lorde was vnto them, the deuil was the same vnto vs, vnder whose tyranny for our owne synnes sake we were intangled. They puttyng theyr truste in God, escaped safely through the myddes of the waters in to libertye: and we in beleuing the Gospell, haue through Baptisme escaped Satans enterest. But like as some of them made not spede with all one fayth in to the lande of promise: and vnto them the goodnes of God was not onely vnauayable, but also it turned in to the heape of theyr damnation: euen so vnto vs it auayleth nothyng to haue once set aparte our synnes, onles we also growe forwarde with constaunt myndes in to better, and better, and preace to the enheritaunce of the life of heauen. Moreouer I would haue you to remembre this also, that it profited not euen the aungelles them selues to be so created, that they were companions of the Godhead, but assone as they had chaunged that moste fortunate nature through theyr owne

wickednes

wickednes, and perſiſted not ſtill in the condicion they were in, he threwe them downe headlong out of heauen, and hauyng depryued them of the light of heauen, he damned them in euerlaſting darkenes in hel. And there they are reſerued in cheynes that can not be loced, vnto the day of the laſt iudgement, wherin beyng condemned they ſhall be commaunded to euerlaſtyng paynes. Nowe Sodome and Gomorre and the reſidue of the cities therunto adioynyng (where as they flouriſhed in all pleynteous wealthe of thynges) becauſe they abuſed the liberall bounteouſnes of God vnto riot and outragious luſte, defilyng them ſelues with wiked and abominable ſortes of filthines, are diſpatched by the wrath of God, being conſumed with fyre from heauen, to thintente they myght bee an example vnto other that abuſe the benefites of Chriſt vnto the filthynes of lyke. For they ſhall not eſcape the like peyne, that ſynne after like ſorte. Doe not they ſinne after like ſorte, which being deluded with flouening dreames of falſe pleaſures, doe not only defile theyr owne bodies, but alſo ſet naught by theyr rulers and thoſe that are in autorytie: and are not afrayed to raple agaynſt them, vnto whō for thautorytes ſake they ate in, they ought to do reuerence. But Michael tharchangel, whan he had diſputacīō with the deuil cōcerning the body of Moſes, was yet afrayed openly to ſpeake raylingly to the deuill though he were the moſte filthye frende. But where he could not abyde his wicked talkyng, he moderately tempred his curſe, after this wyſe: The lorde (quod he) rebuke thee. Than if Michael were afrayed to ſpeake curſedly to the deuill: howe muche more intolerable a thyng do they, that are not afrayed to curſe or ſpeake euyl of men that are ſet in autorytie and dignitie ouer them. But theſe mennes peruerſitie is ſo great, that where they haue no cauſe, yet they ſpeake euyl to the and raple agaynſt thoſe thynges that they vnderſtande not. On that other parte they are ſo ſore corrupte with ryot and lecherous luſte, that in thoſe thynges, wherin brute beaſtes being quite without reaſon, lyue well and temperately, as in meate, drynke, and in carnall copulacion, in theſe matters they behaue them ſelues moſte vnthryftyly. But woo bee vnto them that ſhall haue the commune rewarde to happen vpon them with thoſe, whoſe wikednes they folowe the example of. For they ſet not Jeſus Chriſt before their eies to take example at, but Cayn that killed his owne brother, vnto whome the myſchieuous ſore of enuie perſwaded fyrſt of al to doe murther: and Balaam, who being corrupt with lucre, went about to curſe the people, whō God had bleſſed: alſo Chore, who hauyng ſtered a conſpiracie, roſe againſt Moſes, and with his owne conſpirours was by an horrible example quyte diſpatched. Theſe are they, which where you liue purely and chaſtely and embrace Goſpelike tharttie, are as ſpottes diſgraceing your company: and where you faſt, they geue them ſelues to ryotous bankettinges one with an other. Neither are they reſtrayned for reuerence or feare of any man from lycencious filthynes, but without reſpecte raſhly folowe that thing, that pleaſeth theyr own appetites. And yet in theſe dedes doing, they profeſſe them ſelues to be teachers of the goſpell, and guydes to true vertue. But they are like vnto cloudes, whiche hang a loft, and where as they woulde appeare to be diſpoſed to rayne vpon the thyrſty grounde, yet they are drye, and haue no water to ſuccour the grounde withall, but are raſhlye caryed about here awaye and there awaye with theyr owne vayne luſtes: beyng lyke vnto trees, whiche in the later ende of corne harueſt be fayre bloſſomed, and make a lyeng hope of fruite, whan they muſte wyther by and by, not onely being all to-

gether

gether vnfrutefull, but also twyes dead, in that they neyther haue life them selues vnto Gospelyke godlynes, and drawe other with them into destruccion: nether is there any more hope of life in the, than trees plucked vp by the rotes, wherin is no hope that they shall spryng agayne: who inasmuche as they are vnquiet and geuen to sectes, they alwayes with some maner of newe vproare dysturbe the quietnes of the congregacyon, being like vnto the outragious waues of the sea, that rushe them vp on hye, and for all that they doe nothyng, but caste abroade theyr owne rebukes and shames at other as much as in them lieth: and are like vnto starres, whiche whan they pretende with shewe of light to be guydes of the waye, yet inasmuch as they are raungers about, and folow not constauntly that whiche is streighte, but are led awaye by theyr owne affectes now hither now thyther, they carye those that bee symple and incircumspecte into shipwrake. These maner starres that set out them selues with a faise feyned light in this world before men, shal not escape the iudgement of God, although he dos not nowe presently punysh them, but reserueth them to the eternall darkenes of hell. These men, albeit they are risen vp in our tymes, yet lest you should thinke that some new thyng were chaunced vnto you, Enoch, which was the seuenth from Adam, prophecyed of them long agoe, and of their tormentes which they must in tyme commyng suffre. For he speaketh on this wise: Beholde the lorde commeth with an innumerable multitude of his saynctes, to practice iudgement agaynste all, and to reproue all those that are wiked, of all theyr dedes whiche they haue wikedly doone, and of all thinges that they haue stubbernely and fearcely spoken agaynst him: not only those that are naughty synfull lyuers, but also the wiked and contumelious persones agaynste God. For in dede they, seing they measure ye felicitie of this life by the pleasure of the body, beare impacyently, if they fortune to haue affliction or discommoditie, nether are they afrayed to murmure agaynste God in theyr querilinges, that he made manne after suche sorte, that he should be but of shorte life, that he should be endaungered to diseases, wishing this life to be moste exceadingly long, and out of daungier of displeasures, because they haue no truste of the lyfe to come. And yet where they can perceaue these so filthye and so vile matters in theyr myndes, yet theyr mouth boasteth of certayn greate high matters, and professeth a certayn wonderfull learned loue of wisedome, where as they not onely serue voluptuousnes most vilest that may be, but also handmaking of gaynes, whiche thinge dooeth moste principally defile the doctrine of Christe. For they speake not those thinges that the trueth of the Gospel teacheth, but the thinges that are pleasaunt and acceptable to them, whom they hope to get any dauntage by. Agaynst the poore they are tyrannes, but towardes the ryche they are very flawbackes. The malice of these men shall the lesse encombre you (dearly beloued) if ye remembre, that it was tolde before hande in tymes paste of the other of the Apostles of our lord Jesu Christe, namely of Paule and Peter. For they tolde vs, that in the later tymes there shoulde rise vp mockers, that shoulde defyle the most pure doctrine of Christe with theyr wiked gredynes, not lyuing after the rule of the Gospell, but after theyr owne wiked and abominable affectes. And them a manne maye knowe by thys marke. Whereas other that lyue after the spirite of Christe, and hauyng contemned earthy thinges set theyr studie vpon heauenly thynges, agree in one quiet concorde, these stiere vp dissencions, because they bee worldelinges, and geuyng them selues

ſelues in to the ſeruice of worldly affectes, and voyde of the ſpirite, they hunt after voluptuous pleaſures, ſeke to reigne aloft, and ſcrape after lucre. And thoſe that ſet theyr myndes vpon theſe matters, are not fitte for Chriſten concorde. For they had rather diſturbe the tranquilitie of the flocke, than to bee brought in to order. But as for you, deare brethren, that are ſpirituall, ſee you geue diligence, that you maye be more and more, as lyuing ſtones, heaped together in to the buylding of God, cleauing faſt to the ſure foundacion of your moſte holy ſacred faithe. Once you were perſwaded, that the godly ſhoulde not want theyr rewardes, how ſore ſo euer they are afflycted here in this life, require not rewarde therfore in this worlde: and the wiked ſhould not faile of theyr deſerued tormentes, couet not to reuenge your ſelues. And therfore make earneſt cryeng for the helpe of God continually with pure and ſpirituall prayers, and preſerue you euery one other with mutuall concorde, and mutuall charitie. For God heareth none but thoſe that be of one harte. Nether put you any diſtruſt, if you be turmoyled ſondry wayes in this worlde for Chriſtes ſake, but loke for the mercie of God to be exhibited not in this life, but in the lyfe that neuer ſhall ende. In the meane ſeaſon hauyng conſideracion of the perſones, geue you diligence, to ſaue al men, ſome gently and frendely in calling them agayn vnto better purpoſe, and the other ſaue with feare, as if you catched them out of the fire: and hate not ꝑ mẽ, but this carcas defiled with yearthy affectes, wherwith mans mynde is burthened and defiled, as it were a cote ſoyled in filthe. And it is conuenient to amende other mens faultes ſo much the more gentlie, in that no man being conuerſaunt in this ſely body can chuſe but bee vncleane. For that is not in the power of man leſte any manne ſhould boaſtingly chalenge prayſe to him ſelfe, but all glorye, might, empire and power bee onely vnto God our ſautour, through Jeſus Chriſt our lord, not onely in this world, but before all worldes and in all ages to come for euer & euer. For in dede there is none but god alone that is hable to geue thys vnto thoſe that labour for it, that although being enuironed with the ſely fraple body, the world calleth you on euery ſide away frõ the purpoſe of godlynes, yet you kepe your ſelues Innocent ſtill to the ende, & that not onely mẽ can fynd nothing in your maners, to fynde faulte at, but alſo that you are ordayned ſuch in the ſight of Goddes Maieſtie, that he is diſpleaſed with nothyng in you, whiche ſeeth the moſte inwarde paſſages of your myndes. And whan that ſhall come to paſſe, you ſhall reioyce and be glad in the commyng of our lorde Jeſu Chriſt, whan other ſhall make heauy cheare, whiche ſeme in the meane ſpace to lyue ſwetly. And that thys maye ſo be, prayer ought to bee made with all earneſt deſyres.

Thus endeth the Paraphraſe vpon Jude.

The Argument of Eraſmus vp-

on the Epiſtle of Saincte James thapoſtle.



James, forasmuche as he was the biſhop of Hieruſalem, writeth alſo to the reſidue of the Jewes, that wer ſcattred abroade and dwelt throughout al nacions, enformyng and inſtructing them with ſondry preceptes, howe to ordre their lyues.

The paraphraſe of Eraſmus vp-

on the canonicall Epiſtle of. S. James.

The fyrſte Chapter.

The texte. CJames the ſeruaunt of God and of the Lord Jeſus Chriſte, ſendeth greetinge to the xii. trybes whiche are ſcatered abroade. My brethren, count yt for an exceadynge ioye, when ye fall into diuers temptacions: knowyng thys, that the tryng of your faithe gendreth pacience: and let pacience haue her parfecte worke, that ye maye be parfecte & ſounde lackynge nothynge. If eny of you lacke wyſdome, let him aſke of hym that geueth it: euen God, which geueth to all men indifferently, and caſteth no man in the teeth: and it ſhalbe geuen him. But let hym aſke in fayth, and wauer not. For he that douteth, is lyke a waue of the ſea, whiche is toſt of the wyndes, and caryed with vyolence. Nether let that manne thynke, that he ſhall receaue eny thynge of the Lord. A wauerynge mynded man, is vnſtable in all his wayes. Let the brother whiche is of lowe degre reioyce whan he is exalted. Agayne, let hym that is ryche reioyce whan he is made lowe. For euen as the flower of the graſſe, shal he paſſe away. For as the ſunne ryſeth with heat, and the graſſe widereth, and his flower fallerh awaye, and the beawty of the faſhion of it perysheth: euen ſo ſhall the ryche manne, perysshe in hys wayes. Happy is the manne that endureth temptacion: for when he is tryed, he ſhall receaue the crowne of lyfe, whiche the Lorde hathe promyſed to them that loue hym.



James that in tymes paſte was a worſhipper of Moſes lawe, and now the worſhipper and ſeruaũt of God the father (who after the Goſpell is ſet forthe, requireth to bee worſhipped in ſpirite) and of his ſonne Jeſu Chriſte our lorde, writeth this Epiſtle bothe to all them that are reconed to be of Chriſtes profeſſion, and namely to theſe, whõe the ſtorme of perſecucion, which was raiſed after the death of Stephane, ſcattred abroade ſome one waye ſome an other, of all the kynredes of the people of the Jewes: which were dryuen awaye out of theyr auncettours poſſeſſions, but not dryuen downe from the felowe-ſhip of the Goſpell: which were caſt out of theyr owne houſes, but not caſte out of the congregacion of Chriſt: wiſhing vnto them true healthe, not this health of the bodye only, which the worlde wiſheth for, but that healthe, which Chriſte geueth vnto thoſe that his are, euen in the myddle of deſtruccions and deathes. Forasmuche as the commune profeſſion of the Goſpell, forasmuche as all one baptiſme maketh vs very brethren, & ſeing that amonge thoſe that be brethren in dede there ought to bee a felowſhip bothe in matters of gladnes and of ſadnes, this ſorowfull calamitie whiche you abyde, wolde greue my mynde exceadyngly

readingly sore, if I had not an assured confidence of youre godlynes. For I am not ignorant, that vnto thē, which measure their felicity by the pleasures of this like, banyshment is more paynfully greuous than deathe: and that it semeth to be the wretchedest thing that may be, for a man to be plucked from his moste deare frendes: and being driuen out of their olde auncient possessions, to be straungers in forayn countryes. But as for you, whiche haue reposed wholy all blessednes in only Christe, and loke for your felicitie not in thys worlde, but in the worlde to come, it behoueth you to bee moste sacre of from their iudgement. For God sendeth not these thinges vpon displeasure, but vpon hys exceading moste pitie: for this purpose doubtles, that through temporall afflictions, whiche you suffre vndeseruedly, your pacience myght bothe become the more notable, and youre rewarde the more abundaunte: to thyntent that as ofte as you are tossed on euery syde with sondry stormes of sorowes, you shoulde not only vnderstande, that you ought not to caste downe your hartes, as though God had forsaken you, but rather that you ought with all youre harte to reioyce, that by this euident token God loueth you, and careth for you, in that he tryeth youre pacience: whiche if it contynue stedfast, and geue not place to any assaultes of sorowes, it shall doubtles euidently appeare to bee a sure grounded foundacion of a Gospellike faithe. For excepte you were bitterly perswaded, that the reward of Immortalitie is ordayned for them, that here in this worlde are afflicted for the glory of Christes sake, you would not willingly and with mery chearefull stomakes suffre so much sorowes. Than seing that God woulde haue our saluacion to be moste chiefly ascribed vnto faithe, this appertayneth to the glory of the Gospell, that men maye throughly perceaue by sure argumentes, that your faithfull truste is no commune tryflyng, nether wauering faithe, but a strong stedfaste and an inuincible faithe. For the thinge that is counterfaicte, or vayne, or feble, is moued out of place, whan the storme of sorowes cometh blustreing in. But that muste nedes be true and of a sure grounde, that is nether ouercome nor beaten awaye with banyshmente nor with pouertie, ne with despitefull entreating, ne with prisonynges, ne with whippes, nether yet with deathe it selfe. It is counpted a wonderful constancye of mynde, if a man paciently suffer vnlucky fortune with an vnbroken stomacke, but whan they shall playnly perceaue, that you suffer thinges of them selues bothe greuous and bitter, with cheatefull and mery reioycing hartes: to reken shamefull entreating done vnto you for the profession of Christes sake to be the highest glorye: to counte losse of goodes, for the richeste wynnynge: to esteme the greuous tormentes of body, for the pledge of euerlastyng pleasures: to iudge death which is a thing moste horrible of al, to be nothing elles, but the threshold & entrie of ỹ immortalitie to come: they shal vndoubtedly perceaue, ỹ your hope, wher vnto being furnished you conteine those matters: is not a cōmune hope, nether proceding only of mans perswasiō, but to be confirmed by ỹ inspiracio of the power of God. Notwithstāding, like as faith is not yet throughly alowed, onles it expresse it selfe by godlines of life & good turnes towardes the neighbours, euē so pacience shal not haue his throughly perfite praise, onles ỹ like as it is strong & chearefull in suffring of sorowes, euen so it be cōstaunt of it selfe in practising of good workes. It is a great matter, to suffre sorowes vnto a good wil, but for the only glory of Christe: but it is a throughly perfit matter, whā a man is euil done to hi selfe, to do good for al mē: not to thē only which de-

serue it, but to the also which do hi þ euil. For so it shall come to passe, þ you brig
me ben shalbe cõformably like vnto þ head, disciples to þ scholemaister, childre
vnto the father, in case you bee perfect & vpright in euery point, & nothing wan-
ting in you, that pertayneth to the perfite absolute furniture of the godlynes of
the Gospell. This, I confesse, the lawe of Moses demaũded not, & this also se-
meth folyshnes to the wise of this worlde: but it is a new kynde of Philosophy
that hathe taught vs this newe wisedome, whiche Christe the heauenly doctor
hathe brought in to the worlde. In this philosophie if a man be not yet suffici-
ently cõfirmed, it is not for him to runne vnto þ Philosophers of this world, for
their doctrine is ouer muche tempred with myngle mangle, than can suffice to
accomplishe so greate a weightie matter. It is aboue the powers of mortall
meme, that is prescribed. It hathe nede of the celestiall helpe, and therfore ther
is an heauenly rewarde ordayned. They that measure all theyr matters after
the pleasures and displeasures of this worlde, if they bee at any tyme oppresse
with sorowes, they aske counsell of men, they aske helpe of men: But you muste
aske of God the helpe of heauenly wisedome. For he geueth vnto al, not only to
the Iewes, but also to the gentiles, and he geueth accordyng to hys owne lyde-
rall bountyousnes pleyntifully, and casteth none in the teeth with hys good
turne. He requireth no gramercye of vs, nether nedeth he any mannes helpyng
hande. It is the Pharisees worde to saye: lorde doe that I aske, for I faste
twyse in the weke. But the right godly man prayeth thus: I am vnworthy of
thy bounteous goodnes, I am worthy of wrathe, but yet for all that loke vp-
on thy seruant, for thou by nature arte good and mercifull. Therfore if a man
be mynded to obteyne of hym that he asketh, let him aske without destrustyng,
without doubt or wauering. Let him not consider the weight of the afflictiõs,
let him not marke his owne power, let him only cõsider þ God is the moste best
and moste mightie, of whome he dependeth. He that putteth hys whole truste
in the helpe of God, is sure and stedfast. But whosoeuer doubteth wauering-
ly and loketh on eche syde, dependyng so of God, that he loketh withall for
mẽnes succours, nether beleueth with hys whole harte in the promisses of God,
but as it were partly hauing a distruste, reasoneth with him selfe with humaine
argumentes to and fro, concernyng diuine matters, he is not stable: but as the
waues of the sea are tossed and turned nowe hither nowe thyder, as the wynde
and tyde carryeth them, euen so he is caryed about with humayne reasons and
diuerse sortes of opinions, and is become out of equalitie and vnlyke to hym
selfe. Therfore he that is such a one is deceaued, if he thinke that he shal obteyn
any thing of god whan he thinketh euil of him, of whõ he asketh helpe, distrust-
ing hym, as though he ether would lytel good vnto me, & could do lytell, or elles
were litel true in his promises. The sure christian faithe is single, & wauereth
no waye, but always beholdeth only him, which forsaketh none that trusteth in
hym, whether it chaunce to lyue or to dye. But the manne, whose mynde is di-
uyded two wayes, geuynge respecte to God on thys parte, and to the worlde
on that parte, he is out of euen grounde and inconstaunt not only in hys pray-
ers, but in all thynges also that he goeth about, hauyng one thyng in hys
mouthe, an other thing in his harte: and as tyme serueth, affected now after this
sorte nowe after that sorte. It behoueth a man not to turne hys mynde as for-
tune bloweth to and fro, as the commune sorte of men doeth. But rather let
the christian of low degree, & he that is pressed with sondry lumpes of sorowes,
stretch vp his harte, & reioice in this behalf, þ being despised of þ world he is not

despised

despised with God, who beyng nothyng offended at the basenes of state or fortune, hathe made him worthy of the felowshyp of sayncte, nether excludeth he him out of the enheritaunce of the kingdome of heauen. On the other parte let the riche man repayre to him selfe in thys behalfe, that where as he was muche set by amonge worldlinges for the false goodes of thys worlde, nowe for the professing of Christe he is despised and contemned: and where as pryde made him hyghe stomaked before by reason of hys vayne goodes, nowe beyng caste downe with men and troden vnder fete, he is rich in true goodes with God. By thys meanes it shall come to passe, that nether the poore mannes lowe degree shall caste hym downe, nor the riche maynes prosperitie make hym insolent, especially if they on ether of theyr partes consider, that bothe the eutiles, wherewith the poore are pressed, and the goodes, wherin the riche set their pleasure, are not of longe continuaunce, but hastely vanyshe away, none otherwyse than the flowres of herbes, whiche like as by the calme south weste wynde they thruste forth them selues sodaynly at the dew of the spryng tyme, euen so by & by at the blustrynge of the northe wynde and heate of the sunne, they wyther awaye and dye, in somuche that the flower, that sprang at the sunne ryslnge and delited mennes eies with his most pleasaunte colour, is seene dye at the sunne setting. The trees, inasmuch as they are fast set vpō depe rotes, & furnished with sure grounded strength, are longe grene, and some are also euermore grene, and leaue not theyr fayre greenesse, neither for vnreasonable wyndes nor rugged wynter: But the herbe, bicause it is not furnyshed with the same thynges, anon as the hote sunne is broken out, is destitute of his iuyce, wherwith it nourished that fayrenes of the floure for the time. And so whā it fayleth in the stalkes it doeth nether nourishe ne susteyne his floure, but withereth, ageth, dyeth, falleth away, where as a litell before it delited mens eies with so greate a fauour. Becaule therfore no christyan shoulde glorye in those thynges that are nether of sure grounde nor longe enducing, let him rather respecte the thinges that are eternall, and that are delectable in the sight of God: let him rather studie to bee a braunche alwayes greene, than a herbe that with a lyght hurte will by and by dye. Doest thou see nowe the flower that is sprongen, how fayre, how goodly, how pleasaunte of colour and how swete it is: what a gorgiousnes of grene leaues, what a glistring, what a iuyce, what youthe hathe it: And anone at a blaste of the southe winde, and with the heate of the sunne, what fading, what ageing, what dieng hathe it: The floure is sene to spring, to come forewarde, to be at the best, to age and to dye all in one daye. And like vnto it is riche mens felicitie. He that nowe trusseth in purple, shyneth in gold, glistereth in precious stones, hath a great traine wayting on hym, is caried in a charet, and is honoured as it were a certaine God among men: if fortune blowe backewarde, he shall ether bee wyped besydes al his goodes & be bamshed to goe on begging, or lye crieng in prison, or be trussed vp with a tyburne tippet and fede rauens, or if none of these thynges happen vnto him, yet death shall come vnthought vpon, and sodainly dispatche al his galaunt araye. It is the parte of the heathens to measure felicitye by these maner of goods, which (ouer that thei depend vpon fortunes chaunce, ouer that thei as nothing elles doeth, forsake vs whan we departe hence) if thei bee not set naught by, bring destruccion. It is the office of Christians to folowe those thinges, whereby eternall goodes are gotten, vpon which nether fortune, nether age, nether deathe hath any interest.

For no manne is bleſſed becauſe he is riche, but he ſhall be ſurely bleſſed if for the profeſſion of the Goſpelles ſake, he haue ben ſpoyled of thoſe thynges that he had in poſſeſſion, yf he haue defyed the pleaſures of thys lyfe, whiche he had abundaunce of, and ſuffre tormentes and empriſonmentes for Chriſtes ſake, if he endure for hys ſake in all ſorowes euen vnto death with an vnſhrinkyng harte, interpreting on thys wiſe, that the more he is preſſed with the ſorowes of thys worlde, ſo muche the more he is loued of God, whiche tryeth the patience of his obedient ſeruaunte to hys owne glorye, that he maye bothe bee an example vnto other to deſpiſe thys worlde, and after he hathe valeauntly behaued hym ſelfe in the conflicte, and hathe ſhewed a leſſon of true vertue and of fayth, he maye weare the Palme and crowne, not of oken bowes and of lawrell, for they doe wither alſo (after ſuche ſorte as they receyue, which hunt after rewarde and prayſe of menne) but the crowne of immortall lyfe, whiche is promyſed not of a man that canne deceaue, but of God him ſelfe. But he hath promyſed it, not to them that haue muckred vp the greateſt ſubſtaunce of riches, not to them that haue excelled other in bodyly ſtrength, not to them that haue ſhedde moſte blonde, but to them that for hys ſake haue defied the goodes of thys worlde, and haue valeauntly ſuffred the diſpleaſures of this worlde.

The texte. Let no man ſaye when he is tempted, that he is tempted of God. For as God cannot be tempted to euyll, ſo neyther tempteth he hym ſelfe any man. But euery man is tempted, when he is drawne a way & entyſed of hys own concupiſcence. Then when luſt hathe conceaued, ſhe bryngeth forth ſynne: & ſynne when it is fynyſhed, bryngeth forth death. Do not erre, my deare brethren. Euery good gyfte, and euery perfecte gyfte, is from aboue, and commeth downe from the father of lyghtes, with whome is no variablenes, neyther is he chaunged into darkenes. Of hys owne will begat he vs with the worde of trueth, that we ſhoulde be the fyrſte frutes of hys creatures. Wherfore (deare brethren) let euery man be ſwyfte to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrathe of man worketh not that whiche is rygh teous before God. Wherfore laye apart all fylthynes & ſuperfluyte of malycyouſnes, and receaue with meekenes, the worde that is graffed in you, which is able to ſaue youre ſoules.

Whether a man loue God purely, the pleaſures of this worlde doe tempt, but muche more doeth the hurly burly of afflictions. And it is in vs, that being furnyſhed with the helping ayde of God, we maye nether become tender nyce lynges through vayne pleaſures, ne moued with terrible turmoylinges. But if a manne be moued with the delices of the worlde from the right ſtate of mynde, or if a man be led by ꝑ ſorow of afflictiõs out of true godlines, he hath nothing to laie vnto Goddes charge. He ꝑ getteth the victorie, getteth the victory by the helpe of God: and he that is ouercomme, is ouercome through hys own faulte. For God doeth not geue menne occaſion to ſynne, but the thynge that he geueth according to his own goodnes for the nourſhyment and encreaſe of godlines, our mindes being corrupte, and as it were crafted with affections, turneth to thoccaſion of theyr owne deſtruccion. For God doeth ſometymes geue vs the vſe of habundaunce of goodes, and the commodities of life, to the intent that being prouoked by his liberall goodnes we ſhould rendre thankes vnto him. Againe, he ſuffreth vs ſometymes to bee afflicted with aduerſities, that he may both make our godlines more notably ſeene, & encreaſe our rewarde. And if the matter turne to the contrary parte, it is our faulte & not his. For like as he being by nature good, can not bee prouoked vnto any euilles, euen ſo doth he entice noman vnto euil. The thing is of vs, that turneth the goodnes of God vnto oure euil. He geueth pleintie of meates, he geueth the liquor of wyne, that beyng moderately refreſhed, we ſhoulde geue prayſes to the maker. And ſhall he that is dronken with wyne call God vnto the lawe? no in no wyſe:

let

let him accuse his owne mynde, whose vicious gredynes entised and drawe him to drounkenes. Ther is a certayne readynes vnto vice grafted in oure hartes of our fyrste parentes vice, and that is as it were a sede of synne. And if it bee receaued in to the hatte and receaue nourishment, than the mynde hathe as it were all ready conceaued synne. And onles the vitious desire be dryuen out of mynde, the stynking smell of it groweth and wareth strong by litell and litell, till deadly synne be cõmitted. Whiche, whan it is in his nombres consũmately done, beginneth to bring forthe frute it self agayne. And the frute that it bringeth forthe is the naughtiest frute of all, euen deathe euerlasting: And this is the most heauy frute of that pleasure that is delectable in outwarde appearaũce, and prompting swete geare, I wote not what, while it hydeth vnder the bayte of pleasure, the very angling hoke of death. Like therfore as thys lower worlde hath nothing pure and perfite in euery parte, but the good thinges are corrupt with the badde, and the thinges that are of gladnes are enterchaungeably myngled with sadnesse, corrupcion infecteth the ayer, disease and age decayeth the strength of bodye, darkenes hyndreth the fauour of light: euen so in our myndes, as longe as they are entangled with these bodyes, there is scarcely any thynge in all partes blessed and pure, but it is corrupt with some spotte of humaine desires or with the darkenes of errour and ignorance. But what so euer naughtynes is in vs, we ought to impute it vnto oure selues and not to God. For if we were of pure affections, if we put oure truste with oure whole harte in God, if we breathed with all oure inwarde powers vnto the thinges that are euerlasting and heauenly, what so euer shoulde bee layed agaynste vs in this life, whether it were merry or sory, it woulde turne to the increace of Godlynes. Therfore deare brethren, doe not you as the commune sorte of foolish men doeth, who to thintent they may excuse theyr synnes, pleade with the maker of nature at law, as though he were the autor of synne. Farre be this errour from you, whiche haue learned the Gospells philosophie. Like as God of his owne nature is purely and moste chiefly good, euen so doeth there nothing procede from him but that whiche is good. Yf any naughtynes therfore be in vs, let vs not ascribe it vnto God but vnto oure owne selues: and yf any good thyng, yf any true lyght, yf any vndefyled wysedome be in vs, let vs ascribe it wholy vnto God the autor. Yf this grosse worlde haue any lyght, it hathe it of the heauenly bodies, and especially of the sunne. What true knowlage so euer is in vs, what pure and syncere affection so euer be in vs, it ariseth not of vs (for we are nothyng elles but synners and ignorannt persones,) but it procedeth from aboue: what so euer is truly good, it commeth from the autor of all goodnes: what so euer is wyfull and perfite thing there be, and such thing as maketh you acceptable vnto God, it cometh from the fountayne of all perfection: what so euer is truly light, the father and prince of all true light sendeth it vnto vs frõ him self. These thinges he bestoweth not vpõ oure desertes, but he geueth them vnto vs freely, as he is liberall of nature. They are giftes rather than rewardes, it is a liberal larges rather than a hire. It is not right therfore that we chalenge any thing therof vnto vs, but for our naughtynes let vs call vpon the mercie of God: for goodnes bicause it is not ours, let vs geue thankes vnto his liberalitie. Like as he of his owne nature is the beste, euen so he can not geue but the thynges that are beste: lyke as he is

vnchaungeable, and alwayes like hymselfe, so there is nothing with him, that is obscured with any course of darkenes. This our daye is taken awaye of the night folowing, and caste about with cloudes goyng betweene, humayne wisedome is darkened with errours of opinions, mans vprightenesse is infected with naughty desires. With him there is no mixture of euylles, no courses of darkenes. It behoueth vs therfore also to conforme our selues to the vttermost of our powers according to his simplicitie, that geuing our selues vnto godly studyes, and being apte more and more to receyue his giftes, we maye be as it were transformed in to hym. For it is conuenient, that children resemble the nature of their parent. We haue vnthriftyly resembled Adam the prynce of this grosse and corrupt birthe. He being obscured with the darkenes of synnes hath begotten vs that are entangled with darkenes. In that we lothe heauenly thinges, in that we are gredy of earthy thinges, we resemble the disposicion of hym. In that we are blynde, in that we doe at al auentures as ỹ blinde man catcheth his staffe, and in that we fall, it is of our earthy parent. But the father of heauen hathe more happyly begotten vs agayne, that being as it were created newe agayne, we myght conforme our selues like vnto our newe birthe in Innocencie of life and knowlage of euerlasting trueth. That earthy father being seduced with the falle deceatefull promisses of the serpent, begate vs, vnto darkenes. And this heauenly father begate vs agayne, not of the corrupt sede of our earthye father, but of the most pure sede of the eternall and trueth speaking worde. The serpentes worde was a lyeng worde, and caste downe manne from the state of Innocencie. But the worde of the Gospelles doctrine is true, whereby we are chosen into the enheritaunce of Immortalitie, and called in to the felowshippe of Iesu Christe the sonne of God. He was the true light proceding of the moste high light, whose doctrine hathe made bright mens myndes, and set them free from the doctrine of this worlde. And the heauenly worde is of suche efficacie, that it doeth not onlye chaunge vs, but transformeth vs as it were vtterly in to other men, abhorryng now the thynges that we loued muche before, and loue that we before abhorred. And this is the honoure that the heauely father worthyed vs withal, not prouoked by our merites, but of his own free goodnes, whereby he so determyned from euerlasting, that he woulde, by suche meanes as hathe not ben hearde tell of, make a newe creature in the earthe, and woulde that we shoulde bee as it were the fyrst frutes of thys newe estate, in that we are called amonge the fyrste vnto the doctrine of the Gospell. Forasmuche than as God hathe endued vs with thys honour freely, it remayneth, that we conforme oure selues ayde vnto hys bountyous goodnes to the vttermost of our power agaynst: we are freely admitted vnto this felicity, but we might fall from it agayne for all that through our owne fault, vnles we studie to kepe through godly forcables, that which is freely geue. It were of non effecte for vs to be chosen through baptisme, and profession of the Gospelles doctrine in to the felowshyp of the sonne of God, excepte we frame our selues through chast and cleane maners like vnto our profession. That like as euerlastyng lighte hathe geuen vs light by the sonne of God, so muste all oure life beare witnes, that we belonge to the felowshyp of light. We once caste of the olde manne with hys errours, with his affectes, with hys vices, now it is reason that we ensue the cleane contrary thynges. Heretofore you had rather seme maisters than disciples, for so ambicion perswaded you, that the commune

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people woulde recon him the better learned, that was moste ful of babblyng: you had rather haue ben angrye with hym that counsailed you aright, than to acknowlage your faulte: you had rather haue folowed wicked outragious luste, than ensue those thinges that bring saluacion: Now my deare brethren, who so will be coumpted a new man, let him be slow to speake, swyft to heare, and ready to learne of any manne. Howbeit let no manne rashly nor ouer hastyly take vpon him to be a teacher. And like as he is not voyde of peril to fall, that is hastye to speake, euen so is that manne inclined to doe iniurie, whiche is lightly moued in hys mynde. For it is requisite that godly meune bee farre of, not only from all reuengement, but also from all euill speaking. For he shalbe the more safe from chyding, that maketh no aunswer: and he shal do no man wrong, that whan he is prouoked, is not angrye. Among men peraduenture he shall seme a iuste man, that requiteth one euil worde with an other, one euell dede for an other, but yet he shalbe a greate deale wyde from the iustice of God, who by hys sonne hathe taught vs, to speake well of them that backbyte vs, to wisshe well to them that wisshe euil to vs, to doe good for them that doe euil vnto vs. These thinges he dooeth not, that letteth his tongue turne at large, whiche is a warbling membre and a slyppery, nor he that hathe wrathe secretly. These maner of lustes, like as they ouerthrowe and choke the sede of Goddes woorde, that whan it commeth vp it bring forthe no frute in you, euen so doe they lette that it cannot bee sowen in to the fielde of the mynde. It taketh no rote in a bitery place, ne in malice, nether in the sande that fleeteth awaye, but it requireth a pure, a trymme and a substaunciall grounde. Therfore if ye will, that the sede of the worde of the Gospell, that is once cast, bring frute in you, frute (I say) not for a season, or a commune frute wherwith the bodyes may be refreshed, but the eternall saluacion of your soules: make cleane the fielde of your harte, not onely from the tumulte of euil speaking and of wrathe, but also from al gredy lustes, wherwith mans mynde is defiled: from the thornes of couetousnes from the grauell of rashenes, from the slyme of outragious lust, from the stones of pride and wilfulnes. For in dede the mynde that is burthened with thys geare, is not able to receiue the worde of the Gospell, whych knocketh in vayne at the tympane of the eares, vnles it light depe in to the inwarde partes of the harte. And if it once settle in to your myndes, it shall not bee baren, but shote forthe and shewe it selfe with godly workes.

¶ And se that ye be doars of the worde and not hearers onely, deceauing your owne selues. For yf any man heare the worde, and declareth not the same by hys workes, he is like vnto a man beholdynge hys bodely face in a glasse. For assone as he hath loked on him selfe, he goeth his waye, and forgetteth immediatly what hys fashyon was. But who so loked in the parfayt lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happy in hys dede. If any man amonge you seme to be deuout and refrayneth not hys tongue, but deceaueth his owne herte, this mannes deuocion is in vayne. Pure deuocio and vndefiled before God the father, is this: to visite the fatherles and widowes in theyr aduersytie, and to kepe hym selfe vnspotted of the worlde. The texte.

The Iewes haue their lawe by harte without boke, and yet they exprelle it not in their life. The philosophers do learne perfitely the lessons howe to lyue wel, & thinke that to bee ynough, farre deceauyng them selues: where as the felicitie of manne is not in the speaking but in the lyuing. But vnto you it ought not to be ynough, that being newely instructed, you haue heard the Gospelles doc-

trine: that being baptised, you are admitted vnto the harder hidden misteries of the Gospelles doctrine: that you haue learned ouer and ouer all the whole philosophie of Christe and all hys life: ne that you haue receaued the promysse of Immortall life. That whiche Christe taught, muste bee expressed in outwarde maners: That whiche he did, muste bee folowed of vs to the vttermoste of oure possible powers. It behoueth vs to dye vnto the desires of this worlde, and be buried with hym, to rise agayne with hym vnto Innocencye, to bee caryed with him in to heauen: and finally we ought so to lyue vpon earthe, as we appeare not vnworthie the rewardes of heauen.

Will you heare, howe that he yeldeth no frute at all, whiche heareth the worde of the Gospell, but lightly and vnconsiderately? He is made like vnto a man that beholdeth hys face in a glasse. He beholdeth, but he doeth nothing els but beholde only. For he can not chaunge his naturall face, nether goeth he any other maner away from the glasse than he came to it. Yea inasmuch as he went only for this purpose, to see what fauour his face was of, he thinketh not of the amending of the faultes of hys fauour, but as sone as he goeth awaye from the glasse, he remembreth nothing whiche a one he sawe him selfe to be. But the glasse of the Gospelles doctrine sheweth not the blemyshes and outbreakinges of the body, but it layeth all the diseases of thy soule before thyne eies: nether doeth it only shewe them, but also healethe them. Moses lawe did rather vtter the sores of the soule than healed them. For the lawe, as concernyng the lettre, was imperfecte, and fraped menne from euyll by feare, rather than caused menne willingly to folowe the thynges that were good. But the lawe of the Gospell, obteyneth more of the wyllyng, and those that bee at lybertie through loue, than the lawe of Moses gat perforce. And the lawe of the Gospell maketh perfite that it begynneth, where the other bryngeth nothyng to perfeccyon. Whosoeuer therfore will diligently behold bothe his mynde and his life at this glasse (and that should he doe continually) neuer mouing his eies from the example and doctrine of Christe, that is to say, whosoeuer heareth the holy word, not after suche light sorte, that turnyng him self backe by and by to the cares of this worlde he seme to forget that he hearde, but frameth all hys life after the rule of it, expressing by godly workes, that which he sticked fast in the marye of the soule, he shall surely be blessed: not because he heard the worde, but because he did after it in his affeccions and maners. Thou hearest Christ saye, that the tormente of hell fyre abydeth for him, that sayeth vnto his brother: thou foole. And yet forgetting by and by what thou heardest, thou arte ready for a lyght checking worde to fight with him. Thou hearest, that those riches are to be set naught by, whiche are in daunger of mothes and theues, and that true riches ought to be layed vp in store in heauen: but as sone as thy backe is turned frō the preacher, thou rūnest on with al thy forecasting studies, to muckre vp ryches, (thou carest not how) by hoke or by croke, as though thou beleuedest, that godlynes should not be rewarded after this life. And if any among you thinke him selfe wonderous deuout, if he kepe hys handes from stealynge, and from fightyng and other vyces, and yet for all that refrayne not hys tongue from backbyting, mysreportes, from scoldinges, from filthie talkinges, nether his harte from vncleane thinkinges: hys deuocion is vnprofitable, vnfruteful. Perchaūce he is not punished by mans lawes, that only talketh of wysedome though he doe it not, yet he is become an vnwysemonger before God, that in his

mynde

minde hath cõmitted whoredõe. He suffreth no punishment of men, that coueteth an other mans good, if he may escape vnpunished: but he is guilty of theft before God, ẏ hath conceaued theft in his minde. We are esteemed after ẏ manifest dedes before menne, for they see not the mynde. But God loketh vpon the inwarde affections of the mynde, and esteemeth vs after them. A corrupt mynde is bled for the moste parte to burst out in to the tongue. Among Christen people a reuiling woorde is a kynde of manslaughter, but this is playne, that true godlynes can in no wise agree with rackelnes of tongue. Nether yet is it sufficiente vnto Christian religion, to haue absteyned from synnyng: it behoueth also to abounde in good workes. For in dede bonde seruauntes absteyne from doing euill, [illegible], for feare of punyshment, but those that are right children, it becometh to haue loue, whiche is no idle loytring matter, but effectually working, and putteth forthe it selfe frely without compulsion to doo euery good worke. But some woulde saye, what dedes than are those that make vs ryght religious in dede? Those that smell of the Iewes secte set furthe the prayse of religion, in palles and wyde robes, in choise of meates, in washinges, in longe prayers, and other ceremonies, which are sometymes not altogether to be contemned, if by them as by signes we be warned of those thinges, whiche are the proper owne matters of godlines: but thei are pernicious ware, yf a man thinke that he is made religious by meane of the where as of them selues without exposicion, they make a man rather an hipocrite. Howbeit the obseruing of the semeth a religious deuoute matter among men, that wickedly repose godlines in visible thinges: whiche perchaunce are signes of godlynes, but not the cause of godlynes, seing that of them selues they are nether good nor euill, onles they seme to be suche, either through custome or in the opinion of menne, where as true godlynes is in the inwarde myndes, and expresseth it selfe by farre more certaine sure signes than by ceremonies. Will you therfore heare, what is true religion with God the father, whiche esteemeth you not after the iudgement of manne? Doubtles, thys is the pure and vndefyled religyon: that like as we haue by experience proued bothe the mercie and liberall goodnes of God towardes vs, euen so muste we agayne bee bothe mercyfull and frendely liberall towardes our neighbour, and that not vpon any hope of mutuall good turne to be requited to vs agayne, but of a mere and a pure vpright loue, loking for the rewarde of our wel doing at the handes of none other but of God, whiche is contente to haue it reconed to bee done to him selfe, what so euer we bestowe for his sake vpon our brother.

He is a godly and a pure man among the Iewes, that toucheth not swyne, that is washed with quycke rennyng water: but with God he is godly and pure, that succoureth the fatherles children and widowes in their trouble, that releueth hys oppresse brother, and helpeth the nedye with money. Among the Iewes he is vncleane, that eateth swynes flesh: But with God he is vncleane, whose mynde is infected and defiled with the greedye lustes of thys worlde. But a manne will saye, what be those lustes? In the iudgement of the worlde, he is counted vile that is poore: And he the more honestlie set by, that hathe moste possession of riches, and for that cause their speciall carke and care is to get to them selues the moste substaunce of money. He is reconed a lowte and a hennehearted rascall, that maketh no quarell whan wrong is done vnto him. He is counted a foole, that doeth a good turne for a badde. He is esteemed a Joly

vnspotted of the worlde

ruffler, that geueth him selfe to excesse vyot: and he is counted a flyncher that foloweth sobrietie. He is taken for a gaye felowe, that swelleth in haultynes, and loketh an heigth ouer menne of lower estimacion. He is counted happye, that hathe his matter to succede in this worlde after hys owne purpose, that floweth in delicacies and voluptuous pleasures, and serueth his paunche and glotonie. These are the thinges, that in dede make a mannes soule wicked and vncleane: and he that abstayneth from them, is a religious manne, (whosoeuer is, whosoeuer is not) in the sight of God the father, who hathe exempted vs from earthy thinges, and called vs to heauenly thynges, and from the thinges that shall perishe and are casuall, vnto the thinges that are eternall: and hathe taught vs to esteme the worthynes of manne by the thynges that are good in dede, and in all that we haue to doe, to geue respecte to none other purpose, but to hys glorye, at whose only handes the requitall of well doynges is to be trusted for. And he doeth not requite the offices of true godlynes with transitorye and sone perysshing rewardes, as thys worlde is wonte to doe, but he geueth blessednes that neuer shall dye. It is a homely person, it is a poore body, whom thou bestowest thy good turne vpō, he is not hable to requite the, but yet for al that, it is farre better to bestowe it vpon him, than vpon an other, how ryche or of how greate power so euer he be, whiche can requite no profit agayne, but a slender, one and that but for a small season: where as for the reliuing of thy poore brother, Christ layeth vp in steare like euerlasting.

The .ii. Chapter.

The texte. My brethren, esteme not the fayth of our Lord Jesus Christ the Lorde of glorye, with respecte of persons. For yf there come into your company a man wearing a golden ryng, clothed in goodly apparell, and there come in also a poore manne in vyle rayment, and ye haue a respect to hym that weareth the gaye clothynge, and saye vnto him: Syt thou here in a good place: and saye vnto the poore: stande thou there, or syt here vnder my fote stole: are ye not partiall in youre selues, and haue iudged after cuyll thoughtes? Harken my deare beloued brethren. Hath not God chosen the poore of thys worlde, such as are ryche in fayth, and heyres of the kyngdome, whiche he promysed to them that loue [illegible]? But ye haue despysed the poore. Do not riche men execute tyrannye vpon you, and drawe you before the iudgement seates? Do not they speake cuyll of that good name whiche is called vpon ouer you?

He that loueth his neighbour for Goddes sake, and he that loueth God in his neighbour, doeth not in this case respecte him, because he is a man of greate power, or of riches or of nobilitie, but in that he is abundauntlie full of diuine goodes. But to thys maner of Judgement, a kyng or a riche man is not better of one Jote than any manne, howe basse or poore so euer he bee. Christe died for all indifferentlie, and all are indifferentlye called to the heritaunce of Immortalitie. Therfore my brethren, if you doe truly put your trust in the promisses of our Lord Jesu Christ, make no difference of persones after the estimacion of worldly thinges. For Christ him selfe, as touchyng the world, was basse and poore. But yet it was the fathers will, that he shoulde be prince of all glorye. He promised the kingdome of heauen not to the wealthie but vnto the poore. Now if there come in to youre company a Joly felowe with a golde ring, or ruffling in gaye apparaill, and there come in withall a poore manne, nether wearing ryng on hys fyngers, and clothed in poore homely araye, and by

and

and by you caste yout eies vpon the riche man, for none other respecte but that he obscureth the poze manne with hys gozgious rayment, and geue hym the moze honourable place, saying: *Sytte thou here* Vvell: And agayne you saye vnto the poze manne as though you lothed him, and for no cause elles but for his ouer homely apparaill: *Stande thou there, or sitte thou there, under my fote stole:* would not your harte by and by grudge and secretly condemne your doing, in that through flattery you attribute vnto golde and galaunte aray, the honour that is due vnto vertue, contemnyng him for lacke of those thinges, whiche is muche moze acceptable to God for the true riches of the soule, than that riche manne: The riche mannes kyrtell glitterynge with the ring and precious stone, and his bodye decked in silke, maketh you to regarde hym: and doe not you regarde the poze man for hys synceritie of faythe, modestie of mynde, sobrenes, chastitie and other giftes of vertue, whiche make a man greate and gozgious in dede: Why doeth your iudgement disagree from the iudgement of God: Heare me indifferently, my welbeloued brethren, the thyng that euidentlie appeareth matter in dede to be certaynly true. How muche so euer the worlde setteth by the ryche, God hym selfe hathe preferred the poore, the poore (I meane) after the worlde, whiche nether haue nor seke after autozitie nor kingdomes in this world. God hathe let alone the riche with their statelynes, and chosen these, which are but sely poze folkes for lacke of present substaunce, but yet riche and mightye in the lokynge for the kyngdome of heauen, and theuerlastynge enherytaunce, in that they put their truste in hym that promysed them, whiche nether can deceaue if he woulde, and is hable to perfozme what he will. But vnto whome hathe he promised this wonderfull felicitie: to kinges and wealthy folkes: no in dede, but to them whiche loue him truly, who soeuer they bee whether they be bonde seruauntes, or free men, whether they be riche or poore. And you hauing desired the riche manne to the highest seate, and appoynting the poze man to the lowe fotestoles, haue preferred hym whome God setteth the lesse by, and contemned him that in the sight of God is bothe rich and honourable, he hathe honour done vnto him, that perchaunce hauyng gotten hys ryches by fraude or rauine, auaunceth himselfe: and this is contemned, whiche had rather be poore, than with losse of godlynes to bee riche: and hauing spent vp his riches to the releuing of the poze, is become poore of hys owne accorde, that he myght bee riche in godlynes. In dede euery one is not vngodly that is riche, not withstanding the riche of this worlde are not very rashe in agreeing with the godlynes of the Gospell, but they be of that kynde of men moste chiefly, that repugne the Gospell of Christe. For who are they that practice tyranny against you for malice of godlynes: are they not the riche menne: who are they that accuse you and drawe you before Iudgement seates: are they not the riche for the moste parte: Who are they that speake euill and curse the holy name of our lorde Iesu Christe, by Inuocation wherof you haue attayned saluacyon, and in whom you reioyce: Are they not the riche: Yea they hate your profession so muche, that the name, whiche geueth saluacion and is honourable vnto you, is euen deathe and abominable vnto them. But the profession of this name is begonne to be healthesome vnto you, so as for all that, you may through your owne faulte, fall from the saluacion that is promised.

¶ If ye fulfull the royall lawe, according to the scripture. Thou shalt loue thyne neighbour as thy self, ye do well. But yf ye regarde one person more then another, ye commit sinne, The texte.

mit synne, & are rebuked of the lawe, as transgressours. Who soeuer shall kepe the whole lawe, and yet fayle in one poynt, he is giltie of all. For he that sayde: Thou shalt not commit aduultery, sayde also: thou shalt not kyl. Though thou do no aduultery, yet if thou kil, thou arte become a trauntgressour of the lawe. So speake ye, and so do, as they that shalbe iudged by the lawe of libertye. For he shal haue iudgement without mercy, that sheweth no mercy: and mercie reioyseth against iudgement.

A kynge promiseth rewarde, yea, but to him that in his dedes accomplysheth the lawe royall: wherof no man can be ignorannte, seing it was expresse in writting long agooe, and it is on this maner: *Thou shalt loue thy neighbour as thy selfe.* Doeth he loue his neighbor after this rule, that preferreth the wicked rych manne before the godly pore man? The lawe of the Gospell is the lawe of loue: and what soeuer is done contrary to it, although it be not forbydden by speciall name, yet it is synne: and that lawe doeth secretly reproue you, which hath commaũded al men, and in al thinges, that thou oughtest to loue thy neyghbour as thy selfe. Who soeuer swarueth from this rule, is a conuicte transgressour of the lawe. Nether yet let any manne curry fauell with him selfe after this wise: *The faute is but light*, the law is broken in nothing but in this parte. But the law of the Gospell is suche a lawe, that except it be kept in euery parte wholy, it semeth to be broken all together on euery parte. For inasmuche as the totall Summe of all the whole lawe is conteyned in the loue of God & of the neighbour, who soeuer he be, that swarueth from charitie, which is the rote of all the whole lawe, he hathe doubtles broken the whole lawe, and offended the autor of the lawe: vnto whome he is become giltie of all, in that he, whiche hathe erred from the right marke of the whole lawe, appeareth as muche as in him is, that he will erre, as ofte as occasion is offred. As a man that walketh in the darke, careth not whether he goo oute of the waye on the right hande or on the lefte, so is he disposed to all manner of errour, that hathe once swarued out of the light. Therfore he ꝑ hath through flatterie preferred the vndeseruing rich man before the deseruing pore man, forasmuche as he hathe in thys behalfe broken the lawe of loue: he is cousen germayn to all naughtynes, that is commonly done againste the loue of the neyghbor. Nether doeth he lyghtly offende God, that is so hardy to defile his lawe in any parte. He that ones commaunded charitie, did with lyke diligence ones forbydde what so euer is repugnaunte againste the loue of the neyghboure. For the selfe same that gaue thys lawe, *Committe no Vvhoredome*: ordayned thys, *Do no murther*. And if thou absteyne from whoredome, and yet committeste murther: haste thou not than broken all the whole lawe, in that thou hast broken it in one parte? The self same one God forbad bothe, and forebad them for all one cause, that is to saye, because they are againste the loue of the neyghbour. But he hath not only forbydden those thinges, whiche are punnyshed by lawes, as thefte, murther, and whoredome, but all manner of thinges vtterly, that are contrary to the loue of the Gospell. The lawe of Moses would not punnyshe him, that esteemed lesse the soft spirited pore manne, than the proude stately riche manne, or him that would wisshe euil to his neyghbour: But yet the lawe of the Gospell punnysheth him. Therfore according to the rule of it, frame not only your dedes but also al your cõmuntcacion and the thoughtes of youre harte, that there be nothinge at any tyme, that varieth from the loue of the neyghbour. Loue is the lawe of libertie, not that it is lawfull to synne by meanes of it, but in that the euangelical loue causeth

seth the wyllyng to doo of theyr owne accorde, the thynge that mannes lawes constrayne the vnwyllyng to doe perforce, for feare of peynes. Accordynge to thys lawe therfore frame all youre life, forsomuche as you shall receyue moste high rewarde if you accomplyshe that whiche is prescribed vnto you: and contrary wyse you shall suffre moste greuous sore punishmentes, in case you ones fall from hym, of whome all the whole lawe dependeth. You are frely pardoned of the transgressions of your former lyfe. The gifte of the heauenly spyrite is frely geuen you, by whome you are not onely reconsiled vnto God, but also glued together in mutuall charitie. The more it is geuen vnto you, and is frely geuen without your deseruinges, so muche the more sharpely shall they be punnyshed whiche hauinge experyence in them selues of so exceadynge greate mercy of God, doe not shew them selues agayne gentil and mercifull towardes theyr neyghbour. With what countenaunce shall he aske mercye of God the iudge, whiche being a seruaunt sheweth hym selfe vnmercifull towardes hys felowe seruaunt: with what mouthe shall he desire to be loued of God, whiche doeth not loue hys neyghbour: if thou wilt obteyne iudgement myngled with mercy, loke thou shewe thy selfe mercifull towardes thy neyghbour, whether he be a trespasser or be in necessitie. And in dede it is better to decline in to thys parte, to leane vnto mercy than vnto iudgement. For inasmuch as it is almost altogether of the mercye of God that we haue, rather than of his righteousnes, we ought to endeuour, that we maye rather fynde God mercifull than seuerely strayte. He hathe saued vs by hys mercye: it is reason also that we be more redy to mercye towardes our neighbour, than vnto straytenes: For there are many moo wonne by softenes, gentylnes, and lyberall goodnes, than with strayte straungenes: that mercy aduauncing it selfe aboue iudgement, maye triumphe in thys behalfe, that those whiche hauinge the experience of iudgement, shoulde haue perysshed, are saued through the benefite of mercy.

There is none of vs but he faileth daily, and shall finde God such a one in condemnyng his faultes, as he expresseth him selfe towardes his brother.

What auayleth it my brethren, though a manne saye he hathe faythe, yf he haue no dedes? Can faythe saue hym? If a brother or a sister be naked and destitute of dayly fode, and one of you saye vnto them: departe in peace, God sende you warmnes and fode, notwithstandynge ye gene them not those thynges whiche are nedefull to the bodye, what shall it helpe? Euen so, faythe (if it haue no dedes) is dead in it selfe. But some manne wil saye: thou hast faythe, and I haue dedes, shewe my thy faythe by thy dedes: and I wyll shewe the my faythe by my dedes. Beleuest thou that there is one God? Thou doest well. The deuyls also beleue, and tremble. But wilt thou vnderstande (O thou vayne manne) that faythe without dedes is dead? Was not Abraham oure father iustified through workes, when he had offred Isaac hys sonne vpon the aulter? Thou seest howe that faythe wrought with his dedes, & through the dedes was the faith made perfect: & the scripture was fulfylled, whiche sayeth: Abraham beleued God, and it was reputed vnto hym for righteweines: and he was called the frende of God. Ye se then howe that of dedes a man

is iustifyed, and not of faythe onely. Likewise also was not Raab the harlot iustifyed thorow workes, when she had receaued the messagers, and had sent them out another waye? For as the bodye without the spirite is dead, euen so faythe without woorkes is dead also.

Is it to be thought, that the only profession of faythe, is ynough of it selfe to obteyne saluacion? what is faythe without charytye? Charitie is a lyuely thing, it ceasseth not, it is not idle, it exercyseth it selfe with good dedes dooing, whersoeuer it is present. And if they want, my brethren, shall the vayne name of faythe (I praye you) saue a manne? The faythe is fruteles, that worketh not by charitie, yea it is no faythe but in title only. That which I haue sayed, shall more clerely appeare by conference of an example. If a manne geue fayre wordes to a brother or a syster, that wanteth clothynge or dayly sustenaunce, and saye: Goe your waye in peace, get you heate, and get youre bely full of meate, and for all his so saying, geueth none of those thynges that the bodye hathe nede of, is not thys mannes fayre speakynge vnprofytable to the poore nedye folkes? They shall starue for colde, or bee an hungred for al hys fayre tale that releueth not theyr necessitie. He releueth the in his word of mouth, but with his dede he doeth nothing at al. Of like sorte doubtles shall the profession of faith, whiche consisteth only in worde and worketh nothynge in dede, bee vnauayleable, but lyeth slugging like as it were deade, nether is it to bee called faythe any more, than a deade corps of a manne is worthye to be called a manne. The thinge that the soule is vnto the body, the same is charitie vnto faythe: so that if charitie be taken awaye, the worde of faythe is but a dead matter and vneffectuall. Nether shall it do the any more good before God to profesſe an idle faythe with thy mouthe, than fayre wordes do vnto the poore neighbour, where he ought to be holpen with dede. They thynke they are mocked, whan a manne sayeth vnto them: get you heate, get youre bely full of meate, whan they haue nether clothe nor meate geuen them. Euen so he semeth to mocke God, that rehearseth euery daye: *I beleue in God, I beleue in God*, whan he sheweth no tokens of faythfull beleefe. Like as he hath an vnprofitable charitie, that loueth but from the lippes forewarde, euen so hathe he a vayne faithe, that beleueth not but in worde onely. Nowe perchaunce some one starteth out, that gooeth about to disseuer the thinges, that by nature are moste faste ioyned together, and of whom nether can be disseuered from the other, and sayeth: Thou haste fayth, I haue dedes, let vs bothe be contented with hys owne portion. Let thy faythe suffice the, it is ynough for me to haue good dedes. And yet nothers portion shalbe sufficient for him. Thou boasteste of faythe, and if thou haue true ryght faythe, it is requisite that thou declare it wyth thy dedes: yf thou haue a deade faythe, thou arte neuer the better for it. Thou crakest of thy dedes, and yet they are not sufficient to get the crown of immortalitie, vnles they procede of charitie, whiche is an vnseperable companyon of faith, that bringeth saluacion. The thing that flowers and boughes are in a tree, the same are the offices of charitie in vs: whiche if they breake forthe in theyr tyme, they declare that the tree rote is quycke, by whose sappe they are norysshed.

Therfore

Therfore this is the whole profite of good dedes, if they bee not done vpon vayneglory, not for thanke at mannes handes, not for feare, or shame, and not vpon hope of lucre, but of a liuely faythe, whiche hathe perswaded vs, that that is geuen vnto God, what so euer is geuen for hys sake vnto our neyghbour, and that the rewarde is to be hoped after at none other hande but of him. Thou pleasest thy selfe, in that thou art perswaded that there is but one God, where as the errour of the paynymes beleueth ther bee innumerable Goddes. Thou doest tyght, for in thys behalfe thou excellest them. Howbeit it doeth the no good at all to beleue there is God, & that there is but one God, onles thou so beleue, that thou shalt of hym obteyne saluacion. But that shalt thou not doe, excepte thou couple charytie vnto faythe, and testifye by thy godly woorkes that thou bothe beleuest hym, and that thou louest hym. If thou beleue there is God, beleue also that he is the author of saluacyon, beleue hys promyses: and lyue after suche sorte, that thou mayest appeare to be worthye of hys promyses. He hathe promysed mercye, yea, but vnto them that in thys worlde exercise mercye towardes theyr neyghbour. He hathe promysed eternall life, yea but to them that despyse the pleasures of thys worlde. Thys shalt thou not only beleue, there is but one god, but thou shalt also repose al thy whole trust in hym only: or elles what frute shalt thou haue of thy beleuynge? The deuilles do also beleue, that God is, they beleue that Iesus is the sonne of God, and beleue it so muche, that they tremble and quake. But forasmuche as they beleue onelye, and loue hym not, they are afrayed of punnyshment at his hande, and hope not after rewarde: and where they fele hym to bee ryghteous, they are not woorthye to fele mercye seynge they are cruell agaynste others. But and if thou be so very a fole, that thou yet standest in thyne owne conceate hauing but a vayne faythe: goe to, I shall bryngе the forthe a more samplyar and a more knowen example, to teache the, that the faythe, whiche woorketh not through loue, is vnprofitable and deade. Abraham, of whome as oure head auncetour, we moste chyefelye make vaunte, deserued the fyrste and prynceypall commendacyon of faythe with God, of whome the reputacyon of ryghteousnes was attributed vnto hym: but in hym faythe was not vnfrutefully baren. For he did not onely profesſe with hys mouthe that he trusted in Goddes promysses, but also he doubted not to laye hys onlye sonne Isaac vpon thaultar and slea hym at Goddes commaundement, whereas after the ordre of nature, there coulde no posterytie bee trusted vpon to hym by anye other: but he laying hold on the promises of God, whome he knew could raise euen the dead agayn to lyfe at hys pleasure, sticked not to do that he was commaunded. So that of his dedes he deserued the cõmendacion of righteousnes, yea but of those dedes that proceded of faith. For ther are also woorkes of Moses law, whereunto they trust in vayne, that are without the faith of the gospel. What is it, that that noble patriarke would not haue done, seing he went readily & chearfully to the sleaynge of hys only sonne Isaac, whome he loued so muche the more tenderlye, because he was borne in hys extreme olde age, and because that lucky posterytye was promised in his name? He was pronounced righteous, euen be-

fore he did the sacrifyce, yea, but of God that knewe the olde mannes lyuely worckynge faythe woulde refuse nothynge, if occasyon were offred. Therfore bothe the matters dyd helpe eyther other. Faythe encouraged hym, not to feare to offre vp hys sonne, whome he doubted not shoulde by the commaundemente of Goddes power, by and by lyue agayne: but the notable dede set vpon, as it were, the fynall furnyture of the matter, declarynge vnto menne also, that Abrahams stedfaste faythe was neyther a deade nor a commune faythe. For he nother fayneth, nor doubteth, whiche stacketh not to auenture in hys onely sonne whome he loued so syngularly. Woulde it greue hym to let naught by money for Christes sake, that is readye to leade hys sonne, whome the father loued dearlier than he did hym selfe, vnto death? So than of thys so notable a document of faythe it manifestly appeareth to bee perfite, that the scripture sayed: Abraham beleued God, and it was reckoned vnto hym for righteousnes, and was called the frende of God. And if Abraham should haue lost the frute of faithe and the commendacion of righteousnes, if he had grudged at Goddes commaundement to offre vp his sonne: shall his faythe auaile him, that at Goddes commaundement grudgeth to geue a cote to hys neyghbour that starueth for colde, and that grudgeth to geue meate to the hungrye, and drinke to the thurstye, as though God would suffre him to perishe for cold or hungre, that geueth somwhat of hys substaunce to releue hys brothers necessitie? And if the commendacion of righteousnes chaunced not to them of the olde tyme, but to suche as tryed their faythe by theyr dedes: muche lesse is it to be trusted vpon vnto them, that professe the lawe of perfite charitie. But mercie and liberalitie to the neyghbour is so muche auayleable with God, that a woman, that an harlot, that a straunger was commended for keping of hospitalitie, and deserued to be nombred in the regestre of Godly people, in the regestre of citezens, and in the regestre of the moste trydlye proued Patriarkes. Rhahab was not a Jewe, she was maystres of a howse of baldrye, and gate her lyuyng with no very honest gaynes of occupying: and yet in Goddes boke she hathe a worthye commendacion of righteousnes: not of faythe only, in that she was persuaded that no mannes good dedes should be loste, God being the rewarder, namely that is bestowed vpon good folkes or at least in the respecte of God: but of that, that she not regarding the daunger of her life, prouided to saue the life of the spies, in that she sent out the messangers, whom the guide of ỳ Jewes had sente to spye, by stealth an other way, lest they should perish. She might haue come in no smal fauour with her own cõtrey folkes, if she had (as it was in her hande to haue done) betrayed the spyes. But she had rather serue the wyll of God, than her own gayne: nether dystrusted she, but that she should bee repayed a more plenteous rewarde of hym, than of menne.

Likewise than, as Abraham had the worthy praise of righteousnes, not of naked faithe but of faythe tried by dedes, euen so Rhahab had beleued in vayne that the God of the Jewes is the true very God, excepte, whan occasion serued, she had declared by her dedes, that she had beleued with her whole harte: otherwise faythe (as I sayed) that is colde of charitie, and vttreth not it selfe, whan

matter

matter requireth, it is verily no faythe at all, but only a vayne name of faithe. For like as the body being destitute of the soule is dead and unprofitable, euen so faithe if it want working charitie, is dead and uneffectuall.

The.iii. Chapter.

My brethren, be not euery man a maister, knowing howe that we shall receaue the greater damnation. For in many thinges we synne all. If a manne synne not in worde, the same is a perfecte man, and able also to rule all the bodye. Beholde, we put bytes into the horses mouthes, that they may obey vs, and we turne about all the body of them. Beholde also, the shippes which tho they be so greate, and are driuen of fearce windes, yet are they turned about with a very small helme whyther soeuer the violence of the gouernour will. Euen so the tongue is a litell membre also, and boasteth greate thynges. The texte.

Greate is the profitableness of a manne's tongue, if a man teache godly thynges that pertaine to true godlynes, but it is a perilous pece of worke to take vpon hym the office of a teacher in hande: and syrste it requireth that a manne bee excellently learned in the thynges that concerne the doctrine of the gospell, and than to be of moste pure affections: it is not ynough for euery man to teache vprightly, but for him that respecteth nothing elles but the glorye of God. Such a teacher like as he may do very much good, if he loue that he teacheth euen so whole doctrine is corrupte, or whose minde is corrupt with wicked desires, with hatred, yre desire of reuengement, couetousnes, ambicion or lecherous lustes, he occupieth the roume of a teacher to the greate harming of the people. Therfore my brethren, couet not euery where to be maisters. It is more sure to herken than to speake. And a few teachers are mete to instruct many. Therfore he that taketh vpon hym the towne of a bysshop, and of a teacher, muste often and manye tymes examyne hym selfe, whether he be mete to take that charge in hande: and let hym thinke thys specially with him selfe, that he taketh a trauaile in hande endaungered with myghtie peryl, and shall rendre a moste streyght accompte to the moste highe Judge, if he teache otherwise than becometh him. For hys doctryne throweth abrode hys benoime, so muche the more wyder and perilouller, in that it is set forthe by authorite of a speaker. And there is nothyng of more difficultie, than in euery poynt so to tempre the tongue, that it neuer speake amysse. For in asmuche as the infirmytie of mannes nature is suche, that there is no manne but he dayly doeth amysse in many thynges, if anye manne cannot auoyde all escapes of the tongue, he maye be thought a perfite and a mete manne to gouerne the whole bodye, as it were with the bridle of reason, vnles that he hathe bene able to restrayne that moste slypperye membre, that it offende not.

From thys daunger he is farther of, that had rather beare the towne of a scholar than of a teacher. It is somwhat to rule the eye, it is not nothynge to tempre the eyes and the eares, it is somwhat to restrayne the handes: but of all other it is the most harde matter, to gouerne the tongue perfitely. The tongue is a litell membre, yea, but yet the whole bodye dooeth almoste all together depende of it. The spethe of a man is a certayn effectuous and an excellent thyng

of importaunce, either to the profite or to the destroying of many. It pearceth into the myndes of the hearers, it engraffeth or bringeth forthe noysome opinions, it stereth vp or aswageth displeasures, it moueth vnto bataille, it draweth vnto peace, and it strayneth the hearer to thys waye or that waye. So we do put bridles in horses mouthes, that they maye obey vs, and with a small bytte we turne about ỹ horses whole bodye at our owne pleasure. The thing that the bridled mouthe is to the litter, the same is the tamed tongue vnto the manne. You see what houge weyghtie substaunce the shippes be of: they, where as whan the sayles are spredde abroade, are carryed on the waters with a wonderous violence of windes, yet are they turned about with a very litell sterne whither so euer the shippe maisters mynde that gouerneth the rother will let it. He dryueth the sterne by a sleyght, and that so great a weyghtie substaunce, is gouerned of the leaste parte of it. Therfore the temperate gouernaunce of the tongue is not to be contemned. It is a small membre, yea, but it is a swellinge membre and ful of bragges, and entermyngleth destruccion wyde and broade, and stereth vp mygbty tumultes: onles it bee restrayned by the bridle of the mynde, it setteth all people and all kyngdomes together by the eares one with an other.

The texte. Beholde, how great a thyng a lytell fyre kyndleth, and the tongue is fyre, euen a worlde of wyckednesse. So is the tonge set amonge our members, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell. All the natures of beastes, of birdes, and of serpentes, and thynges of the sea are mated and tamed of the nature of man. But the tonge can no man tame. It is an vnruely euyl, full of deadly poyson. Therewith blesse we God the father, and therwith curse we men, which are made after the symilitude of God. Out of one mouth proceadeth blessyng & cursyng. My brethren, these thinges ought not so to be. Doeth a fountayne sende forth at one place swete water & bytter also? Can the fygge tree (my brethren,) beare olyue berries: either a vyne beare figges? So can no fountayne geue bothe salt water and fresshe also. Yf eny man be wise and endued with knowledge amonge you, let him shew his workes out of good conuersacyon with meknesse of wysedome. But yf ye haue bytter enuying and stryfe in your hert, reioyce not: nether be lyers against the trueth. For suche wysdome descendeth not from aboue: but is earthy, naturall, and deuelyshe. For where enuying and stryfe is, there is instabilnes, and all maner of euyll workes. But the wysedome that is from aboue, is fyrste pure, then peaceable, gentil, and easy to be entreated, full of mercy and good frutes, without iudgeing, without fynnulacion: yea, and the frute of rygbtewesnes is sowen in peace, of them that mayntayne peace.

Wyll ye marke a very lyke example. Beholde howe litell fyre kyndleth a myghtye greate violence of matter. Wherof cometh that horrible and broade flalbing flame of fyre? It sprong of one litel sparke. And at the beggynnyng it myght haue ben holden down with a very litel a doo, but whan it is negligently let alone, it gathereth strength on euery parte, & groweth so farre at length, that it can be suppressed by no force. And like as the vse of fyre is greate and profitable sondry wayes, if it bee rightly occupied, and a principall destruccion, if it bee suffred to spreade whither it will: euen so out of a manes tongue is very greate profite, and out of the same is extreme destruccion of mannes life. Doe you not see that he, whiche wrought nature, ment the same by sygnificacion, in that he would haue mannes tongue to be bothe of the maner and colour of fyre, and to be warblinge and turnynge as the flame of fire is. And yet there is not in this membre a single playne euyll, as is almoste in the other membres. It is a worlde and a heape of all vices. For like as a very litell sparke is, as it were

were, the bredder of all the whole flame: euen so what euil so euer is in this life, it procedeth out of an euil tongue as out of a wozlde. And like as a litel fyze is mingled with a greate rooke of fewell, so that by lytel and litell it setteth al the whole rooke on fyze: euen so the tongue is so mixed with the other membzes of the body, that, if it be not restrained, it infecteth and defileth with his poyson al the whole body, & enflameth al the life of mā with al maner flames of vices, frō his cradle euē til to his last age. Yet the violence of this mischeef was not geue vnto the tongue by nature: whiche hathe geuen moniction by the empaled compasse of the teethe and lippes, that the vse of the tongue ought circumspectely to be loked to and moderated: but it is set on fyze of the fyze of hell, wherof the mynde is fyrste infected by wicked spirites, & the poyson of the mynde, through the instrument of the tongue, breaketh out moze and moze, and maketh a man of naught to be starke naught, and the poyson doeth also corrupte other with his contagiousnes, so as that miserable mischief can not possible be restrained by no force, noz by no reason. What thinge is there in the wozlde so vncurable, that mans diligence can not make tame by some maner of meane? There is no wylde beaste so wylde, no fowle so combzous, no serpente so noysome, no lyuing thinge of the sea so vntruly, but it maye bee made gentyll by mannes witte and cherishing. Lyons are made tame, Tigres and dzagons are made gentyll, Elephantes also are made to do seruice, Crocodiles are made taune, serpentes are made meke, eagles and gripes are made familiare, delphines also are allured to be louing. And yet was there neuer any meane, noz crafte founde of moztall manne, that coulde tame an vntemperate tongue, whereas there hathe bey both in tymes past tamed and is tamed euery day, al kinde of thinges that beareth life: as many as are vpō earth, as many as are in the sea, as many as be in the ayze: and this mischieuous membze, the tongue, is so farre outragiously wylde, and violent: nether is it vntruly only, but also dzenched with deadly poyson. Lyons do theyz hurt with theyz clawes and teethe, but yet they haue no venome. Adders are armed with venome, but yet they haue nether clawes ne hozues. The only tongue is noysome two maner of wayes, bothe in vntameable madde wildenes, and deadly venome, in that it styngeth afarre of whom it will, where the scozpions hurte none but those whome they strike with thende of theyz tayle, and the adders hurte none but with thzusting in theyz small piped toothe.

And yet this poyson were lesse dzeadfull, if it were syngle and noysome but one only waye. But nowe the mischief is after sondzye sozte, and turneth it selfe in to all maner of kynde, that it may the moze soze and the moze easyly doo harme, and doeth oftentymes the moze harme, whan it maketh an outwarde shewe of goodnes. There is nothynge better, nothyng of moze regarde with al men than godlynes. In pzetence therof it dooeth harme the moste specyally, whan it mynglieth those thynges, whiche can not agree in one together. Foz he can not bee godly towardes god, that is cruell and a cursed speaker agaynste hys neyghbour. And yet notwithstandyng with the same instrument we pzaise God, calling him father, & with the same we checke and mysrepozte our neighbour, whiche was made after the likenes of God. With the tongue we syng to God the autoz of all goodnes, whan with the same we bere, through extreme sozowes, man as though his repzoche perteyned not to God that made him.

God is nother made moze honest with our pzayses, ne hurt wit our euil spea-

kynges. Wan maye be vnto man ether noysome or hollom. And what we dooe to man, God reconeth the same to belong vnto him. Therfore lette no man beleue, that God dooeth accepte his prayses, which he speaketh with his tongue, not with his harte, whan he spueth out with the same tongue the poison of cursed speaking againste his neighbour. For what is more contrary repugnaunce, than prayse and dispraise: and yet matters of so great diuersitie proceede out out of one mouth: and in dede they are vsed among the vngodly. Among you that haue professed the plain synglenes of the Gospel, it behoueth not, that these thinges be after the same maner doing, for it is shamefull for you to founde otherwise with the tongue, than the harte thynketh: seyng you haue learned to loue God in your neighbour, and your neighboure in God: and seing you haue learned that no manne ought to be hurt with the raunging ytches of the tongue: so much that you are bydden after the exaumple of Christ, to speake well of them which speake shamefully of you. Truly he is the rifle hurtfull, that is playnly and without counterfaicte dissembling naught. But cursed speaking stoupe in the Image of godlynes, what is it elles than the poyson of thyrilo dempred with wyne: so that the venome is the more perilously strong, for hauyng to mingled with a moste hollome matter. They haue in they mouthe, *Lorde haue mercy*, whan they them selues cruelly rage againste they brother. They haue in they mouthe *our father*, whan they continually with the sting of they tongue wounde they neighbour, for whose saluacions sake Christ was wounded. They speake muche of the goodnes of God, that by hys owne clemencie calleth vno, whereas they goe hastyly aboute to dispatch a matme with the venome of they tongue. They talke taste of the goodnes of Christe to manne, vnde that, whan they contrary to the exaumple of Christe, sharpen they tongues against they, of the euen Christened. They aduaunce and praise the lokemis of Christe, in that he gently answered those that reuiled him, whan they with hys lyes assaile him that doth them good. They professe them selues the messagiers and preachers of Christe, whan they are very instrumentes of the deuill. They prompte the sede of heauenly doctrine, whan they sowe the more poyson of the herbe Aconite. And these thinges being of so sondry a crueltie, they not only do with all one tongue, but many tymes also out of all one pulpit, begynning with prayeng of God, they burst out in to the slaundering of they neyghbour, and infect the myndes of the multitude so muche the more perniciously, that through a feyned shewe of religion, they couer and dissemble the deadly poyson, whiche they thrille oute of an infected harte by the instrument of the tongue. I praye you brethren, dooeth not this seme like conditioned to a monstre? There are welles that flowe with hollome waters, there are welles, whome to taste vpon it were deadly poyson: there are that powre swete water and good to drinke all again there are that geue better water and saltr. Nether may it seme marueyle, seing that the moysture runnyng through diuerse vaynes, sauoureth of the lyme, alome, brymstone, or other metal, or of the swete ground. But how chaunceth it, that seing the communication proceedeth out of all one harte, seyng it floweth through all one tongue, it can be so farre vnlike it selfe, where among so many differences of welspringes, there is none founde, that can bringe forth bothe swete and sowre water at once all at one mouth? Dooeth one selfe same tree bring forth frute of sondry tastes? Marke my brethren, dooeth the figtree, being swete by nature) bring forth bitter pype berges? Dooeth the vyne tree bryng

foꝛthe fygges? No: but euery frute is lyke vnto hys owne tree, and hathe the verdour of the Iuyce of hys owne rote. Dooeth it not therfoꝛe seme to bee lyke a monstre, that all one manne shoulde powꝛe out of all one mouthe and thꝛough all one tongue, bothe godlynes and wickednes, trueth and lyeng, saluacion and destruccion? Therfoꝛe seing there is nothing moꝛe hurtfull than a wicked tongue, and nothyng moꝛe healthfull than a good and a learned tongue, and seing the manne is seldome founde, that can gouerne thys membꝛe in all poyntes, that manne ought with all diligent endeuour to be chosen out of many, that muste take in hande the trauaille of a teacher. Hym it behoueth to haue bothe a mynde quiet from all tumulte of gredye lustes, and a conuersacion dyuoꝛced from all vncleanes, that he maye not only teache those thynges, that concerne true godlynes, but also to teache them with all gentilnes. Foꝛ that doctrine that is contencious and wꝛangling, engendꝛeth nothyng elles, but faccions and fallyng out. And amonge the wise of thys woꝛlde, he beareth the bell, that disputeth with moste stiffenes in opinions, and that is so busye tongued, that he geueth place to no bodye. Nether is thys done, that the heaꝛer may be the better whan he goeth away, but that he that getteth the maistry maye be the pꝛowder, and he that is ouercomen maye be the moꝛe lowted. And in the meane season the commune soꝛte is at disagreyng amonge them selues, some after thys mynde some after that, so as nether the speaker can haue any sure grounded frute, ne yet the heaꝛer. But among you that pꝛofesse the philosophy of the Gospell, who so euer is truly wise, and endued with true wisedom, let hym not declare hym selfe wyse in hyghe stately and contencious maner of reasonyng, but let hym testifie by goldy and entier vpright maners, what he is, rather than in woꝛdes. Foꝛ lyke as faith is vnpꝛofitable, like as charitie is vnpꝛofitable, that is doone but only in woꝛdes, euen so is wisedome, whiche doeth not fyꝛste tꝛye it selfe by gentilnes of maners. Foꝛ this is the chiefe token, wherby a manne may knowe the humayne phylosophy from the Euangelical. The pꝛofessours of humayne philosophye are curious, stiffe in opynyon, and fearce. But the philosophie of the Gospell, the moꝛe syncere it is, the moꝛe excellent it is, so muche lesse high statelynes it hathe. And the chiefe power of it consisteth, not in subtill reasonynges of syllogismes, oꝛ tricked fyne termes of eloquence, but in syncerittie of life, in softenes of maners, that geueth place to contencious persones, and allureth suche as are apte to be taught, nether respecteth it any thing elles than the health of the heaꝛers. It is an heauenly wisedome, and he that teacheth it, muste necessaryly haue a mynde cleane scowꝛed from all earthlye lustes, foꝛ it muste nedes be dꝛawen foꝛthe of a syncere cleane vessell. But if you haue myndes defiled with bitter enuying amonge your selues, if you haue an harte coꝛrupt with contencious, and with stubburne ymaginyng to haue the vpper hande, and with enuye: lay awaye rather the office of teaching, than in seruing your owne glozy and contencious maner, to lye againste the Gospelles veritie, whiche no manne can set foꝛthe syncerely, onles hys mynde bee free from all humayne affeccions. Therfoꝛe, who so euer taketh this pꝛofession in hande, if he kele hys mynd infecte with humayne loue oꝛ hate, if with malicious crueltie, desire of renowme, gredy coueting of money oꝛ with loue of voluptuous pleasures: let him fyꝛste diligently purge the inward partes of hys mynde, that he maye goe pure vnto the teachyng of that moste pure doctrine. Oꝛ elles they that slyppe ouer those thynges that make rightly

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vnto godlynes, and obiecte mystie smokes of doubtfull questions: they that speake to come into the fauour of Princes: they that saye for theyr owne aduauntage: they that wrest the doctrine of the Gospel vnto theyr owne bely bulines: they that hunte after the vayne prayses of menne: they that laye an heaupe burthen vpon other mennes shoulders, and will not once touch it wt theyr own fyngre: those that in stede of Goddes commaundementes, teache the ceremonies and constitucions of menne: they that in stede of the Gospelles philosophie, set forthe a new Jewelshyp: finally they that preach them selues rather than Christ: those mennes wisedome is not that wisedome, whiche the father sent downe vnto vs by hys sonne from aboue, to call vs from the studie of earthely thynges, and to exalte vs vp to heauen: but it is a grosse fleshye wysedome and an earthye, and therfore it sauoureth of the earthe: yea it is a sensuall wisedome, and therfore it respecteth more those thynges that are auayleable vnto thys lyfe, than vnto the life euerlastyng: yea it is a deuelyshe wisedome, for it is not of thynspyracyon of the spyryte of God, but of the instygacyon of deuylles, which suggeste those thynges, that maye estraunge vs from the syncerytie of the Gospell. Among the professours of worldly wisedome, you see, how great enuy, what braullynges, what kallyng out, what forcasting to haue the vpper hande, what greate inconstauncye of opynyons and maners, and in the meane season all the whole life, how it is defiled with all kinde of vicious naughtines. But contrary wise, our wisedome, whiche procedeth from aboue, of the spirite of Christ, is fyrst chaste & pure, defiled with no wicked affections: Than it is peaceable, and abhorreth from all studie of contencion. Moreouer it is modeste, & not ouerthwarte: beslydes this it is tractable & curteous, not grudging to geue place vnto hym that teacheth better: it is full of compassion and mercyfull towarde them that are fallen and deceaued, & them it studieth rather to saue than spil, gently bearyng with them, & assaying euery way to bring them to amendemẽt: it is full of good frutes, in that it neuer ceasseth doing good for al men, cõuertyng the vngodlye to godlynes, exhortyng againe them that goe astraye, teachyng the vntaught, releuing them ꝑ are fallen, prickyng forewarde the slouthfull, & comfortyng the sorowfully afflicted. Nether in the meane while dooeth it damne any body, for it is more forcasting to heale than to dãne, hauing no maner of counterfaict ne simulacion, but of an vpright syncere mind wishing wel to all. After this sorte they that sowe the pure and quiet doctrine of the Gospell, doo both reape vnto them selues the frute of euerlastyng lyfe, and bryng other to the studye of the heauenly life, whome with theyr striuinges and cruelty they shoulde haue caste awaye.

The worldely wisedome hathe also a frute of hys owne, but it is either a vayne frute or a deathe bryngyng frute. But the frute of ryghteousnes, that geueth bothe innocencie in this worlde, and afterwarde immortalitie, is not sowed by contencion, but in concorde and peace, vnto them that embrace peace. For it is not the parte of a good teacher, maliciously to skirmish with them that seme more obstinate, than that they wil obey the doctrine of the Gospell. Those it is better for hym to leaue vnto theyr owne stubburnes, in case there bee no hope that they wyll comme to amendemente.

The .iiii. Chapter.

From

The text.

From whence commeth warre, and fightyng among you: come thei not here hence: euen of your lustes, that fyght in youre membres: ye luste, & haue not, ye enuye and haue indignacyon, and cannot obtayne: ye fyght and warre, ye haue not because ye aske not, ye aske and receaue not, because ye aske a mysse: euen to consume it vpon your lustes. Ye aduouterars, and wemen that breke matrimony: knowe ye not how that the frendshyppe of the worlde is enemytie with God? Whosoeuer therfore wylbe a frende of the worlde, is made the enemie of God. Ether do ye thynke that the scripture sayeth in vayne. The spirite that dwelleth in vs, lusteth euen contrary to enuy: but geueth more grace, (wherfore he sayeth: God resysteth the proude but geueth grace vnto the lowely.)

IT standeth you in hand by al meanes to endeuour your selues, that you lyue in one concorde of myndes. But that can not bee possibilye done, excepte you dryue worldly gredye lustes (the poyson of concorde and occasion of debate) vtterly out of youre myndes. Will you saye, that you are not endaungered with suche maner of lustes? wherof than cometh warre? wherof cometh fightyng and stryuyng amonge you? wherof come tumultes of contencions and debate? Christe hathe taught you peace and concorde, and wherof cometh discorde, but of that, that you serue the luste of humane gredynes, more than the loue of the Gospell? For if those gredy lustes dyd not kepe warre and were captaines in your membres, your tongue should nether teare your neighbour, ne your hande beguyle youre brother. Yet hitherto the reliques of youre olde lyfe are deprehended in you, you haue not yet all together caste of the olde manne: one manne coueteth for glorye, an other gapeth for gayne: thys manne ymagyneth how he may reygne alofte, that manne hunteth after voluptuous pleasures. And whiles you attayne not the thyng that euery one vehemently coueteth for, you thrust out him that maketh sute for that that you doe: you enuy him that hathe obteyned, and stryue with him that semeth lyke to obteine. You are vexed in your mynde, and are toyled with sondrye tumultes of cares, whyle you can not obteyne the thinge, that you gredily seke for. And so nether is any man at peace with him selfe nor with other. Gredy desyres tomble in the harte, the tongue, the hande, and the other membres fight and kepe warre outwardlye with their neyghbour. And yet in the meane whyle nether are your insacyable desires satisfyed, and you youre selues fall from the thynges that are truly good. You ought to aske of God, if you haue nede of any thing, or if any thing did apperteyne vnto true felicitie. You aske of the worlde, that whiche ought to be asked of God: and of him either you aske not at all, or if ye doe aske, you aske not that you ought to do, nor after such wyse as you ought to doe. For in dede you either aske hurtfull thynges in stede of holsome thynges, or you aske in a wauering distrust, or elles you aske vnto a wicked vse, that is to saye, the thing that should liberally be bestowed to the relief of necessitie of life, that you may spend to the satisfieng of your own voluptuous pleasures. And seing you doe thus, by what name shal I cal you Christianes, your dedes say nay. I heare the title of Christians, but I see the deeds of whoremongers and whores. You were ones addicte vnto the spouse Christ, ones you were sworne in to hys wordes, he it is, that redemed you frō the tyranny of synnes: he hathe made you cleane with his own holy sacred bloud, to make vnto hym self a spowse vnspotted. And how is it, that you forget your profession, forget the benefite of youre bridegrome, forget your wedlocke trouthplight, and slide backe againe into the whorysh loues of this world? Doo you not know, that God is a Iealous louer?

He

He wyll bee wholy loued, he wylbee loued alone, he maye not abyde the wo-wynge worlde to bee loued, from the loue whereof he hathe delyuered you with so greate a price: he alone is sufficient to accomplishe all thynges. What is the cause than, that you aske of the worlde parte of youre blessednes? Doe you not knowe that God hateth them that halte on bothe sydes? He can not abyde a seruaunte, that is not contente to serue one onely maister. What maried manne is so pacient, that canne suffre hys enempe goynge about to wowe hys wyfe, to come in her company? And haue you thought it possyble for you to please bothe the worlde and God at ones? Doe you not vnderstande, that like as a wife, if she couple her selfe to an whoremonger, falleth quite awaye from the loue of her husbande, euen so a Christian, if he assaye to haue frendshyp agayne with the worlde, doeth vtterly receaue vnfrendshyp with God, who hathe no concord with the worlde? This therfore take for a certaynty, whosoeuer studyeth to be loued of this world, in the same his so doing, he maketh him selfe an enempe vnto God. There is no concorde betwene lyght and darkenes, nor betwene God and Belial. A maried husbande can not abyde hys wyfe to be playing with an whoremonger, he canne not suffre the loues of wedlocke to be deuyded in partes, though he haue maryed a woman of greate possessyon, though he haue maried a gentilwoman borne, though he haue maryed a woman of neuer so greate wealthe in all thynges. And wyll Christe suffre hys spouse, whome he hathe saued from destruccion, whome he hathe set at libertye from bondage, whome he hathe washen from the fylthynes of synne, whome, whan she was naked, he hathe clothed: whome, whan she was poore, he hathe richely endowed with so many free gyftes, to haue a doo with the aduouterer the deuill? Thinke you it is written in the holy scriptures for naught: that the spirite whiche dwelleth in you, lusteth vnto enuie? In the lawe of Moses, somwhat was geuen to mannes affectyons, they myght without punyshmente hate theyr enempe, it was lawfull for them to set theyr forcastes vpon muckryng vp of riches, he was taken for no vnrulye manne, that requitte violence with violente, and one despightfull worde with an other. But the spirite of the Gospell, which now dwelleth in you, is full of geloste, and (as I may so speake) enuious: he requireth more, for he wyll bee vehemently loued agayne, so that for hys sake he will haue wife, chyldern, yea and euen lyfe contemned. He canne not abyde to haue his resting house defyled with worldly lustes: he requireth pure cleane thinges, he requireth heauenly thynges, he leapeth backe, he runneth away, he is offended, if a manne bring the fluttish filthynes of thys world in to hys temple. Howbeit like as he requireth of vs a certayne exceadynge greate loue, and a greate deale purer loue, than Moses lawe doeth, euen so it geueth a more plenteous grace. It is a very hard matter to accomplysh that it requireth, but it geueth strength to thys ende, that we maye easylye doo it. There is nothynge harde to the louing willer. This same is hys gyfte, that we shoulde loue him, or rather loue him agayne. He drewe vs with hys loue fyrst, and whan we were turned from hym, he reconciled vs agayn vnto hym. He will encrease hys giftes in vs, in case we geue our selues all together and wholy vnto him, if we depend of hym onely and of none but him, if we haue nothyng a doe with this worlde, nor with the deuill the prynce of the worlde. Whan I speake of the world, I meane nothyng elles, but wicked gredy lustes of vysyble thynges, wherin thys worlde promyseth a certayne falle feyned felicitie. They

are

are great matters that are required, but thei be greater matters that are promised. He that is hable liberally to geue myghty greate thynges, the same is hable also to geue encrease of strength: he that wil largely geue excellent thinges to them that deserue naught, the same will vouchesafe also to geue encrease of strength to them that bee weake. Only let vs distruste oure owne helpes and the helpes of this worlde, and repose all our whole hope and assured confidence in hym. He forsaketh them, that arrogauntly truste in theyr owne substaunce: and he succoureth them, that ascribe nothing to them selues, but trust wholy to the goodnes of God.

In dede thys is the thynge, that the lorde spake in tymes paste by Salomon. *God resisteth the starely hygh mynded and stoute, but he bestowweth his fauour vnto the meke and poore castawayes.*

Submyt youre selues therfore to God: but resyste the deuyll, and he wyll flye from you. Drawe nye to God, and he will drawe nye to you. Clense youre handes ye synners, and pourge youre hertes ye waueryng myndes. Suffer afflyccions, and mourne, and wepe. Let youre laughter be tourned to mournyng: and youre ioye to heuynes. Humble youre selues in the syght of the Lorde, and he shall lyft you vp. Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and if thou iudge the lawe, thou arte not an obseruer of the lawe, but a iudge. There is one lawe geuer (and iudge) whiche is able to saue and to destroye. What art thou that iudgest another? Go to now ye that saie: to daie and to morowe let vs goo into suche a cytye, and continue there a yeare, and bye and sell, and wynne: and yet cannot ye tell, what shal happen on the morowe. For what thinge is youre lyfe? It is euen a vapour, that appeareth for a lytell tyme, and then vanisheth away: For that ye ought to saye: yf the Lorde wyll, and yf we lyue, let vs do this or that. But nowe ye reioyce in youre boastinges. All suche reioysing is euyll. Therfore to hym that knoweth how to doe good, and doeth it not, to him it is synne. The texte.

God would haue you to be most fast ioyned to him: shewe youre selues obedient, as the wife obeyeth her husbande. And if the deuill goo about to diuorce you from the loue of him, dryue awaye the aduouterer deuill with his iuggling knackes, and he shall geue ouer greuing you. He shalbe afrayed of you, if he se you stedfaste and constaunt in the loue of youre brydegrome (Christ). Therfore dilleuer youre selues from him, whether he feare you or speake you faire: and in godly studies and in holy and chast purposes apply your selues to God, and he shall applie him selfe to you ageyne. Whiche waye so euer the lustes of mynde doo leane, thider you goe. If affections carie you vnto honestie and vnto heauenlynes, you goo vnto God: but and if they drawe you to the enticementes of the flesshe, you ryde poste to the deuil. You ought euermore to make haste to all one selfe same waye, and not to wauer now hither nowe thider. If you doo acknowlage Christe to be youre brydesgrome, it is requysite that you be cleane. Therfore you that yet hitherto are soyled in the filthie puddle of synnes, make cleane youre handes, and abstayne from all kynde of euell doinges: clense youre hartes, that no maner of vngodly lustes kepe residence there: you that are now of a double minde, partely louing the thinges that are of God, partly the thinges that are of the worlde, dedicate your whole hart to Christ alone. Why do you seke for the felicitie in this worlde, which is promised in heauen? Why are you sincated with the same pleasures of this worlde, & set naught by the ioyes that neuer shal haue end? If you would be truly happy in dede, suffre sorow in this worlde:

if you will haue ioye euerlastingly, mourne here in thys worlde: if you will bee merry for euer worlde endles, wepe here in this worlde.

Let this folish and pernicious laughing be turned into holsome mourning. Let outragious ioyousnes be chaunged in to holsom sadnes: let this high statelines be turned into lowe mekenes. Let no manne exalt him selfe aloft, but rather caste downe your selues in the sight of God, and whan you are so detected he shall set you vp, and make you of a true highe estate. The lesse you shall arrogauntly chalenge vnto your selues, so much the greater thinges shall he freely geue vnto you. Arrogaunce hathe enuye to her companyon, and of enuye springeth backbytinge. And the moste wicked kynde of pryde is, to backbyte thy brothers name, that thou mayest appeare the more honeste: as though a manne woulde caste myre in an other mannes face, that he hym selfe myght seme the fayrer: and arraye an other mannes garment with fylthynes, that he him selfe myght seme the more trym. And what is a more fylthy thynge, than the brother to backbyte the brother, betwene whome all thynges ought to bee cõmune? Is it not euen as yf the right hand should mayme the lefte, as though it shoulde be more happye, if his felowe membre were in the worse case. And yet they that auoyde aduouterie, they that auoyde theifte, and they that auoide periurie, abhorre not backbyting: as though it were a lyght faulte, where as it is so muche the more hurtefull, as it coueteth it selfe with the cloke of relygyon. For he, that rayleth agaynste an other mans faultes, appeareth fyrste of all to abhorre from those vices, whiche he misliketh in others: and than he sayneth him selfe not to be moued of enuye nor of malice but of loue that he beareth to honestie. And euen this venome hathe his fayre spoken flatterie. Backbytynge one of an other, maketh other folke to thinke the worse of them both, neither is there any more present a poyson vnto christian concorde. Nowe he that backbiteth his brother, or condemneth his neyghbour, dooeth wronge not onlye to him, whome he backbiteth, but also vnto the law, whome he appeareth to backbite and condemne. If thy brother be faultles, if it be not forbydden by the law, that he dooeth: with what face dooest thou damne the thynge that the lawe of the Gospell damneth not: but and if he be faultye, why dooest thou bewray with thy backbytynge tongue, hym that ought to be punnyshed by the lawe? The lawe of the Gospell byddeth, that we iudge not one an other, that we condemne not one an other: and vnder pretense of the lawe we dooe after our owne affections. He that is the offendour, shall haue a iudge of his owne, why dooest thou than take his office vpon thee before the tyme? For thou goest not aboute to haue him amended but to be wondred vpon. Therfore who so euer backbiteth his neighbour, he either condemneth the lawe, in that it correcteth not filthynes, or backbiteth it as though it were to muche myngle mangled, and walowyshe, the office whereof the backbytour taketh vpon hym. The worlde hathe here publike lawes to punnyshe faultes. But it is the parte of christian softenes, to endeuour the amendement of all menne, rather than to iudge them. There is but one lawe maker, whiche is hable bothe to saue and to spill. And thinkest thou, that it is kepte secret from him that euery manne dooeth offende: perchaunce he suffreth the offendour, that he maye ones repent, and he suffreth hym that he maye in his time punnyshe him the more greuously.

Why

Why dooest thou, beinge but a rascall paisgent, take vpon thee the iudges office? Why dooest thou geue sentence before the tyme? It is a brotherly parte to monyshe, it is charity to desire, it is ꝑ parte of a well willer to blame, but to backbyte it is a pestilent thing, and a very pride to iudge. If thou obey the lawe, why doest thou arrogauntly take vpon thee the office of the lawe? If thou goest before the law, thou art not a keper of the law but a iudge of ꝑ lawe. He that goeth before the lawe, goeth before God the maker of the law. God will not suffre any thinge to be vnreuenged, & he knoweth what ought to be punnyshed & how to bee punnyshed, & he is out of daunger of al sinne, and none but he. Who arte thou that iudgest an other? Thou condemnest thy brother, where thou thy selfe arte more faultie than he. For thou goest about to spill him that thou arte not hable to saue. Fynally thou chalengeste to thy selfe autority vpon an other mannes seruaunte, and not without reproche of the commune maister of all. Leaue him to his owne maister, whiche only iudgeth according to right. Thou perswadest to thy selfe, that to be right, which ambicion, hate, wraths, and malice beareth the in hande, and arte many times offended at the moate in thy brothers eie, whan thou haste a beame in thyne owne. There is no man that more poysonly backbiteth an other mans name, than he that is moste farre of from true praise worthynes. And no manne beareth more easyly with an other mans weakenes, than he that goeth moste forwarde in the studie of true godlynes. Now they that with so great studie forcast those thinges that are of the worlde, hauyng neclected heauenly goodes, ought at least to be monyshed, by the incertaynte and shortenes of this life, that it is a folye to set a mannes ioye in those maner of goodes, whiche, how so euer they chaunce, yet they are somtyme sodaynely taken awaye by fortune: or if fortune snatche not awaye those goodes frome the owner, deathe snatcheth away the owner from the goodes. And wher they learne by dayly examples, that thus it is, yet as cleane forgetting all thys gayre, they dreame vpon long life, and as though they shoulde alwayes lyue, they heape vp to them selues riches for many yeares to lyue vpon: whan thys is a thinge moste incertayn, how long they shall lyue, and a thing moste certain that they shall not lyue longe: and they do not prepare for them selues vitayle rather for that life, that neuer shall haue ende. Goo to you fooles, with what face than saye you: to daye or to morowe we wyll goe forthe in to thys cytie or that, and passe the tyme there one yeare, and get muche gayne, to serue vs for many yeares, whan you are incertayn, what shall happen the nexte daye after? where as lyke is of it selfe moste shorte, so manye casualties, so many dyseases make it also moste incertayne: and you as though you were at a compacte with death, whilke about by sea and by lande, to get pelfe for your olde age, that peraduenture shall neuer come, whan no manne can promyse hym selfe to lyue so much as to morow. Whereto put you your confidence so in this life, as though it were a stedfaste and a substaunciall matter? And what a thyng is this life of yours, for the which you set your only care, for the which ye labour and forcast, and for nothing elles? Truelye it is a smoke appearing for a shorte tyme and quyckly vanyshing away. Farre be therfore this maner of communication frō Christian folkes mouthes: we will go, we will passe of a yeare, we will bye and sell, we wyll get wynnynge, as though it were in your owne handes to knowe the chaunce to come. Rather lyue you for the tyme, dependyng of Goddes will, and saye: if the lorde will, and if he lende vs life, we will doo this or that.

These thinges ought lightly to be cared for, that make for the shorte and incertayn life of the body: but all care ought to be set vpon those thinges, that make for the lyfe that neuer shall dye. And yet where thys lyfe hath nought, to truste surely vnto, seing it is subiecte to so many chaunces, and so many diseases: seing it is endaungered with so many casualties: seinge it is so slyppery and so fugitiue, yet you enhaunce your stomackes, and are puffed vp with trusting vpon youthe and riches, as though you should neuer dye. It is right, to bee stronge and hartie in the truste of Goddes helpe: it is godly, to bee chearefull in the loking for heuenly goodes: but all thys bragging cheare, that you stand in your owne conceate withall of goodes, being fyckle false goodes, and than goodes that muste shortly be taken from you, is not only wycked, but also folishe. Peraduenture thys were more tolerable, in those that were perswaded of theyr elders, that there is nothing remaining of man after he is lapped in his winding shete: and were more excusable in them that gredely vse thys life, and loke for none other. As for you, the Gospelles philosophye hathe taught you, that this lyfe is to be contemned, and that you ought, with all studyous diligence, to make spede to that heauenly life, whyche is not prepared by ryches, but with godly doynges. To conclude, he is the more greuous synner, whiche whan he knoweth by the Gospelles doctrine what ought to be doone, yet being corrupte with euill affections, foloweth after those thinges, whiche those men folowe that knowe not Christe.

The .v. Chapter.

The texte. ¶ Go to nowe ye ryche men. Wepe, and howle on youre wretchednes that shall come vpon you: youre ryches is corrupte, youre garmentes are motheaten, youre golde and siluer is cankred, and the ruste of them shalbe a witnes vnto you, and shall eate youre flesshe as it were fyre, ye haue heaped treasure together (euen wrathe to youre selues) in youre laste dayes. Beholde the hyer of the labourers whiche haue reaped downe youre feldes (whiche hyre is of you kepte backe by fraude) cryeth: and the cries of them whiche haue reaped, are entred into the eares of the Lorde Sabaoth. Ye haue lyued in pleasure on the erthe, and bene wanton: ye haue nourished your heartes, as in a daye of slaughter: ye haue condemned and kylled the iuste, and he hathe not resisted you.

GO to nowe you ryche men, that occuppe the felycitie and pleasures of lyfe, whiche you ought to loke for eternall in heauen, poste haste here in this worlde: awaye with youre synging, laye awaye youre voluptuousnes, and madde pleasures. If you haue any witte, wepe and howle, and thinke vpon those euerlastinge miseries, that shortely hange ouer you. Imagine that the time is now presently come, that shal shortly come at hande, whan (those riches wherin now you most folishly put your confidence, being twitched awaye) you shalbe wise to late, and acknowlage that those gaye possessions doe not now helpe you: but for a counterfaict felicitie, a right true and euerlasting sorow is come. Where be now youre riches that you haue gotten by hoke and by croke, you cared not howe? Your ryches are rotten, youre clothes are endaungered with mothes. Your golde and youre siluer is marred with ruste in the custody of a nygarde & flouenting heyre. And ỹ rusting shal beare record of youre wickednes, which had rather haue it be lost wt mowling, thã to lay it out to ỹ vse of ỹ poore nedy. With ỹ expense of these thinges you might haue bought euerlasting life.

Now

Now shall the reste of the money, that you haue scraped out of the hard earthe, gnawe out the guttes of your soules, euen as it were fire. It shall bee to late and in vayne for you to frette your selues with repentaunce of your naughtyly kept money. It shall double youre sorowe, that you haue naughtyly kept that you haue naughtyly gotten. In stede of the mercy of God, whiche you might with losse of substaunce haue bought, you haue heaped vp for your selues the wrathe and vengeaunce of God.

You were not only not liberall towardes your nedy brother, but you haue also defrauded the symple body of hys due wages. Beholde the reaper that swette with reapyng downe youre corne, being defrauded of hys wages, cryeth vnto God, and asketh vengeaunce, yea and he cryeth so, that theyr voyce pearceth through in to the eares of the lorde Sabaoth, whiche ought also to be dreadde of you. They were not hable to reuenge them of them that are bigger thā they, they were not hearde of any manne that was a iudge, whiche for the most parte fauoureth them that are moste wealthy, and they them selues helde theyr peace, but the wickednes it selfe cryeth out vnto the iudge God, whiche is nether afrayed of the wealthie, and also reckoneth the wronge of the poore oppressed to belong vnto him. But you for all that are not moued with the sorowfull grieke of the hungrye and thurstye poore. Other mennes swette hatched vp you. Other mennes hunger and thurste made you fatte. Theyr teeth hacked in theyr heade, they were statuen for colde, they were killed with hungre and thurst: And you in the meane while passed your lyfe sweetely and in pleasures vpon earthe, you lyued wantonly, & fedde your soules with al kindes of voluptuous pleasures, keping dayly feastes, as gorgeously, as other are wont to dot in a solēne holy day, whan meate offring is clayne. Nether thought you it ynough to haue defrauded the poore manne, but you haue condemned and killed the Innocente that made no resystence. You thought you shoulde haue doone that without punnyshement alwayes, whiche you might doo without punnyshment of men. It is a kynde of manslaughter to defraude the symple of theyr lyuynge. And yet for all that, thys crueltie did not suffice your vnreasonable outragiousnes. You thyrsted after theyr blood, and whan the faultles people were shamefully handled, it was meate and drinke to youre stomakes. But the matters beinge turned arsye versye, they haue the fruicion of those pleasures that neuer shall decaye: and you bewayle youre shorte and folyshe fyne fyngred pleasures in euerlasting tormentes.

The texte.

Be patient therfore brethren, vnto the commyng of the Lord. Beholde, the husbandmanne wayteth for the precious frute of the earthe, and hathe longe patience there vpon vntil he receaue the early and latter rayne. Be ye also pacyent therfore, and settle youre hearttes, for the commynge of the Lorde draweth nye. Grudge not one agaynste another brethren, leste ye be damned. Beholde, the iudge standeth before the dore. Take (my brethren) the prophets for an ensample of sufferyng aduersitie, and of pacyence, which spake in the name of the Lorde. Beholde, we counte them happye whiche endure, ye haue heard of the patience of Job, and haue knowen what ende the Lord made. For the Lord is very pytifull and mercyfull. But aboue all thinges my brethren sweare not, nether by heuen, nether by earth, nether any other othe. Let youre yee be yee, and youre nay naye: lest ye fall into ypocrisy. If any of you be vexed, let hym praye. If any of you be mery, let hym singe psalmes: If any be dyseased among you let him call for the elders of the congregacion, & let them praye ouer hym, & anoynt hym with oyle in the name of the Lorde, and the prayer of faith shal saue the sicke, & the Lord shal raise hym vp: and yf he haue committed synnes, they shalbe forgeuen hym.

Therfore brethren, cast not downe your hartes, be not sory for your chaunce, haue no enuye at the ryche folkes, whiche seme to haue thinges as they would haue, deuise no reuengement against them, but pacientely suffer them vnto the commyng of the lorde.

Now is the tyme of sowinge, than shalbe the time of reaping. The rewardes of youre godlynes doo not yet appeare, but yet they are in sauette to be deliuered in theyr tyme. Beholde, he that is a tyllour of grounde, what labour taketh he, to his owne coste, and all in hope that the grounde shal in his tyme yelde the thinge that it receyued with aduauntage. And yet the profite of the grounde is not in euery place certayne. If it be not sauourable wether, and seasonable rayne in tyme to moysten the grounde that is tilled, and at the latter ende to kepe the corne whan it wareth bigge, from the heate, the husbande loseth hys labour. And where he taketh longe labours here, vpon good hope of frute in tyme, & requireth not that it shoulde by and by appeare vp whiche he hathe sowed: how muche more is it reason, that you should pacientely suffre the displeasures of thys lyke for the frute of Immortalyties sake, namely seinge your rewarde is in sauette, so that you in the meane while make a good sedenes? And therfore after the example of the husbande, confirme you and plucke vp your stomackes strongly vpon good and sure hope, beinge nether desirous of reuengement, nether wearye of well doinge. The lorde will comme, bothe to take vengeaunce vpon the wicked, and to rewarde you with immortalytie for your tempor all afflictyons. Nether is that daye longe to, it shall come sonet than it is loked for. Therfore my brethren, let no man thynke hym selfe the more vnfortunate, in that he is turmoiled with many sorowes, nether let any manne enuy hi that lyueth more at hartes ease. For nether is he, that suffreth the greatest griefe, forsaken of God, but is exercised vnto greater rewardes: nether is thys manne therfore the more beloued of God, because he lyueth in more quietnes: but he wyll haue some, whose godlynes should ease other mennes miseries. Let not therfore that vngodly mourning (the token of malice and infydelitie) be amonge you that you be not condemned. For suche kynde of sorowfull mournynges are the fore tokens of a mynde that wyeth downe vnto desperacyon: let the shortenes of the tyme comforte you. Beholde, the iudge standeth at the dooze, the rewardes are in a readynes for euery one accordinge to the deserues of hys lyke paste. In the meane tyme garnysshe youre myndes with the examples of holy fathers: if these thinges sholde haue happened to none but you, there had ben matter perchaunce for you to matuaile at. The prophetes suffred more greuous matters, which opened the true sayinges of God vnto ỹ wicked. And like as the wicked riche men at that tyme could not abyde the prophetes sayinges, euen so they cannot abyde the Gospelles doctrine nowe, because it is contrary and repugnaunt agaynste theyr studyes. Yet no manne bewayleth the prophetes chaunce, no manne thynketh them vnhappye, in that they suffred emprisonmentes and fetters, nor in that they were slayne with sondrye kyndes of tormentes: but we iudge them happye, in that they were slayne for righteousnes sake. You haue hearde tell of the noble example of pacience of Job. What a sorte of sorowes suffred he, by the cruel assaultes of Satan: you haue marked hys wrestlyng, and you haue marked hym also getting the victorie through the lordes helpe: by whose goodnes for euery thynge that was taken from hym by the malyce of Satan, he receyued agayne twise as muche.

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The lorde forsoke not his stowte champion, but in laying vpon hym so many sorowes, he wolde haue his pacience recorded and seene: yea and that merciefull lorde, and of his owne nature ready vnto clemencye, turneth vnto vs an other mannes malyce into the heape and dauntage of felycitie. Let youre mynde bee pure and playne, and let youre harte and youre mouthe gooe bothe together. Let no man with feyned wordes deceaue his neighbour, but especyally my brethren, sweare not: lest by lytell and litell you accustome youre selues to forsweare you. Amonge Jewes and heathens for fidelyties sake there is an othe put betwene. But amonge Christians, whiche ought nether to distrust any manne, nether be in will to deceaue, it is a vayne thyng to sweare. Who so euer is accustomed to sweare, is coulyn germayne to the perill of forswearyng. Be you afraied not onely to sweare by God in humayne affaires and in lyght matters, but also absteyne from al kynde of swearing, that you sweare nether by heauen, nether by earthe, or any other thynge that the commune people esteme for holy and religious. Who so euer dare be bolde to lye without swearinge, he dare do the same also when he sweareth, if he luste. To be briefe, he that is a good manne will beleue a manne without swearyng, and he that naught is, will not truste a manne though he sweare. But amonge you that are furnyshed with Gospellike playnelle, there is nether place of dystrustinge, ne to ymagin deceate. But let youre playne communication bee regarded for no lesse true and stedfaste, than any maner of othe of the Jewes or Paganes, how holy so euer it bee. As often as you confirme any thynge, confirme it with all youre harte: and performe in dede the thinge that you speake. As ofte as you denye any thinge, denye it with youre whole hearte: nether let any thynge elles bee in youre hearte, than youre mouthe speaketh: that there be no counterfaitynge in you, seing you are disciples of the trueth. And if there bee any manne sore afflicted amonge you, let hym not flee to the remedies of thys worlde, to rynges, to inchauntmentes, to baynes, and other easementes of sorowe, but let hym turne hym to prayer and lyfte vp hys mynde to God with most assured faithfull trust, and he shall finde present releasse of his mournyng. Agayne if a manne be well content in prosperitie, let him not enhaunce hym selfe folishely nor behaue hym selfe madlye, but let hym praise the liberall goodnesse of God in holy songes of thankes geuing. Nowe if any manne be punnyshed with sykenes, let hym not flee to the remedies of witchecrafte: let hym not spende a great sight of money vpon physicions, whose curing is many tymes of suche sorte, that it were better pacientlye to departe out of the worlde: but let hym call vnto him the elders of the christian congregacion. Let them make theyr prayers to God for the diseased, and annoynte him with oyle, not hauyng any prayers of wytchecrafte, as the heathen are wont to doe, but callyng vpon the name of oure lorde Jesu Christe, then the which there is no kinde of enchauntmente, more effectuall. And let the prayers be done in a trusty faithe, and God shall heare and preserue the diseased. And there shall not only healthe of bodye bee restored vnto hym, if it be expedient for the diseased, but also if he bee endaungered with synnes (as diseases of bodye spryng for the moste parte of the sorowes of the mynde) they shalbe forgeuen hym at the elders supplications, so that the faith of them be commendable that doe praye, and of hym for whome they doe praye.

Knowledge your faultes one to another: and praye one for another, ỹ ye may be healed. For the feruent prayer of a ryghteous manne auayleth muche. Helyas was a man, The xvi. ch.

mortall euen as we are, and he prayed in hys prayer that it myght not rayne: and it rayned not on the earthe by the space of thre yeares and sixe monethes. And he prayed againe, and the heauē gaue raine, and the earth brought forth her frute. Brethren, if any of you do erre from the trueth and another conuerte hym, let the same knowe that he whiche conuerteth the synner from goyng astraye out of his waye, shal sauc a soule from death, and shall hyde the multytude of synnes.

And forasmuche as the life of manne consisteth not without light and dayly offences, it shalbe conuenyente to vse a dayly remedie, that you maye bothe releue euery one other with your mutuall prayers, and acknowlage euery one hys faulte to other. And so shall the remedy be anapleable, if thou acknowlage thy disease and desire helpe. Superstitious folkes suppose a secret hydden efficacie to be in theyr enchauntmentes and prayers, but in very dede the prayer of a righteous manne is muche worthe, whiche through faithe obteyneth what so euer it desireth of God. Upon this condicyon Christe made couenaunt with vs, that what so euer we shall aske in a faythfull trusty confidence, we shoulde obteyne it, onles it be suche a thynge, as were beste not to be obteyned. Would you fayne haue a doctrine of thys matter? Helyas was a pure manne, he was a mortall manne as we are, and yet at his prayers it rayned not vpon the earthe thre yeares and sixe monethes. He prayed agayne, that it myght rayne, and anone the heauens, as hauynge hearde hys prayers, gaue rayne, and the earthe brought forthe his frute. In case the heauen be obedient to the prayers of one godly manne, as though it were bewytched: is it any maruayle, if God beynge moste readye to forgeue, be pleased at the prayers of manye? Now weighe this, brethren, if it be godly, if it be the partes of christyan loue, to ease the sickenes of an other mannes bodye through commune prayers: how muche more indifferent reason is it, that we shoulde succour them that be diseased in mynde? For it is no greate matter to obteyne this by prayer, that it may be somwhat longer before deathe happen to this man or that man, howbeit it muste nedes comme ones: but it is a great matter to haue auoyded the disease of minde. Therfore if there be any among you, that erre from the Gospelles veritie, ether to muche cleauyng to the lawe of Moses, or be a stubburne folower of heathen relygion deliuered of the elders, let no man thinke that he should be dryuen awaye with scolding, but it behoueth rather to endeuour with all studies to this ende, that he maye turne and repent from hys errour. For who so euer doeth thus, shall doo God a greate sacrifice, who wilbeth not the deathe of a synner but rather that he may turne and lyue. For that man doeth a great feate, that preserueth the soule from deathe, delyuerynge hys brother from synnes, wherby he was holden in subiection of deathe. Nether in the meane tyme shall be wante hys rewarde: for Christe shall forgeue hym hys synnes agayne, how many so euer they be, that shall kepe his brother from destruction.

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Thus endeth the epistle of S. James the apostle.

The argument vpon the fyrſt Epiſtle of thapoſtle. S. Johñ/ by Eraſmus of Roterodam.

THat this is Saincte John thapoſtles epiſtle, whiche wrote the Goſpell, the very ſtile of the wordes ſelfe is a playne argument. He maketh muche a dooe in the reherſall of light and darckenes, life and deathe, hate and loue, in often repetinge the wordes, as though they were taken out of the ſayinge nexte before. Of the whiche ſorte (to open my ſaying more plainly by example) this is one: *Loue not the Vworlde, nether thoſe thinges that are in the VVorld. Yf any manne loue the VVorlde, the loue of the father is not in hym for all that is in the VVorlde &c.* And anon after: *He is not of the father, but of the VVorlde: and the Vworlde paſſeth awaye.* How often here is the worlde rehearſed? Fynally in all hys ſayinge there is leſſe compendyous ſhortenes, and more open plainneſſe than in the writynge of the reſte of thapoſtles. And as for thepiſtle, it is more euidently plaine, than nedeth any argumente, like as the two Epiſtles folowinge are, whiche are aſcribed to one John a certayne ſentor, and not to John the apoſtle.

Thus endeth the Argumente.

The paraphraſe of Eraſmus vpon the firſte Epiſtle of Saincte John.

The fyrſte Chapter.

That which was from the beginnyng, which we haue herd, which we haue ſene with our eyes, which we haue loked vpon, and our handes haue handled, of the worde of the lyfe. And the lyfe appeared, and we haue ſene and beare witnes, and ſhewe vnto you that eternall life, whiche was with the father, and appeared vnto vs. That whiche we haue ſene and hearde, declare we vnto you, that ye alſo maye haue felowſhyp with vs, and that oure felowſhip maye be with the father and his ſonne Jeſus Chriſt. And thys wryte we vnto you, that (ye maye reioyce, and that) youre ioye may be full. The texte.

WE write not vnto you dearely beloued brethren, of ſlender or meane thinges, or of thinges vnknowen, but of a newe matter: howbeit ſo newe vnto vs, that with God it was from euerlaſting. This is the worde of God, euen Jeſus Chriſte bothe God and manne: whiche where he was alwayes the ſonne of God, woulde of late be the ſonne of a mayden: and which after hys diuine natute was inuiſible to mans eies, vouchſafed to take vpon hym an humayne bodye: and did vouchſafe to be familiarly conuerſaunte among men, that he might carye vs vp from the darckenes of our ignoraunce to the lyght of Goſpellike

pellike knowlage: and that we myght begynne to beholde him with the eies of
our mynde, whome we haue presentlye sene with the eies of our bodye. In dede
the vnbeleefe of mannes harte required, that the truthe shoulde bee credited by
grosse outwarde experimentes: but yet the godlynes of them is more preferred
by his owne worde, whiche where they neyther had sene him with theyr eyes, ne
handled him with theyr handes, yet were moste certaynly perswaded, and bele-
ued that he is the sonne of God, and thonly autor of mannes saluacyon. It is
our parte therfore, to declare that, whiche we haue moste certaynly proued by
our bodyly sences, vnto those that chaunced not to see it, and yet it is expedient
to beleue, that none ought to trust to haue life, nor euerlastinge saluacion, but
he that beleueth the Gospelles doctrine, wherof we are both witnesses and prea-
chers. It is not the worde of manne, nether of lyght importaunce, but it is the
worde of God, and of heauen, that geueth euerlastyng lyfe to them, which geue
obedient hearyng vnto it: and deliuering from the deathe of sinnes, from what
so euer relygyon, from what so euer kynde of lyfe they shall turne them selues
vnto it. Of this matter ẏ we speake of we speake of most assured credence, ẏ is to
wete, euen the thing which we ẏ were continual waitours heard with our eares
saw with our eies, nether sawe we afarre of, or passinge by, but we loked pre-
sently on to the full. And to cause a thinge to be credited, these are two princy-
pall chefe sences, and if that also bee but a small matter, we did not only heare
hym teaching, prayinge, commaundyng wyndes and deuilles, and the father
sondry tymes bearing witnes vnto the sonne, and we sawe hym not only worke
myracles, suffre deathe and ryse agayne: but also we haue handled with these
handes of oures. For whan he was ryssen agayne from deathe, to thyntente to
make vs beleue stedfastlye that he was no vayne phantasie, but euen the same
manne alyue agayne, whome we had sene before dead, he caused vs to handle
him with our handes, and laying to our fingres he shewed vs the places of his
woundes. Mannekynde was deade, bycause it was in thraldome of vices and
synnes: and he suffred deathe for our wickednes, that through his goodnesse
we myght lyue vnto Innocencie. We were in doubt also our selues, whan we
sawe hym dead, whan we sawe hym buried, but whan he rose again from death,
he gaue vs sure hope of life. Mankynde had had no maner of hope of eternall
life, except he had caused vs to see him with oure eies, and if he had not plucked
awaye all doubtefulnes frō vs, by most manifestly apparent experimentes. He
beinge manne suffred paynes for our synnes, and the same being God dooeth
freely geue immortall lyfe to them that put theyr faythfull trust in hym. He ly-
ued alwayes with the father, and this life was alwayes determinately purpo-
sed for vs by the sonne, howbeit this counsail was not yet publyshed vnto the
world, albeit the nacion of the Iewes (and yet none but they) loked for it by the
prophetes oracles, as it were in a dreame. In the meane while deathe reigned,
lyke laye hydden. Some fixed theyr hope in Moses, some in worldly wisedome,
but the saluacion and life of all people was Iesus Christe, the worde of God
the father, the teacher of Innocencye, and the geuer of Immortalitie. For none
lyueth, but he that lyueth godly, nether dooeth any escape deathe, but he that
attayneth Immortalytie. At leyngth thys (Iesus christe) manifested him selfe
vnto the world by hym selfe, shewing him selfe playnly to all the senses of man,
and so thrusting him selfe in to the consciences of meune. And therfore he would
haue vs to be lokers on and witnesses of all thinges, that he did on earthe, to

thyntente

thintent they myght be faithfully published by our preachinge throughout all the whole vniuersall worlde: that like as we by Jesus haue obteyned lyfe and saluacion, in case we perseuer still in the Gospelles doctrine, euen so shoulde you also come with vs in to the felowshippe and company of this saluacion, in case you geue credence to our witnesse bearing, concernyng the thinge that you neither heard nor sawe of hym, but learne it by our preachinge. We are neither vayne witnesses ne yet vncommaunded. He bad vs to bee faithfull witnesses, and we recorde vnto all men with the greate daunger of our head, none other thinge than we haue most euident experience of, with all the sences of the bodye. We are happye, in that our eares and eies haue made vs beleue: and yet you are neuertheles happye, if you geue credence vnto hys witnesse bearers. Our faithe hathe glued vs vnto Christe, and made vs the children of God and membres of Christe: And your faith also shall engraffe you vnto the same bodye, that being ioyned with vs in the felowshippe of faithe, you myght make one bodye. And so shall it come to passe, that we shall not only bee all of one mynde amonge our selues, as the membres of one bodye, but we shall also haue peace and league with Jesus Christe, and by hym with God hys father, from whome we were before farre different: that like as the sonne is at moste perfite consent & communion of al thinges with the father, euen so we also by perfite agrement of the profession of the Gospell, shoulde bee heaped togyther in to one bodye of Christe, to be made partakers of all the goodes of our heade. I know you are ioyous of so happye a felowship, but yet I put you in remembraunce agayne of these thinges in writting, to thintent you myght reioyce more fully, if euery manne be not all together ioyous of hys owne saluacion, but all mens felicitie make euery one glad. For thys dooeth christen charitie cause, that euery manne must be as glad of other mennes commodities, as of his owne. The more that this felicitie is commune vnto, the more abundaunt shall euery ones ioye bee. Among vs there shall no being of one mynde stande together substauncially, excepte we be fast glued together with mutuall charitie. We canne not possibly haue peace with God, except we be answerably like vnto our head Jesus Christe: what so euer he hathe, he ascribeth it vnto the father: and what so euer we haue, it behoueth vs to ascribe it vnto Christe. Christe is the true lyght that procedeth from the father of all lyght. We canne not bee the membres of Christe, except we bee bright: nether canne we haue lyght, onles we bee transformed into him, and contynue stedfastly vnto the ende in his felowship. Trueth and Innocencye is the lyght of the mynde, and synnes and wycked lustes are the darkenes: where lyght is, there is life: where darkenes are, there deathe is.

The texte. And this is the tydinges which we haue hearde of hym and declare vnto you, that God is light, and in him is no darckenes at all. If we saie, that we haue felowship with him, and walke in darckenes, we lye, and do not the trueth. But and yf we walke in light euen as he is in light, then haue we felowship with him, & the bloud of Jesus Christ his sonne clenseth vs from all synne. If we saye that we haue no synne, we deceaue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faythfull and iust to forgeue vs oure synnes, and to clense vs from all vnrighteweines. If we say, we haue not synned, we make hym a lyar, and hys worde is not in vs.

What is the matter than, whiche we shewe vnto you, that you myght the more fully reioyce? In dede it is that, whiche we haue heard euen of him, and

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hauing heard it we make it cõmune vnto you:that God,forasmuch as he is altogether and of his own nature good,all wise,al pure,and al light & life,nether is ther any darkenes in him. In vs the matter standeth not after such sorte, but we haue muche darkenes euen of our selues: in case we haue any light, we are endebted in that all to gether vnto him, by whose free liberality we are deliuered from our olde synnes,and being deliuered from the darkenes of our former ignorauncewe haue learned by the Gospelles doctrine to liue godly after Christe our heades example. If any manne boast, that he is through baptisme engrafted to the body of Christe, and hathe therby felowshippe with God the father: where as in the meane while he liueth yet in errours & vices of hys former lyfe, dooeth playnly lye. For seing (as I sayed before) God is farre from all maner felowship of darkenes: how can he possibly haue any thynge a dooe with hym, that lyueth yet still all together in errour and olde vices. For he is clene out of the waye, that thinketh he can atteyne Innocencie by any other meanes than by Christ:agayne he is deceaued, that thinketh it ynough for him to be washen in baptisme,except he be answerably like vnto his professiõ through Innocencie of life: he that thinketh thus,is deceaued, and he lieth that sayeth it. For Christe is the trueth, whiche hathe nothing a doo with lyers. The fyrste steppe vnto light, is for a manne to acknowlage his darkenes:and the fyrst stepping forthe of a manne vnto Innocencie,is to acknowlage his sinnes. Will ye heare therfore,by what token we maye knowe, that we haue true felowshippe with God: Doubtles euen by this:if like as he is light, and voyde of all darkenes, euen so shall we abstayne after his example from the darkenes of all errours and vices,frayning all our conuersacion after the light of the Gospell: and yf like as the sonne hathe most high concorde with the father: euen so shoulde we also lyue Innocently and be all of one mynde amonge our selues. The father will not laye the traunsgressions of our olde life vnto our charge, whiche are ones doone awaye all the sorte of them by the precious blood of his sonne Iesu Christe, so that we from hencefoorthe abstayne from all synne,as muche as in vs lyethe. The blood of Christe hathe washed awaye all fylthynes, and hathe washen it away from all folkes: yea but he hathe washen none but those that acknowlage theyr faultes. Yf we saye that we are not endaungered with synne, we deceaue our selues,we lyue in errour,we wandre in darkenes: and Christe, which is light,whiche is trueth,is not in vs. For if he were truly in vs in dede, he would dispatche awaye thys darkenes of arrogaunt ignorauncе. And if it shall chaunce vs after receyuing of baptisme, to slyde backe agayne through mannes weaknes in to any synne, and as it were a myste obscure our light: we muste beware,that arrogauncie withdrawe vs not farther and farther of, and leade vs agayne from light in to our olde darkenes. Yea we muste geue diligence,that through discrete sobrenes we maye be admoued vnto the light that shall dispatche awaye all darknes. If the brother perchaunce doo trespasse agaynste the brother, let eyther forgeue other hys trespasse, that God maye forgeue them also the trespasses that are done agaynste him. For in dede God hathe vpon this condicion promysed to forgeue vs, what so euer we haue offended againste him, if we forgeue our brothers fault: and exacteth hys debte (euen to the vttermoste farthinge)of him, whiche haueng hys lorde mercifull vnto him,shewed him selfe finally mercifull towardes his felowe seruaunt:that is to saye, he iudgeth him vnworthye the mercye of God seinge he ones freely

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forgaue him all his trespalles, that will not pardone a smale offence vnto hym, agaynst whome he eyther trespasseth euery daye, or elles maye trespace. That man wyll easyly forgeue hym that trespasseth agaynste hym, whiche wyll remembre howe many wayes he offendeth both agaynst God and agaynst his neyghbour: And as it is a very hard matter for a man to do so as he offende in nothing, euen so is it a verye easye mater to amende suche offences with forgeuing one an other. Forgeue thou thy neighbour, and thy neyghbour shall forgeue thee agayne: and God shall, euen as it were of very couenaunt, forgeue you both. I speake of those faultes, that chaunce euen among them that are good, yea but among men: and those faultes, that obscure the lyght of the Gospelles veritie, rather than extinguyshe it. For God forbydde, that manslaughter, or whoredome, or sacrilege shoulde chaunce vpon their life, that are ones chosen among the chyldren of God. There is nothing that allureth more the mercie of God, and swageth his wrath, than yf a man acknowlage his faulte to God. If he that is a fearce cruel man forgeue him that acknowlageth his faulte, howe muche more shall God do so, which is more mercifull than any man. He is by nature readyly bent vnto mercie, and hath promised vs forgeuenes vpon this condicion: *forgeue, and it shalbe forgeuen vnto you.* If he would not forgeue, in that he is good: yet he should forgeue because he is iust: of faithfull credence. See that thou accomplyshe the prescribed condicion, and he shal not forget his couenaunt. If we with our whole harte forgeue our neighbour that offendeth vs, God shall also forgeue vs, not onely one synne or an other, but all synnes: so that we to our powers geue diligence, that we may be once voyde of all vices. And yf we be not able fully to attayne vnto that for the fraylty of mannes body, yet he of his liberal free goodnes shal make good, that is wantynge in our strengthes, and shall cleanse vs from all our offences, who perchaunce suffereth some tokens of our olde formerlyfe to remayne stil in vs, for this purpose, that we should acknowlage our weakenes. For in dede he is better content with a sinner that misliketh him selfe, than with a righteous that mā standeth in his own conceite. He would that ỹ saluacion of men shoulde be ascribed vnto his mercy, and not to our merytes. And nowe hathe he testified, that there is no mortall manne on yearth, but he offendeth in some thyng. And yf we wyl say, that we haue no synne in vs, we make God a lyar, and say agaynst hym: and he that gayne-sayeth hym must nedes lye.

The. ii. Chapter.

My lytle children, these thynges wryte I vnto you, that ye synne not. And yf any manne synne, we haue an aduocate with the father, Iesus Christ the righteous: and he it is that obteyneth grace for our sinnes: not for our sinnes onely, but also for the synnes of all the worlde. And hereby we are sure that we know hym, yf we kepe his commaundementes. He that sayeth, I knowe hym, and kepeth not his commaundementes, is a lyar, and the verytie is not in hym. But whoso kepeth his worde, in hym is the loue of God parfecte in dede: hereby we know that we are in hym. He that sayeth, he abydeth in hym, ought to walke as he walked. The. xxx.

hauing heard it we make it cõmune vnto you that God, forasmuch as he is altogether and of his own nature good, all wise, al pure, and al light & life, nether is ther any darkenes in him. In vs the matter standeth not after such sorte, but we haue muche darkenes euen of our selues: in case we haue any light, we are endebted in that all together vnto him, by whose free liberality we are deliuered from our olde synnes, and being deliuered from the darkenes of our former ignorance we haue learned by the Gospelles doctrine to liue godly after Christe our heades example. If any manne boast, that he is through baptisme engrafted to the body of Christe, and hathe therby felowshippe with God the father: where as in the meane while he liueth yet in errours & vices of hys former lyfe, dooeth playnly lye. For seing (as I saied before) God is farre from all maner felowship of darkenes: how can he possibly haue any thynge a doo with hym, that lyueth yet still all together in errour and olde vices. For he is clene out of the waye, that thinketh he can atteyne Innocencie by any other meanes than by Christ: agayne he is deceaued, that thinketh it ynough for him to be washen in baptisme, except he be answerably like vnto his professiõ through Innocencie of life: he that thinketh thus, is deceaued, and he lieth that sayeth it. For Christe is the trueth, whiche hathe nothing a doo with lyers. The fyrste steppe vnto light, is for a manne to acknowlage his darkenes: and the fyrst stepping forthe of a manne vnto Innocencie, is to acknowlage his sinnes. Will ye heare therfore, by what token we maye knowe, that we haue true felowshippe with God? Doubtles euen by this: if like as he is light, and voyde of all darkenes, euen so shall we absteyne after his example from the darkenes of all errours and vices, frameyng all our conuersacion after the light of the Gospell: and yf like as the sonne hathe most high concorde with the father: euen so shoulde we also lyue Innocently and be all of one mynde amonge our selues. The father will not laye the traunsgressions of our olde life vnto our charge, whiche are ones doone awaye all the sorte of them by the precious blood of his sonne Iesu Christe, so that we from hencefoorthe absteyne from all synne, as muche as in vs lyethe. The blood of Christe hathe washed awaye all fylthynes, and hathe washen it away from all folkes: yea but he hathe washen none but those that acknowlage theyr faultes. Yf we saye that we are not endaungered with synne, we deceaue our selues, we lyue in errour, we wandre in darkenes: and Christe, which is light, whiche is trueth, is not in vs. For if he were truly in vs in dede, he would dispatche awaye thys darkenes of arrogaunt ignorance. And if it shall chaunce vs after receyuing of baptisme, to slyde backe agayne through mannes weaknes in to any synne, and as it were a myste obscure our light: we muste beware, that arrogauncie withdraawe vs not farther and farther of, and leade vs agayne from light in to our olde darkenes. Yea we muste geue diligence, that through discrete sobrenes we maye be admoued vnto the light that shall dispatche awaye all darknes. If the brother perchaunce doo trespalle agaynste the brother, let eyther forgeue other hys trespalle, that God maye forgeue them also the trespalles that are done agaynste him. For in dede God hathe vpon this condicion promysed to forgeue vs, what so euer we haue offended againste him, if we forgeue our brothers fault: and eracteth hys debte (euen to the vttermoste farthinge) of him, whiche haueng hys lorde mercifull vnto him, shewed him selfe smally mercifull towardes his felowe seruaunt: that is to saye, he iudgeth him vnworthye the mercye of God seinge he ones freely

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forgaue him all his trespalles, that will not pardone a smale offence vnto hym, agaynst whome he eyther trespalleth euery daye, or elles maye trespace. That man wyll eaſyly forgeue hym that trespalleth agaynſte hym, whiche wyll remembre howe many wayes he offendeth both agaynſt God and agaynſt his neyghbour: And as it is a very hard matter for a man to do so as he offende in nothing, euen so is it a verye ealye mater to amende ſuche offences with forgeuing one an other. Forgeue thou thy neighbour, and thy neyghbour ſhall forgeue thee agayne: and God ſhall, euen as it were of very conenaunt, forgeue you both. I ſpeake of thoſe faultes, that chaunce euen among them that are good, yea but among men: and thoſe faultes, that obſcure the lyght of the Goſpelles veritie, rather than extinguyſhe it. For God forbydde, that manſlaughter, or whoredome, or ſacrilege ſhoulde chaunce vpon their life, that are ones choſen among the chyldren of God. There is nothing that allureth more the mercie of God, and ſwageth his wrath, than yf a man acknowlage his faulte to God. If he that is a fearce cruel man forgeue him that acknowlageth his faulte, howe muche more ſhall God do ſo, which is more mercifull than any man. He is by nature readyly bent vnto mercie, and hath promiſed vs forgeuenes vpon this condicion: *forgeue, and it ſhalbe forgeuen vnto you.* If he would not forgeue, in that he is good: yet he ſhuld forgeue becauſe he is iuſt + of faithful credence. See that thou accomplyſhe the preſcribed condicion, and he ſhal not forget his couenaunt. If we with our whole harte forgeue our neighbour that offendeth vs, God ſhall alſo forgeue vs, not onely one ſynne or an other, but all ſynnes: ſo that we to our powers geue diligence, that we may be once voyde of all vices. And yf we be not able fully to attayne vnto that for the frayltie of mannes body, yet he of his liberal free goodnes ſhal make good, that is wantynge in our ſtrengthes, and ſhall cleanſe vs from all our offences, who perchaunce ſuffereth ſome tokens of our olde formere lyfe to remayne ſtil in vs, for this purpoſe, that we ſhould acknowlage our weakenes. For in dede he is better content with a ſinner that miſliketh him ſelfe, than with a righteous that mã ſtandeth in his own conceite. He would that + ſaluacion of men ſhoulde be aſcribed vnto his mercy, and not to our merytes. And nowe hathe he teſtifyed, that there is no mortall manne on yearth, but he offendeth in ſome thyng. And yf we wyl ſay, that we haue no ſynne in vs, we make God a lyar, and ſay agaynſt hym: and he that gayneſayeth hym muſt nedes lye.

The. ii. Chapter.

My lytle chyldren, there thynges wryte I vnto you, that ye ſynne not. And yf any manne ſinne, we haue an aduocate with the father, Jeſus Chriſt the righteous: and he it is that obteyneth grace for our ſinnes: not for our ſinnes onely, but alſo for the ſynnes of all the worlde. And herehy we are ſure that we know hym, yf we kepe his commaundementes. He that ſayeth, I knowe hym, and kepeth not his commaundementes, is a lyar, and the verytie is not in hym. But whoſo kepeth his worde, in hym is the loue of God parfecte in dede: herehy we know that we are in hym. He that ſayeth, he abydeth in hym, ought to walke as he walked. The text.

THese thynges do I wryte, my lytle children, not that synne
should be cõmitted the more licencyously vpon truste of the
mercye that is ordayned, but that no man shoulde synne at
all, as muche as in vs lyeth. After that Christ hath once for-
geuen vs all oure transgressions, it is requisite for vs to
applie al our studious endeuours to this ende, that we may
kepe innocẽcie vndefiled. And yet if it chaunce vs to slide backe agayne into
any sinne, ther is no cause why we should despayre of forgeuenes, we haue
God ẽtreteable, & with him we haue a louing patrone & a trusty, who being
the sonne, obteyneth what soeuer he wyll of the father, and wilbeth hartyly
wel vnto vs: which gaue himselfe to saue vs, so that we do vtterly and
from the botome of our hearres mislike our selues, and geue our diligence
agayne to better. He alone hath nothing to be pardoned of, and he it is that
maketh intercession for the synnes of his membres, and reconcileth the fa-
ther (whiche is offended) vnto vs, and causeth hym to bee mercyfull vnto
vs: & not vnto vs onely, which haue now embraced his doctrine, but also vn-
to all mankynde vniuersally, yf they with a syncere hearte confesse themse-
lues to be sinners, and purpose to leade an innocente lyfe, and so purposed
go on forward, and kepe it substauncially. For baptisme doeth not make vs
free from the obseruacion of Moses law for that purpose, that we shoulde
synne afterwarde licenciously without punishement, but that we shoulde
more firmely stycke to the loue of the Gospell, whiche causeth more to bee
done of the wyllynge, than so many lawes of Moses gette perforce of the
cõstrayned. He cõmaunded many thinges in a final rowme, that cõmaũded
men to loue their neighbours, euen as he lyd vs. He driueth not vs to loue
hym agayne, but he enticeth vs, he prouoketh vs, he kindleth vs. Whosoe-
uer knoweth God aryght, cannot chose but loue hym vehemẽtly. For euery
one that professeth God with hys mouthe, knoweth not God: but he that is
kyndled with the flame of gospellyke charitie, and doeth wyllyngly and
gladly, that whiche he lyd perfitely before, that we do good euen vnto our
enemies, and that for the saluacion of our neyghbour we wyll not stycke to
stand in daũger of our life, he declareth hymself to know god. But & if a mã
make hys boaste, that he knoweth god, in that, that he beinge taught hys
principles hath learned the misteries of the fayth, in that beinge baptised
he hath professed his name, neither for al that foldweth the example of his
charitie, he is a lyar, neither hath he yet fully learned to knowe God, in as-
muche as god is not knowen, excepte faythe be garnyshed with charitie.
And whosoeuer is a lyar, Christ whiche is the very trueth selfe, dwelleth
not in hym: and whosoeuer hath not Christ dwellyng in hym, is not a liue-
ly membre of his body. Faith without loue is a bayne matter and a deade.
To bee short, loue is not idle, it omitteth none of those thynges, that it
knoweth be acceptable vnto hym who it loueth. Christ sayd he would not
acknowlage hym to be his disciple, that woulde not take vp his crosse and
folow hym, walkyng in ꝑ foresteppes of perfite charitie. Therfore he that
obserueth his saying, declareth in dede that he holdeth fast the perfite and
ryght euangelical charitie. By trial herof we shal know, that we are in his
body, & that we haue receyued hys spirit. Wherto doest ꝑ make thy vaunt,
as a membre of Christe, in that thou art through baptisme receyued into the
flock of christiãs. It is not an idle profession, it is a not fineringred profession.

It is

It is not the profession that maketh a true membre of Christe, but the imitacion. He that professeth with his mouthe that he is regenerate in Christ, must walke in his fotesteppes. He lyued not to him selfe, he died not for himselfe: He gaue himselfe wholy for vs, he dyd good to all folkes, he gaue no reuilynge worde agayne to any man, but whan he was nayled on the crosse, he prayed to the father for them that spake reuilyngly agaynste him. This is the gospellike and perfite charitie, whiche they ought to folowe in their dedes, that profesle them selues to be Christes disciples.

The texte. Brethren, I write no newe commaundement vnto you: but that olde commaundemēt, which ye haue had from the beginning. The olde commaundement is the worde, which ye haue heard from the beginning. Agayne, a newe commaundement I write vnto you, that is true in hym, and the same is true also in you: for the darkenes is past, and the true lighte nowe shyneth. He that saieth howe that he is in the lyght, and yet hateth his brother, is in darknes euen vntyll this tyme. He that loueth his brother, abydeth in the lyght, and there is none occasion of euill in him. He that hateth his brother, is in darkenes, and walketh in darkenes: and can not tell whither he goeth, because that darkenes hath blynded his eyes.

Dearely beloued, thys commaundement of charitie, that I wryte vnto you, is no newe commaundemente, but euen Moses lawe declared it long agoe, or rather Christe by it, whiche renewed his commaundement in the gospell: and so renewed it, that he made it peculiarly his owne. *This* (quod he) *is my commaundement, that you shoulde loue one another, as I haue loued you.* Therfore it is neither any newe commaundement, neither my commaundement, that I geue now vnto you, ne yet suche a one as you haue not heard of hitherto, but it is the selfe same commaundemente, that we gaue vnto you by and by in the begynnyng by thauctorytie of Christe. And yet agayne the same is newe that I write nowe vnto you. It was an olde commaundement, but it is brought out of vse through the maners of the people. The Iewes learned by heart: *Thou shalte loue the Lorde thy God, thou shalte loue thy neighbour*, but yet euery one serued his owne gaine. Christ renewed thys vnto vs, yea and loued vs more than himselfe, and he loued not his neighbours, but he loued his enemies, yea those that turned waywardly from him and that were worthy of euyll. This albeit I knowe you haue heard of, long ago, yet it ought to be renewed from tyme to tyme with often reherfall, that it maye sticke the more depely in youre mynde, seing it is the chief matter of the gospelles profession. This was a true commaundement in Christ, which performed in dede the thyng that he taughte: but it was not true in you, as long as you hated your neighbour, as long as you recompenced euill worde for euell worde, and wrong for wrong. But now it is true in you also, synce the true sprong vp lighte of the gospelles doctrine hath dispatched awaye ꝑ darkenes of your former life, & hath taught that none is acceptable, but he that would loue the good for Christes sake, & loue thē also that are bad to this ende, that they should be cōuerted vnto Christ. Those that folowe this doctrine, walke in lyghte, & offende not in the darkenes of euill lustes. The hate of the neighbour powreth darkenes into the mynd. Therfore he that is so washē and so hath professed Christ, that he geueth not ouer to hate his brother, he is deceaued in beleuynge that he walketh in light, where he is yet in darkenes. For God remitteth not him, ꝑ forgeueth not his brother. For it is not ynoughe to haue geuen ouer theft, whoredom & murdre, in baptisme, except al holowharednes be also plucked quite out of ꝑ mind, & in stede of hate, charitie come in place.

He that contynueth styll in the loue of hys neyghbour, abydeth in lyghte, which is Christ Jesus, and stombleth not as walking in darknes: for true charitie is so farre of from hurtyng any body, that it suffreth all thynges, and turneth all thynges into good. Contrarywyse he that hateth his brother, although he haue geuen ouer to offer vnto images, although he haue geuē ouer to be an vsurour or a churche robber, yet he is styl in darkenes, & seruing his owne blynde lustes he walketh in darkenes: neyther seeth he the strayght waye vnto saluacion, although the gospell shyne clearely vpon him. And all is long of the darkenes of the hate of his brother, that hath so blynded his eyes. Where hate reigneth, there is the iudgement blynde.

The text. Babes, I write vnto you howe that your synnes are forgeuen you for his names sake. I write vnto you fathers, howe that you haue knowen him that is from the begynning. I wryte vnto you yongmen, howe that ye haue ouercome that wicked. I write vnto you lytle children, howe that ye haue knowen the father. I haue written vnto you fathers, howe that ye haue knowen him that is from the begynnyng. I haue written vnto you yonge men, how that ye are strong, and the worde of god abydeth in you, and ye haue ouercome that wicked. Se that ye loue not the world, neither the thinges that are in the worlde. If any man loue the worlde, the loue of the father is not in him. For all that is in the worlde (as the lust of the flesshe, and the lust of the eies and the pride of life) is not of the father, but of the worlde. And the worlde passeth awaye, and the lust therof: but he that fulfylleth the will of God, abydeth for euer.

I loue you euen as a mother loueth her children, and write for that purpose, partlie reioycynge at your felicitie, partly exhortyng you to goe forewarde better and better. I reioyce at you, as my most deare children, whom I haue begotten agayne by the sede of the gospels doctrine vnto Christ, in that the synnes of your former lyfe are pardoned you, and freely pardoned you, for none other cause, but because you haue professed the name of the lorde Jesu Christe, that you shoulde also remembre after his example freely to forgeue euerye one his neyghbour. I write vnto you, whom not so muche the professe of age as the grauitie of maners and godly carefulnesse towardes them that be yonger, doeth make worthye the name of fathers: reioycing in you, that you are not onely endued with a commune maner of wisdome, wherby olde men are commended almost because of the experyence of thynges, and geue the better counsel to the ignorannte yong folkes, but in that you haue reknowoledged Jesus Christe the autor of saluacion: whiche not onely is of a greate olde age, but also hathe bene alwayes wyth the father. You being of great age knowe him that is eternal: and the more fully you knowe him, so much the more diligently you preache him to them that be of tenderer age. Olde folkes do remembre and kepe in mynde many olde auncient thynges, and you kepe him in mynde that was before al age. I write vnto you yongmen which through the strength of faith haue ouercome that wicked & vnruly Satan. The cōmune sorte of yongmen thinketh themselues happie in that they geue lightly place to no mā because of their bodyly strength. But you are more happie, that by reason of youre strength of mynd, you could be ouercome, neither with enticemētes of voluptuous pleasures, ne wt any terrours of ꝺ worlꝺ. Other mens actiuitie florisheth in battail, but your actiuitie hath florished more nobly against the assaultes of deuils, the flesshe, & the worlꝺ. I write vnto you childrē, which although for tendernes of your yeares, you are not skilled as yet in ꝺ knowlage of worlꝺly matters, yet you haue already attayned the thyng, ꝺ geueth you euerlastig felicitie. In other childrē it is ꝺ first special tokē of wit, if they acknowoledge

their father, but you knowe your heauenly father, by whom you are regenerate vnto heauen. Let euery one maynteyne that he hath, and encreale in that he hath. For this cause sake, I bothe reioyce in euerye one, and also warne all and euery orders and states of you, that acknowledgeyng your felicitie, you geue thankes to God youre autour, and hauyng in remembraunce, whither you must go, preace alwayes forewarde vnto more perfecciō. I wil rehearse it vnto you therfore, that ye can not forget it. I haue written vnto you fathers, for you knowe him which hath neyther beginnyng nor endyng, that the desyre of this lyfe should in no wyse stiere you, seyng you make haste to the life that neuer shal haue ende. I haue written vnto you yongmen, because you haue ouercome the rustynge nyceneſſe of youth through the valiaunt strengthe of mynde, and because you haue with a constaunte heart kepte the worde of the Gospell, and haue by the helpe of Christ, ouercome the Deuill the continuall enemye of mankynde. Continue you styll in victorye, contemne styll that whyche you haue hitherto contemned, and loue more and more that you haue begon to loue. The worlde enticeth by false imaginacions of transitorye goodes, and frayeth with a vayne and false shewe of euilles. As for you, let those thinges fraye you whiche are euill in dede, and neuer haue ende. And let those thinges catche you that are good in dede and knowe none ende. Folowe the lyght of the gospell and loue heauenly thynges, whiche the heauenlye father promyseth, vnto whom you are regenerate by Christ. Flee the darknes of naughtie lustes, wherby this worlde layeth bayte with countrefaict goodes. It can not possiblie be, that you can loue bothe at ones, nor serue both at ones. There is none agrement betwene God and the worlde, there is no concorde betwene lyght and darknes: whosoeuer loueth the worlde, swarueth from the loue of God the father. I speake not of this worlde, which god made, wherin we liue, wil we nil we. The wiked gredy desires of vayne thinges (wherein the common sort of menne repose their felicitie, forgetting the thinges that are truely good in dede) I cal the world. It is not the place, howe farre of so euer it be, not the rayment, not the meate, not the title, that exempteth you frō the world, but a mind that is pure frō those desires ỹ I spake of. And what hath this world, that is not notsomly hurtful. There are thre thinges, ỹ it most chefely deceiueth foliche & vncircumspect folkes withall: the voluptuous pleasure of the flesche, enticementes of the eies, and hyghe statelynes and proude galauntnes of lyfe. For it obiecteth certayne iugglinges of vayne pleasures to clawe the senses of the bodye withall for a tyme, that the mynde maye in the meane while be called awaye from the studie of heauenlye good thynges. For the desyre of suche maner of good thynges, the heauenlye spirite suggesteth, whom God the father geueth vnto his childrē that are truly regenerate by Christ. The deuil hath also a spirite of his owne, by whom he suggesteth a pernicious loue of thynges neyther true nor durable, vnto them that haue bent themselues throughly vnto this worlde. He suggesteth the naughtye sportes of lechery, to title the mēbres of the body withal through a foliche and a filthy itching delite. He suggesteth the delite of fyne meates & drinke to pleasē paunche & the mouth wal. He suggesteth the swetnes of idlenes & slepe, that the mynde may waxe the more sluggishe through customes.

He suggesteth wanton songes and shameles fables, to anoynt the eares withall. He suggesteth the wanton enticementes of beawties and sondry kyndes of thinges to beholde, to delite the eies withall. He suggesteth the pompes and ioyfulnesse of riches, the occasions of ambicion. Finally he allureth mennes myndes on euery parte awaye from the true and euerlasting good thinges, vnto the vayne imaginacions of good thinges. Let him that is entangled with the desire of these thinges, knowe that he is not moued by the spirite of the heauenly father, but by the spirite of the worlde. The worlde, lyke as it consisteth vpon elementes that endure but for a time, euen so geueth it nothing but that whiche shall shortly perishe. God, like as he is eternall, euen so geueth he freely euerlasting rewardes. Therefore he that dependeth vpon the succours of the worlde, foloweth a certayne felicitie that is both vayne and shall shortly be taken awaie, which, euen casualtie that commeth vnthought vpon, plucketh away in this worlde, or at lest age dispatcheth it. Truly, death that shall come vnto euery man, plucketh quite awaye al the dreame of false pleasures. When the matter is taken awaye, the pleasure perisheth, and sorowes come in place. When the man is taken away, al is gone to naught, and euerlasting torment cometh in place. But he that obeieth vnto the father that calleth him vnto the lone of an heauenly lyfe, his felicitie shal neuer haue ende. For he that geueth it, knoweth none ende. The vnhurtfull commodities of this worlde are to be vsed for the tyme, yea but smallye, but moderately, to the necessitie of nature, not to the voluptuouse fulfylling of pleasure. But the chiefe studye of mynde ought to be turned to the thynges that be eternall, whereunto the vse of all other thynges ought also to be referred.

The text. Lytell children, it is the last time: and as ye haue hearde howe that Antichrist shall come, euen nowe are there many begonne to be Antichristes alreadye: whereby we knowe, that it is the laste tyme. They went out from vs, but they were not of vs. For yf they had bene of vs they would no doubt, haue continued with vs. But that it might appeare, that they were not of vs. Neuertheles, ye haue an oyntment of him that is holy, and ye knowe all thynges. I haue not written vnto you, as though ye knewe not the trueth: but as thoughe ye knewe it, and knowe also, that no lye commeth of trueth. Who is a lyar, but he that denieth that Iesus is Christe? the same is Antichriste, that denieth the father and the sonne. Whosoeuer denieth the sonne, the same hath not the father, he that knowlegeth the sonne, hath the father also. Let therefore abyde in you that same which ye heard from the beggynnyng.

The felicitie of godly men doeth not yet appeare, but it shalbe manyfestly opened in the commyng of our Lorde Iesu Christ. The wicked seme to lyue in the meane time swetely here in this worlde, but euerlastinge sorowe hangeth ouer them and that shortly. For the laste tyme semeth to be present, wherin (the course of thinges being turned vpsyde downe,) those shall rayne with Christe, that are tormented nowe for Christes sake: and they shalbe brought to naught, whiche be nowe rebelles agaynst Christe. You haue hearde that Antichrist shall come, who being armed with all the maynteaunce and inglinges of this worlde, shoulde kepe warre against Christe, and by and by when Antichriste is ouercomme againe, the body of Christe shalbe deliuered from all euils, and the membres of the deuill shall be laden with the burthens of all euilles. Therefore the commynge of thys Antichrist, (of whom the Apostles tolde you before) semeth not to be farre

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of. For thys worlde hath so muche preuayled agaynste the doctrine of the Gospell, that there are begonne euen nowe all readye to be a great sorte, that deserue the name of Antichrist, whose lyfe and doctrine and all theyr whole study is agaynst Christ. For what appeare they to be elles, thā Antichristes gentilmen hussthers, and the last tokens of the plage to come. For they do lesse hurt vnto Christes people that be vtterly straūgers from Christ, than those that being ones conuersaunt in his castelles, and by and by become runneagates, assault Christe with Christes owne garisons and armour. For they countrefaite euen those thinges, whiche declare in christians, the vertue, the holynes, the doctrine, the auctorite, the miracles of Christ. And in dede they went out of vs, howbeit there is no matter, why they should much trouble you, they were conuersaunt among vs, but they were none of ours. They were enemies of Christe, euen whan they were dwelling in his castelles. But and if they had truely bene on our syde, they would haue continued stil to thende with vs. They professed Christ in title and behauiour, but in their mynde they loued the worlde behemently. And therfore when it is come to the stormes of persecucions, whan it is come to the flame of afflicciōs, they haue shewed thēselues, what they were before. Nowe they are out from vs, they extolle vs, as a body ouerlayed with euil humours, and now being open enemies they shall lesse hurt, than holowe harted companions. Thus it was Christes wyll, that it may euidently appeare, that all belonge not to the bodye of Christe, that are washen in his name, that professe his name, and are partakers of the sacramentes of the Churche. A true and stedfast despising of the worlde sheweth a man to be a Christian. A mynde that is vnbroken and vnconquered agaynst al wanton enticemētes, agaynst all iniuries, sheweth a man to be a Christian. He that vpon occasion shrinketh from the doctrine of Christe, dyd countrefaicte a christianne, but he was no christian. In dede it is expedient that they be openly seperated from vs, lest in outward appearaunce seming to be good, they should do the more harme to them that are not ware. Although they were not vnknowen vnto you, yea before they withdrewe themselues openly. For the vnccion of Christ, wherof you are also named, that is to saye the inspiracion of the spirite of Christ, sheweth playnly ynough who are true christians, and who are not. For he that is a spirituall man, iudgeth al thynges. They were not vnknowen, but they were borne with al, if perchaunce they would repent. It is true that I saye: neither doe I wryte these thinges vnto you, as thoughe you were ignorant of the trueth, seyng you haue the spirite of Christ to your teacher, which suffereth you not to be ignorant of any thing: but I put you in remembraunce of the thyng that you know, to thintent you myght ẏ more surely sticke vnto the trueth, and not to be disquieted whan sorowes do happen. You are the fewer, but you are the sounder, you are the more purely cleused, you are the quieter. Nothing is taken away of the body, though the botche be launced, though the corrupt matter be runne out. You knowe that Christ is the trueth, and all kynde of lyeng is cleane contrarie to him. Whosoeuer is an holowharted dissembler, with him Christe hath nothing a doe, howe faste so euer he professe him with his mouthe. There are manye fashons of lyenges. He that is a lyar, by what maner waye soeuer it be, denieth Christe, whiche is

the trueth, and receyueth no mixture of any kinde of lye. He that is agaynst the trueth, is agaynst Christ: he that is agaynste Christe is Antichrist. And there is none more wicked a kynde of lyeng, than to denye that Jesus is Christ: and that do many false prophetes of the Jewes, whiche denie hym to be he, whom Moses and the prophetes oracles did long agoe promise vnto the worlde to be the reuenger, and autor of saluacion: and promyse an other Antichrist I wote not whom, in stede of Christe. Doubtles who so euer is such a one, is playne Antichrist. Agayne there are, that although they professe with their mouthe, that Jesus is Christe, yet they lyue after such sorte, as though his doctrine were vayne, as thoughe the rewardes that he hathe promysed were vayne. He taught, that the poore in spirite are blessed, because the kyngdome of heauen abydeth for them. And an other man which applieth al his whole forcast to this end, to enlarge his landes, to buylde royall houses, to enhaūce his rentes, to stuffe his coffers with money gotten by hoke and by crooke, to be aloft in autoritie, to oppresse the poore, and to exercise tyrannie: doeth he not cleane contrary vnto Christ, whose doctrine he maketh a lyar, as much as in hym lyeth. Christ taughte that they āre blessed, whiche hungre and thirst after ryghteousnes: and an other reposeth his felicitie in ryot, in the pleasures of the paunche and bely cheare: doeth he not denye Christ. He teacheth, that the meke are blessed, because they shall possesse that heauenly lande, from whence they can not be cast downe. And an other man thinketh him happye, yf he can with oppressing of the poore establishe his owne wealthe. He teacheth that they are blessed, whiche mourne in this worlde, because euerlasting comforte is due vnto them. And an other man that in all thynges foloweth the delicate pleasures of this worlde: doeth he not denie Christ. He teacheth, that thei are blessed, whiche are mercifull towardes their neyghbours. And this mā pleaseth him selfe, because of his owne accorde he doeth him socowe that is better than himselfe. Christe teacheth that they are blessed, whiche are vexed with reuylyng wordes and afflictions for the righteousnes of the Gospelles sake. And this man forcasteth with al maner of dissembling and wyles to please the world. Christ acknowledgeth him for his disciple, that taketh vp his crosse on his shoulders, and foloweth him. And an other man thinketh himselfe neuertheles christen man, if he escape all griefe. Christe sayeth vnto his: *In the VVorlde you shall haue oppression, but in me you shall haue peace*: and yet vnto these men Christ is heauie, & the worlde swete. He commaundeth to do good euen vnto a mannes enemye, and an other doth wrong to a man without deserte. Doth not he, that lyueth after such sorte, resistingly denie Christ? his mouth sayeth not agaynst him, but hys life doth. Iohan the sonne taught agaynst these maners, the father sayed: *Heare him*. But what sayeth this manne? No, heare not him, it is harde geare that he teacheth, heare the worlde. Therfore like as he resisteth the sonne, euen so doethe he repugne agaynste the father, and seynge he is of the faction of the worlde, he disseuereth himselfe from the flocke of them, whom Christ hath chosen out of this worlde. Christe hath nothing a doe with this worlde, and he that glueth himself vnto it, repugneth agaynste Christ, and playeth Antichrist, and denieth both the father and the sonne. For the father and the sonne are of an vnseperable societie. Here the Jewe

wyll

wyll crye with open mouthe agaynste me: I acknowlage the father, but the sonne I acknowlage not. But what soeuer thou trespacest agaynst the sonne, thou trespacest the same agaynst the father. The sonne neuer did nor taughte any thing, but by the auctoritie of the father. He that taketh from the sonne, taketh from the father. Therfore he that estraungeth him selfe from the felowshyp of the sonne, he neither pertaineth to the body of Christ, whiche is the catholike churche, nor hath felowshippe with God the father, whiche agreeth in all thinges with the sonne. You see with what great Ieoperdie soles disseuer themselues from the sonne. Therefore continue you styll in the gospelles trueth, which you receiued first of the surely tried Apostles. Let not the lyeng tales of the false Apostles drawe you awaye.

If that which ye hearde from the begynnynge shall remaynе in you, ye also shall continewe in the sonne, and in the father. And this is the promes that he hath promysed vs, euen eternal lyfe. These thinges haue I written vnto you, concerninge them that deceaue you. And the anoyntyng which ye haue receaued of him, dwelleth in you. And ye nede not, that anye manne teache you: but as the anoyntyng teacheth you of all thynges, and is trewe, and no lye, and as it hath taught you, euen so byde therin. And now babes abyde in him: that when he shall appeare we may be bold, and not be made ashamed of him at his comming: if ye know that he is righteous, know also that euery one which doth righteousnes, is borne of him. The texte.

YF you continue stedfast in that thyng whyche we delyuered fyrst vnto you, you shal abyde in the felowshyp of God the father and of his sonne Iesus. If anye man thynke it an harde matter to perseuer in the professynge of the Gospell, because of the afflictions of the wicked, thinke vpon the rewarde. God requireth an harde matter, but the rewarde is greate that he promiseth. For he promiseth neither riches, nor kyngdome, nether the pleasure of this worlde, but lyfe euerlastynge. He that byeth that, byeth it good chepe, although he lose his life for it. These thinges doe I beate vpon, and put you in remembraunce of with so many wordes, beyng carefull, lest the wicked, that are gone from Christ, shoulde chaunce to beguyle anye wyth theyr iuggelynges. Albeit without our warnynge, I thynke the spirite of Christ him selfe teacheth you sufficiently, whom you haue a continuall remembraunce and teacher in youre heartes. As longe as he continueth styll in you, it is no nede, that any man teache you, what you ought to anoyde. He is a secret teacher, but he is the most sure teacher of all other. He beinge once receyued of you, teacheth you of all thynges, like as the sonne hath also promysed. For the spirite is trewe by nature, and can not lye. Therefore persteuer in that, whiche he hathe ones taught you. You holde the ryghte doctrine, you remembre it, there lacketh nothing, but that you persist still in it vnto the comynge of Christe, which I suppose, is not farre to. I beseche you eftesones a agayne, lytle children, persist in the doctrine of the spirite, that when our prince and iudge shal appeare, the constience of a good conuersacion maye geue vs a sure trust in him, and that we maye come for the so, as he be not ashamed to acknowledge vs for hys disciples, nor we ashamed to come in to his syghte. For with what mouthe shall we call hym maister and Lorde, yf we haue neyther taken herde to hys teachynge, nor obeyed his commaundementes? And with what mouth shall we call God father, yf we be out of kynde in all ourlyfe longe frō his ordinaunces. It is not simple baptisme, but the obserued righteousnes, that maketh vs the children of God. For what shall they heare, that cast out deuilles in the

name

name of Jesu, that tolde thynges before hande, that excelled in miracles.
I knowe you not He taketh the for straūgers, in who he seeth not the righteousnes of the gospell. And if you be persuaded, ỹ God is the autor of thys righteousnes, know this also, that whosoeuer not with wordes, but with endeuours, doynges and maners accomplysheth the ryghteousnes of the Gospell, he is borne of God, vnto whom he maye with a good conscience preace with that boldenes, that obedient children are wonte to preace to a mercyfull father withall. He wyll acknowlage them that are lyke hym, but those that are not lyke hym, he will not acknowlage.

The.iii. Chapter.

Beholde, what loue the father hathe shewed on vs, that we shoulde be called (and be in dede) the sonnes of God. For this cause the world knoweth you not, because it knoweth not hym. Dearely beloued, now are we the sonnes of God, and yet it doeth not appeare, what we shalbe. The texte But we knowe, that when it shall appeare, we shalbe lyke hym. For we shall see hym as he is. And euery man that hath this hope in hym, pourgeth hym selfe, euen as he also is pure. Whosoeuer committeth sinne, committeth vnrighteousnes also, and sinne is vnrighteousnes. And ye knowe that he appeared, to take away oure synnes, and in hym is no synne. As many as byde in hym sinne not whosoeuer sinneth, hath not sene hym, neither knowen hym.

Where syncere loue is, there is a trusty confidence, and feare is awaye. Se therefore what a notable loue he hath geuen vnto vs, whiche hauing contemned the worlde with his entisementes and terrours, persteuer styl in the gospelles doctrine, that we shoulde be named and be, not onely faythfull seruauntes, not onely frendes, but the children of God. For so Christ taught, that we should cal vpō the heuely father, yf we haue nede of any thynge. It is a moste high honour to be called the children of God, and a moste high felicitie to be the children of God. And forasmuche as we cleaue vnto hym with a constaunt godlynes, and are acknowlaged of hym, the worlde acknowlegeth vs not, but abhorreth and curseth vs as seditious persons. It is no meruayle though the worlde acknowlage not ỹ children of God, seing it acknowlageth not God himselfe, in that it denyeth his sonne Jesus: let it nothing trouble your mindes, dearely beloued, that the worlde estemeth you as rascalles and abiecte persones. For with God we haue euen nowe thys excellent dignitie, that we are the sonnes of God, and are glad at our heartes, feling in our selues the spirite, not of bondage but of children, vpon assured confidence wherof we crye, Abba, father. The dignitie is present, but the dignitie hath not yet appeared. As yet it is the time of batayle, the daye of triumphe is not yet come. That daye shall declare vnto all men, howe greate a dignitie they haue, howe greate a felicitie they haue, that constauntly shewe themselues the children of God. It is not yet come to lyght, what we shalbe in the comming of Christ, howbeit we hold thys vpon a sure hope, that assoone as he shall appeare, to rendre vnto euery one rewardes accordinge to hys dedes, we that were in this worlde companions of afflictions, shall also be companions of the ioyes: we that were lyke hym in the contempte of the worlde, shalbe lyke hym also in the maiestie of glorye. Now sa we hym here in thys worlde afflicted, and of lowe estate

estate: then shal we see him as he is, and euer was, hygh and excellēt: and so seynge hym we shall also be transformed vnto hys lykenes, not onely in myndes, but also in bodyes. And we see hym nowe, howebeit, as it were through a myst with the eyes of fayth. But then we shal see hym after such maner as cannot be expressed. But that thyng, whiche we shalbe than perfitely, we must forcast nowe i the meane tyme to the vttermost of our possible power. To thintēt we may be like hi thē in glory, let vs be pure here frō all fylthynes. To thintent we maye see hym than, lette vs clense our eies nowe, leste when he shall appeare glisterynge bryght, he bee vnto vs more dreadfull than amiable. For he is not fortunately sene, but of them that are lyke hym. Therefore whosoeuer hath thys confidence in Christe, that he shal than be a companion of his glory, let hym in the meane time pourge hymselfe with godly studyes cleane from worldlye affeccions, lyke as in hym was no maner of fylthynes of thys worlde, but is all together pure and heauenlye. Therefore it standeth vs in hande with all our possible powers, to bend our endeuours to thys ende, that nothyng remayne in vs of yearthye dregges. And lette no manne flatter hym selfe, sayinge: It is ynough for me vnto innocency, if I trāsgresse in none of those thinges that Moses lawe forbiddeth, nor in those thynges that are punyshed by the kynges lawes, as felonye, sacrilege, adultrie, murdre: but all maner of synne is vtterly to be eschewed. For whosoeuer offendeth by any meane, although he offende not agaynst the prescriptes of Moses, yet he synneth agaynst the lawe of the gospell, whiche is a greate deale holyer than Moses law. And for thys cause sake, Christ came once into the world, to shewe the waye, whereby his comming agayne shoulde become holesome and suckye vnto vs. He came to take awaye once for all not one synne or two, but al our synnes, where he onely was subiect vnto no maner of synne. He once purged vs frely from all synne, to make vs lyke mannered vnto hymselfe, whiche neither any lawe nor any mortall man coulde be hable to do. Through baptisme we are engrafted into hys holy sacred body. But it is our part for all that to endeuour in the meane tyme, that we fall not from our head. We are engrafted through his owne free mercy, but we shal fall awaye, if we slyde backe agayne into oure olde vices. He that abydeth in Christ, persevereth in innocencye, and is wonderous ware to shunne from all sinne, that he may dayly more and more growe in vertues, and be made more lyke hys head. He that absteyneth not from sinnes, although he bee baptised, although he be called a christian, hath not yet sene fully, nor yet knowen hym. For who is it, yf he sawe with the eies of fayth, what greate dignitie it is to be chosen into the numbre of the sonnes of God, and what a fylthy shame it is to be geuen to the father deuyll, that woulde abyde to be plucked awaye from suche a bodye, to departe from suche a father, and to go out of kynde vnto so fylthy a tirannye, to slyde of his owne accorde awaye from so hygh rewardes vnto so greate miserie.

Babes, lette no man deceyue you, he that doeth righteousnes, is righteous, euen as he is righteous. He that committeth sinne, is of the deuil: for the deuyl sinneth sence the beginning. For thys purpose appeared the sonne of God, to loose the workes of the deuyll. Whosoeuer is borne of God, synneth not, for hys seed remayneth in hym, and he can not synne, because he is borne of God. In this are the children of God knowen, and the children of the deuyll. Whosoeuer doeth not righteousnes, is not of God, neither he that loueth not hys brother. The text.

Babes

Babes lette no man deceyue you, flatteryng you for your professyng the name of christians, as though that were ynoughe vnto felicitie. He is not iust, that speaketh iustice with his mouthe, but he that in his lyfe and maners doeth iustice in dede, is iuste, lyke as Christe also shewed himselfe in his sayinges and doynges an example of all iustice. And he that truely and wholy cleaueth fast vnto him, absteyneth as much as he possible may, from all vncleanes of sinnes, and the pureues of maners selfe declareth hym to be the sonne of God, whiche is good by nature, and knoweth no synne. But he that synneth although he haue receyued the sacramentes of Christe, yet he is begotten of hys father the deuyll, whiche is the prince and autor of all synne. Him whosoeuer followeth, is lyke his father, in that same thyng that he synneth in, & declareth hymselfe to be his sonne. God alloweth no felowshyppe with synnes, for he sent his sonne for thys intent into this worlde, to vanquisshe the woorkes of the deuyll, that is to saye, all thynges, that are contrarye repugnaunt agaynst the charitie of the gospel. Of Adam we are all borne endaungered with sinnes: of God we are borne agayne by the sede of ꝑ gospelles doctrine. As longe as the strength of this sede abydeth in a man, he synneth not, neither can synne, that is to wete, because the loue of god byddeth hym naye: whiche loue raiseth hym to the studye of well doyng, and calleth hym away from all desire of offendynge, in that he is the very true sonne of God: resembling playnly the behauiour and disposicion of his father and head. It is not the title, it is not baptisme, it is not the sacramentes that deserue the children of God from the children of the deuyll, but the puritie of lyfe, and charitie, expressyng and shewyng it selfe in wel doinges. It is not idle if it be there. He that sheweth not that, neither sheweth in his dede that he loueth his brother, he is not borne of God. If he were a lyuely membre of Christes body, he would haue loued the other membres, for whom Christe died.

For this is the tydinges, that ye heard from the beginninge, that ye shoulde loue one another, not as Cayn whiche was of that wicked, and slewe hys brother. And wherefore slewe he him? Because his owne workes were cuyll, and hys brothers good. Maruayle not my brethren though the worlde hate you. We knowe, that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother abideth in deathe. Whosoeuer hateth hys brother, is a man slear. And ye knowe, that no man slear hath eternall life abyding in hym. Hereby perceyue we loue: because he gaue his lyfe for vs: and we ought to gyue ourselues for the brethren. But whoso hath thys worldes good and seeth his brother haue neede: and shutteth vp his compassion from hym: howe dwelleth the loue of God in hym?

The texte

Thys is the summe of Christen iustice: thys is it, that Christe gaue first of all vnto vs: this is it which we set forth before al thinges vnto you, that you shoulde with louynge one an other declare youre selues to be the sonnes of God, & the disciples of Christ. For in dede the hate of the neyghbour is a step vnto murther. And malice is cleane cõtrary repugnaũt to charitie. Cain was not the sonne of god, but was borne of the deuyll rather: because he went out of kynde from his good maker, and became lyke the deuill, which beyng stricken with enuy, was the first that slewe man with deadly stynge. Cayn resembled the disposicion of his father in sleaing Abell hys brother. But what was the cause of hys hate? For sothe, because their lyfe was not alyke, and therfore they were of a contrarye kynde, albeit after

their

their bodely kinred, they were naturall borne brethren. They did bothe resemble their father. Abel was an innocēt man, and kyndled to the studious mynde of well doinge. Cain contra ciwyse hauinge conceaued an hate against his brother, forcasted not howe to amende himselfe, but how to slea his brother. Lyke as in this case the wicked coulde not abyde the godlye, and the deuilles childe coulde not abyde ꝑ childe of god, euen so you ought to take it for no mariual, e brethren, if oughte men geuen to the worlde forsake you. They hate them that are giltles. Let no man hate them againe. They, forsomuche as they are bowed vnto deathe, and serue the autor of deathe, imagine howe to put other to deathe. It is our parte to pitie them, and not to doe them one harme for an other. For in dede the charitie of the gospell hath ledde vs awaye from the studye of harme dooinge, vnto the studie of wel dooing: & by this token we know that we are predestinat vnto euerlasting life, & exempte from the tiranny of death, in ꝑ we loue the brethren. He that loueth, bothe wisheth well & doeth well. The body lyueth by the breathe, the soule liueth by the spirite of Christ. Where brotherly loue is not, there ꝑ spirite of Christ is not. Wholoeuer therfore hateth his neighbour, he is deade & lyueth not inwardly. For although he haue a faithe, yet he hath a dead faith, where charitie is not present. Doe you make a flirte at the hating of your brother, as though it were a light fawte: he that hateth his brother is a manslear. He hath not thrust his sworde in him, he hath not poisoned hi, he hath not flowen vpon him, he hath not curfed him, but onely wished him euyll. Mans law doeth not damne him of manslaughter, but in gods sight he is already damned of manslaughter. He ꝑ hath retayned hate ones in to his brest, as much as in him is, he is a mānslear. There are many kyndes of manslaughter: He that sleareth with sworde, suffereth punishemēt euen by temporall lawes. He that killeth with poylon, is punished euen of them that are wicked. But he that sticketh his brother with the darte of a benemous tongue, although he be quitte by mannes lawes from the crime of manslaughter, yet by the lawe of the gospel he is giltie of manslaughter. He is as yet hitherto alyue, that the hater wisheth euil vnto, & yet he him selfe is al ready dead: That mans lyfe is safe, & this hath lost euerlastinge lyfe, being his owne murtherour. Wyll you see brethren, howe muche we ought to be farre from the desire of harme dooing. Turne your eies to the example of Christ. He so loued vs, whan we deserued nothinge, yea whan we deserued deathe, that he spent his lyfe for vs. Howe muche more ought we to put our lyfe in daunger for the saluacio of our brethrē, yf occasion so require: namely we that succede into Christ our shepherdes rowme. He cōmitted not his shepe vnto Peters keping, but whan he had thrise sayed he loued him, & by and by he sheweth him ꝑ kynde of death, that he might vnderstonde, that the saluacio of the flocke cōmitted vnto his charge must be defended euen with the losse of lyfe. But wil he spende his lyfe, that grudgeth to helpe with his money? doeth a mā thinke it inoughe, yf he hurt not his brother, yf he speake to him gently? Christ declared in his dedes, howe muche he loued vs. He ꝑ seeth his brother wāt meate, clothe, drincke or lodging, & hath substaunce to releue his nede withal, & is not moued with cōpassio, but as thoughe it were no poynt of his charge, letteth him alone vnsuccoured: how cā it be beleued, ꝑ the loue of god is in him? The heathē sufcoureth ꝑ heathē, & doest not ꝑ being a Christiā succour thine euē christened?

John 21

Thou haste professed brotherly loue, and if thou haue it truly present with the, why doeth it ceasse in this case, whan thy brother is pyned with nede? Thou callest him brother, and shewest thou no token of brotherly affectio-

The texte

My babes, let vs not loue in word, neither in tong: but in dede & in verytie. Herby we knowe that we are of the verytie, & can quyet our hearres before hym. For if our hearte condemne vs, God is greater then oure hearte, and knoweth all thynges. Dearely beloued, if our hearte condemne vs not, then haue we truste to God ward: and whatsoeuer we aske, we receyue of hym, because we kepe hys commaundementes, and do those thynges which are pleasant in hys sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his commaundementes dwelleth in hym, and he in hym, and herby we knowe that he abydeth in vs, euen by the spirite which he hath geuen vs.

My babes let vs not loue one another in wordes onely. Let the loue be in the hearte, rather than in the tongue: and let it expresse it selfe in dedes, rather than in speaking. Let this worde *Brother* be in our dayly communication, yea but that we may be true, let the dedes be answerably like to the communication: as often as occasion seruyth, let vs declare a true brotherly loue to be in vs in dede. Let not our brother want any thing ỹ we haue, whether he desire coate, or meate, or lodging, either cõforte, teaching or admonicion. Thus if we doe with readie good willes, we shall knowe by this token, that we are the children of the truerh, and that we loue not countrefaytlye, but purely. The truerh is Christe him selfe, vnto whose eyes we shall proue oure conscience, ỹ we be allowed bothe with God and men: and by our dedes men shall knowe, that there is no dissembled loue among vs: god loketh vpõ the puritie of the harte. We shal succour our brothers nede, yea but so as we releue his necessitie, not to maintene his riotous prodigalitie: and we shal succour him willingly, without hope of reward to returne vnto vs therfore, nether for dayne glories sake. Mennes eye not the mynde, but the mynde knoweth it selfe, and is seene vnto the eies of god. If menne prayse vs, and a naughtie conscience condemne vs, howsoeuer we deceaue men, we can not escape the iudgement of God. Mans heart hathe secret passages to and fro, and doubtefull lurking holes, but there is nothinge so hidden, and so close, but god pearceth it. He knoweth all thinges better than we: he knoweth our harte that made our harte. He hathe eies in euery place, that is present in euery place. Dearly beloued, yf our harte condemne vs not vnto god, yf our mynde be syncere and vprighely playne, yf we doe of a mere & a pure loue that we doe: suche as we shewe our selues towardes our neighbour, suche a one shal god shewe him selfe to vs. Yf we gladly and with a good wyll forgeue our brother his faulte, God shall easyly forgeue vs our synnes also. Yf we readily geue vnto our nedy brother, as often as he desireth our helpe, we shal with a sure truste boldenes aske also of god, that whiche shall perteigne to saluacion and necessitie, nether shall he denye our askinges. Yf we saye vnto him: *Forgeue vs our trespasses, as We forgeue them that trespasse against vs*, and yet hate our brother inwardly: shal not our owne conscience by and by crye out against vs: with what face askest thou of god, that whiche thou deniest thy neighbour? with what mouthe askest thou the couenaunt, whan thou thy selfe performest not ỹ condicion he promised to forgeue vs our trespasses, yea but so that we doe heartely

forgeue

forgeue our brother his trespases. If we saye with the mouthe, I forgeue hym, and yet kepe euyll wyll styll in oure hearte: oure naughty conscience shall take awaye our confidence of obteynynge, the thinge that we aske of God. If we bydde our brother gently, God spede, and helpe him not whan he hathe nede of our helpe, we maye not hope that God will helpe, seinge we helped not our brother. If we turne the deafe eare towarde at hys commaundement, he will turne the deafe eare again towardes our prayers. It is a shamelesnes, not a godlynes, to desire fauour of hym, whose commaundementes a man doeth not passe vpon. But and if we obserue his cõmaundementes, if we doe whatsoeuer shall please him, and so doe, that we may be allowed in his eies, whiche seeth euery thing: hereof shall we conceaue a sure confidence to obteyne. Here will the Iewe, the superstitious law keper, saye vnto me: I kepe the sabboth dayes, I am washen, I faste, I abstayne from forbydden meates, I doe not steale, God shall heare me. But thys is not the commaundement that I talke of: which thanne forsothe that we shoulde repose all the whole hope and confidence of oure saluacion in Iesu Christ the sonne of God, by whome the father wyll was to geue all thinges freely vnto vs. Is thys ynough now? No forsothe: but we must loue eche one other according to his example. So he cõmaunded, but that whiche he commaunded, he did fyrst perfourme himselfe in dede. He doeth not yet truly loue Christe, that hateth the membre of Christe: he doeth not yet loue Christe, that wisheth euil to the man, for whome Christe died. Therfore he that kepeth that one only commaundement of loue, kepeth all. With this glue shall we be fast ioyned to Christ, so that he be in vs, and we abaine in him. He by hys spirite shall dwell in oure hartes, if charitie bee warme there: The spirite of Christ is not the autor of hate, but the free geuour of brotherly loue. He by the layinge on of thapostles handes is powred in to them that are baptised, but he leapeth backe and flyeth awaye, if charitye happen to bee quenched out. By thys token therfore we shall perceaue that the gifte of the spirit, which we toke in baptisme, abydeth in vs, if brotherly loue contynue with vs still. Loke howe muche charitie waxeth colde, so muche will the holy goost withdrawe him selfe awaye.

The iiii. Chapter.

Dearely beloued, beleue not euery spirite: but proue the spirites, whether they are of god or not, for many false prophetes are gone out into the worlde. Herby shall ye knowe the spirite of god. Euery spirite that confesseth that Iesus Christ is come in the flesshe, is of god. And euery spirite, whiche confesseth not that Iesus Christ is come in the flesshe, is not of god. And this is that spirite of Antichrist, of whome ye haue hearde, howe that he should come: and euen nowe alreadye is he in the worlde. The tytle

I haue geuen you a token, dearely beloued, whereby you may perceaue, whether the spirite of Christ be in you or not. For there are sondry sortes of spirites in me, yea but dissembling spirites, and naughtie spirites. Therfore doe not brierly beleue euery spirite. There are many here and there, that boast them selues to haue the spirite of God, but trye you whether they procede of God or not. Thys worlde hathe also a spirite of hys owne, and pretendeth as thoughe it had the spirite of God.

The spirite of God enspireth the prophetes, but there are to manye false prophetes now that are gon out in to the worlde, and falsely saye that they speake by the inspiracion of the spirit of God, whan they are ledde with the spirit of the worlde. Will you therfore haue a more certayne argument of the spirit of God: heare the speaker, and you shall vnderstande. Euery spirite which confesseth, that Iesus Christe the autor of euerlasting saluacion promysed long a goe vnto the worlde, is now all ready come, hauing receyued a very humayne body, like as he had promysed by his prophetes, he is of God, in that he acknowlageth the sonne of God. Contrary wise he that denyeth this, forasmuche as he is a lyer, he is not of God. For no man doeth truly profesle the sonne, onles he be enspired of the father. But those doe not onely denye him, which speake against him in woordes openly, but also they that lyue after such a sorte, as though Christe were not the exemple of godlynes vnto men, or as though he were not the autor of perfite saluacion: and so they feine some other Messias to be loked for, because Christes doctrine is to muche variable from theyr gredye lustes. Yf he wolde haue fauoured the voluptuous pleasures of the flesche, if he would haue promysed great substaunce of riches, if he wolde haue geuen honours and empires of ye worlde, they would haue long a goe acknowlaged their Messias. But now forasmuche as he doeth teache men to despise these thinges, & exhorteth them to take vp theyr crosse, and telleth that all felicitie must be loked for in the worlde to come, they deny him to be the olde promysed redemer of mankinde, and bydde loke for an other, that shoulde promyse the cõmodities of the bodye, and the goodes of this worlde. Nether is it ynough to confesse Christ, onles we confesse him all wholy and entierly. He that deuideth him, either takinge awaye the diuine nature, whiche he hath all one with the father: or the humaine nature, which he toke of a woman hys mother, that spirit is not of God, but is the spirit of Antichrist, of the whiche spirite ye haue all ready hearde, that he should come, yea he is now come all ready, and hathe to doe in them, whiche being addicte to worldly delices, fight agaynst the spirite of Christe.

The texte

Lytell children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of god, heareth vs not. Herby knowe we the spirite of verite, and the spirite of errour. Dearely beloued, let vs loue one another: for loue commeth of god. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not god: for God is loue. In this appeared the loue of god to vs warde, because that God sent his onely begotten sonne into the worlde, that we might lyue thorowe him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make agrement for our synnes.

There is no cause why you should be afrayed of these sortes of men, lytell children. Forasmuch as you are of god, and haue his spirite: you haue by him ouercome the Antichristes. In dede you of youre selues are but weake, but he that dwelleth in you, is greater and myghtier than he, that dwelleth in the worlde. The deuill fighteth agaynst you by hys membres, but God by his spirit defendeth you. They, forasmuche as they perteyne to the fashion of the worlde, and haue receyued the spirite of the worlde, are wisely skilled in the worlde, and talke of worldely matters, and their doctrine is acceptable gear vnto them, which are also geuen them selues vnto the worlde. No man doeth lyghtly beleue, that he is an enemye to those

thinges

thinges, whiche he vehemently loueth. They loue earthie thynges, & their doctrine sauoureth of the earth. We are of god, he that knoweth hym (in dede he knoweth him that loueth him) herkeneth vnto vs, whiche teache heauenly thinges, & matters worthy of god. He ỳ is not of god, heareth not vs, but abhorreth frō the gospelles doctrine, which biddeth mē geue away their ryches, defye voluptuous pleasures, to reioyce in afflictions, to esteme euen life it selfe of no value for righteousnes sake, to loke for the rewarde of well done dedes in the resurrection, which they either beleue shal not come at all, or woulde not haue it to happen: which doctryne cōmaundeth also through sincere loue to spend euen a mans life for his neighbours sake, where as the man of a worldely spirite prouideth for his owne cōmoditie at alhandes, yea euen with wronging of his brother. By these tokens therfore you may knowe the true spirite of god, from the false spirite of the worlde. Therfore dearely beloued, forasmuche as we are of god, & not of the worlde, let vs loue eche one other, & let euery one serue his neighbours profites rather than his own, for loue is of god. He therfore that is garnished with this loue, is borne of god, & doeth truly knowe god. And he that is voide of loue, hath not yet knowe god, because god hiselfe is loue. He geueth him selfe vnto vs, as often as he geueth vs his loue. He hath declared his loue to vs ward, that we should also declare ours towards our neighbour. But some man wil say: we acknowlage the sones charitie, but whereby doe we knowe the fathers loue towardes vs? Forsothe by this: that he sent his onely sonne, (than the whiche he hath nothing more dearer) in to this worlde, & gaue him vnto death, that we by his death shoulde attayne euerlastyng lyfe. And this is also a greater and a more notable miracle of loue, that beinge prouoked by no good turne of ours, he loued vs soo notablie. He that loueth his louer agayne, is nothing but thankeful: and should haue no humanitie except he dyd it. We loued the worlde, and were turned from the loue of god: and yet God loued vs fyrst and of hys owne accorde. And when he was sullily offended at oure synnes, neyther was there anye manne vpon yearthe voyde of synne, that coulde reconcile vs vnto hym, (for it behoueth hym to be full of grace, that muste make intercession vnto hym that is offended, for suche as bee malefactores) he sente hys sonne downe from heauen, to sacrifice hymselfe vnto the father, and with thys most pure oblacion to make hym mercyfull vnto vs. What canne be Imagined more notable than thys loue? what can be thought more feruent? what can be imagined more pleyntegous?

Dearly beloued, yf god so loued vs, we oughte also to loue one another. No man hath sene god at anye tyme. Yf we loue one another, god dwelleth in vs, and hys loue is perfecte in vs. Herby knowe wee that wee dwell in hym, and he in vs: because he hathe geuen vs of hys spirite. And we haue sene, and doe testifie, that the father sent the sonne to bee Sauiour of the worlde: Whosoeuer confesseth, that Iesus is the sonne of god, in hym dwelleth god, and he in god. And wee haue knowen, and beleue the loue that God hathe to vs. God is loue: and he that dwelleth in loue, dwelleth in god, and god in hym. Herein is the loue perfecte in vs, that wee shoulde haue, truste in the daye of iudgemente. For as he is, euen so are wee in thys worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynfulnes. He that feareth, is not perfecte in loue. We loue hym, for he loued vs fyrste. Yf a man saye: I loue god, and yet hate his brother, he is a liar. For howe can he that loueth not his brother whō he hath sene, loue god whō he hath not sene? And this commaundement haue we of him: that he whiche loueth god, shoulde loue his brother also. The texte

Deerely beloued, yf God, whiche hathe no nede of vs, of hys owne accorde and wyllyngly hath so muche loued vs, we ought also after hys example to loue eche one other. The sonne of God shewed hym selfe visiblye vnto vs, but no man hath sene God the father at any tyme with his bodily eies, and yet he is perceyued by the euident tokens of thynges. We feele hym angrye, we fele hym mercyfull, we fele hym to be absent, we fele hym to be presente. We are hable to testifie our mutuall loue towardes God by none other argumente, than yf we loue euery one other, lyke as he hathe loued vs. He loued vs freely without cause, he loued vs for thys purpose, to saue vs. Yf we loue eche one other after such wise, god, which is loue, (as I sayed) abydeth in vs. It is a cõmune loue to beare good will to him ꝑ deserueth well, to loue hym that is hable to requite oure loue, and to testifie our good will with one good turne for an other: but ꝑ loue of god is perfite towardes vs. He loued vs of his own accorde, he loued vs being straungers, he loued vs, of whome no maner requitall coulde returne to hym agayne, he loued vs euẽ to the losse of his onely begotten sone. If we loue our neighbour in assemblable wyse, than the loue of God is perfite in vs, declaryng also that God hymselfe is in vs. Lyke as all one spirite knytteth the membres of the body together, and maketh them one body: euen so the spirite of god doeth in a maner glue together and knytte bothe vs with hym, and euery one to other, and as it were dryueth perforce all into one. And yf the spirite of god, which inspireth into our heartes ꝑ loue of our neighbour, be stronge in vs, doubtles we knowe by thys token, bothe that we abyde in God, and God lykewyse in vs. Therefore he is an enemie vnto loue, that denyeth Iesus to be the sonne of God, whiche gaue hymselfe to redeme mankind. But of this matter we were euen lookers vpõ, we sawe it with our eies, we hearde it with our eares, we handled it with our handes, and of a matter so many wayes prouedly knowẽ we beare witnes to the whole worlde, that god sent his sonne, to saue the world with his death, in case it woulde repent from his olde errours, and vnder the lyfe of it from henceforthe accordyng to the rule of the gospell. For he dyd not onely sende hym to saue the nacion of the Iewes, but he gaue hym also to be a sauiour to al the whole worlde. He therfore that confesseth that Iesus is the sonne of god, whom the prophetes had prophecied before shoulde come, he abydeth in God, and god in him. For he knoweth the trueth, and embraceth loue. He acknowlageth not the loue of God towarde him, that doeth no expresse it in his neighbour. But as for vs, we haue both knowen by experience, and beleue with our harte, and confesse with oure mouthe, and expresse in oure workes the dedes that God hath bestowed vnto vs. It remaineth, that we shoulde persteuer in that whiche is begonne, and not to offende, so as God be not bothe plucked awaye from vs, and wee drawen awaye from God. God (as I sayed before) is loue. Therfore he that continueth styll in loue, continueth styll in God, and God lykewyse in hym: because the mutuall knotte of the spirite of God abideth. Wyl you also haue an other token geuen you, whereby you maye trye, whether the loue of god bee perfite in vs? If we know our owne conscience to be good, and that we dreade not the daye of iudgement, wherein they shall be seperated from Christe, that haue not folowed Christ. They shall quake, when they shal heare that horrible

rible voyce. *Departe fro me* But we looke for that daye with a trusty boldenes, that is to were, knowyng to our selues, ỹ lyke as he was conuersaunt in the worlde, euen so are we also in the worlde. He toke no maner of spotte of the worlde, but cleansed the worlde from it owne fylthynes, and drewe it, as muche as in hym was, into hys purenes. Euen so wee also to oure powers are not onely not mingled with ỹ worlde, but also we rather driue it, with teachyng of the gospell, and chaste exampies of lyfe, vnto Christe. The dreade of goddes iudgemente springethe out of an euyll conscience. Feare therfore agreeth not with loue. For loue encreaseth assured confidence: which, yf it be perfite, shal dryue quite out of minde al feare. But it is glad, as often as that daye of iudgemente commeth in his mynde: first hauyng a very good opinion of the good God, and hauing it selfe a good conscience. Loue causeth gladnes, feare causeth tormentynge sorowfulnes. Moreouer he that is afrayed, declareth hymselfe therin not yet to be perfite in loue. As much as wäteth vnto loue, so much encreaseth to feare. For he is afrayed, lest he shall not fynde God the iudge mercyfull vnto hym, seyng he shewed hymselfe vntractable vnto his neighbour. That daye shal openly declare, who hath bene a true louer in thys worlde. We loue God: and no meruaile, seyng he first loued vs. For we coulde not be hable to loue hym, excepte he drewe vs vnto hymselfe with hys loue. Thys same therefore, that we loue God, is hys benefite. Finally, in that we loue God, we testifie it in louinge oure neighbour in whome he wyll be loued. If a man wyll saye: I loue God, when he hateth hys brother, he is a lyar. For when the wycked, of whom for the moste parte they doe not onely not loue God, but also they beleue not that God is: yet for al ỹ they after a sort loue their neighbour, either because he is their kynsman or alliaunce, or because he is acquaynted and familiar with them, or at the leaste because man seeth the other to be a man, lyke as the very beastes loue euery one hys own kynd by the instincte of nature: howe shall he loue God, whome he hath not sene at any tyme, whan he hateth hys neyghboure, whom he seeth? Furthermore howe standethe it together that he loueth God, that passeth not vpon the commaundementes of God? If a man woulde crye: I loue the kyng, and for al ỹ setteth naught by the kynges proclamacions, would there any man beleue hym? we haue thys speciall commaundement of oure Emperoure, that he whiche loueth God, shoulde also loue hys brother, whether he bee good or badde. Yf he be good, let hym loue Christ in hym: yf he be badde, let hym loue hym to thys ende, that he maye be conuerted vnto Christ.

The .v. Chapter.

Whosoeuer beleueth that Iesus is Christ, is borne of God. And euery one that loueth hym whiche begat, loueth hym also whiche was begotten of hym. By thys we knowe, that we loue the children of God, when we loue God and kepe his commaundementes. For thys is the loue of God, that we kepe hys commaundementes, and hys commaundementes are not greuous. For all that is borne of God, ouercommeth the worlde. And thys is the victory that ouercommeth the worlde, euen our fayth. Who is it that ouercommeth the worlde: but he whiche beleueth, that Iesus is the sonne of God? This Iesus Christ is he that came by water and bloud, not by water onely: but by water and bloude. And it is the spirite that beareth witnes, because the spirite is trueth. (For there are thre whiche beare recorde in heauen, the father, the worde, and the holy ghost. And these thre are one.) And there are thre whiche beare recorde in (earth) the spirite, and water, and bloud: and these thre are one. Yf we receyue the witnes of men, the witnes of God is greater. For thys is the witnes of God (that is greater) whiche he testifie

The texte

of his sonne. He that beleueth on the sonne of God, hath the witnes in himselfe. He that beleueth not god, hath made him a lyar, because he beleued not the record that god gaue of his son. And thys is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in hys sonne. He that hath the sonne hath lyfe: & he that hath not the sonne of god, hath not lyfe.

Who soeuer beleueth that Jesus is Christ, that is to say, him of whom we must nedes aske al the succoures of our saluacion, and beleueth that in his hearte: he is borne of god, and is called alredy into the nũmbre of the sonnes of God. In dede he can not chose but loue, ỹ is a sonne. Thã whosoeuer loueth him heartely that is ỹ father, loueth him also ỹ was borne of him, that is to wete, his brother, with whome he hath all one commune father. By this tokẽ we proue, that we doe truly loue ỹ children of God, yf we first loue God him selfe heartely. For there is nothing truely loued, except it be loued for his sake. Than that we loue God, it shall euidently so appeare, yf we kepe his commaundementes, and kepe them chearfully and gladly: for his commaundementes are none otherwyse greuous. For what is greuous to the louer: what is greuous to him that goeth post haste to suche maner rewardes. The worlde obiecteth terrible appearaunces of euilles, pouertie, banyshement, slaunder, enprisonmentes, whippinges, deathes. It is a great fraye, but the victorie is made readye: For what soeuer is borne of God, ouercommeth the worlde. But with what furnitures doeth he ouercome ỹ worlde: with riches: with garisons of men: with engines of warre: with worldly learning: no, no: they ouercome the worlde (as cruelly rageing as it is) thronghe a stedfast onely faithe, wherwith they committe them selues wholy vnto God their protectour. Thy riches are snatched awaye, yea but what sayeth faithe to that? *Thou hast a treasure in heauen*. Thou art throwen out to be a banished man, yea but the countrey of heauen loketh for his countreyman. Thy body is turmoyled with tormentes: yea, but with them, are bought euerlasting ioyes. Death is deuised for the: yea but after it shall followe lyfe that neuer shall dye. Who is it than that ouercometh the worlde: not a lorde, not the riche man, not a philosopher, not a kyng, but he who soeuer he be, that beleueth verely, that Jesus is the sonne of God. Beleue that which he hath promised, and it shal nothing moue thee, whatsoeuer the worlde purposeth against thee. He ouercame the worlde first, & atteyned immortalitie: he came into this world hauing take out mortal body, to get the victorye for vs, to shew the meane of victorye getting, to cause ỹ rewardes to be certaynely reckoned vpon. But with what furnitures came he armed withall? He came by water and bloude, euen Jesus Christe: by water, that he myght washe vs cleane from our synnes: by bloude, that he myght geue vs immortall lyfe. Hys owne wyll was to be baptised, beinge cleane voyde from all synne, that he myght freelye geue vnto vs innocencye: hys owne wyll was to dye on the crosse, that he myght open vnto vs the waye vnto immortalitie. He dyd not onelye testifie by these two tokens, that he was Christ and the sauiour of the worlde, in that he receyued baptisme, as a synfull man: in that he dyed as a malefactour, where he one onely & none among all but he, was Innocent from all synne: but the spirite also appearynge in the likenes of a doue, bare recorde of him, that it was he, whõ the father had geuen to be the sauyour of the worlde. For the spirite is also the trueth, as the father and the sonne is: there is one trueth of all, like as there is one nature of all.

For

For there are three in heauen, that beare recorde vnto Christ, the father, the worde, and the spirite: the father, whiche sending once and eftsones a voice downe from heauen, testified openly, that he is his dearly beloued sonne, in whom nothing coulde doe amisse: the worde, whiche hauing done so many miracles, whiche in his death and resurrection declared him selfe to be the true Christ, bothe God and man, the peacemaker betwene God and men: the holy goost, whiche descended vpon his head whan he was baptised, and that after his resurrection fell vpon his disciples. And of these three there is all one most perfite agrement: the father is the autor, the sonne the messanger, the holy goost the remembraunce. There are three thinges also on earthe, that beare recorde vnto Christ: his humayne spirite whiche he put from him one the crosse: the water and the bloode, that ranne out of his syde whan he was deade. And these three witnesses doe agree The other declared him to be God, these recorde that he was man. John also bare witnesse. And yf we receyue witnesse of men, it is reason, that the witnesse of God be of more importaunce with vs. For the testimonie of God the father is manifest: *Thys is my Welbeloued Sonne, in whom I am pleased, heare him.* What thing can be spoken more plainly or more fully? he that beleueth truly in goddes sonne Iesus Christ, and hath reposed al the succours of his lyfe in him, so that trusting in his promisses he contemneth all thinges, that this worlde can make a shewe of, whether they be amiable or dreadfull, hathe a witnesse in him selfe, and beareth witnesse vnto the sonne of God. For whan (throughe thinspiracion of the spirite of Christe) he defieth euen deathes for his loue, he beareth no trifling witnesse vnto mē, that they are no vaine thiges that Christ hath taught and promised. He that trusteth not in god, but putteth his trust in the worlde, he, as muche as in him is, maketh god a lyer, whiche hath promised felicitie vnto them that woulde herkē vnto his sonne Iesu Christ: where as he in his conuersaciō teacheth that felicitie is to be asked of the worlde, & cleaueth so vnto the cōmodities of this lyfe, as thoughe nothing of a man remayned after the deathe of the bodye. The father cryeth: *Heare him.* And his lyfe, that beleueth not, sayeth: Heare the worlde. For whan the sonne prayed the father, that those whiche beleued or shoulde beleue in him, might haue eternall lyfe, the fathers voyce was heard, testifying as by the sound of a trompet, that his prayers should be allowed. The father therfore hath geuen vs euerlastyng lyfe, the wynge of whome it should be asked, euen of his sonne Iesus Christe. His doctrine who soeuer embraceth, his example whosoeuer folloeweth, hys promisses whosoeuer trusteth vnto, he bothe possedeth the sonne and hath life: the pledge wherof he kepeth in the meane time, euen the spirite of god, throughe the vndoubted confidence whereof he is bolde to call God, father: he that is a straunger from the sonne, is estraunged also from lyfe.

The texts.

These thinges haue I written vnto you that beleue on the name of the sonne of god, that ye maye knowe, howe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of god. And thys is the trust that we haue in hym: that yf we aske any thyng accordinge to hys will, he heareth vs. And yf we knowe that he heare vs whatsoeuer wee aske, we knowe, that we haue the petitions, that we desire of hym. If any man see his brother sinne a synne not vnto death, let hym aske, and he shall geue hym lyfe for them that sinne not vnto death. There is a synne vnto death, for whiche saye I not that a man shoulde praye. All vnrighteousnes is sin, and ther is a synne not vnto death. We knowe, that whosoeuer is borne of god, synneth not: but he that is begotten of god, kepeth hymselfe, and that wicked toucheth hym not. We know, that we are of god, and the worlde is all together set on wickednes. We knowe, that the sonne of god is come, and hath geuen vs a mynde to knowe hym, whiche is true: and wee are in him that is true, throughe his sonne Iesus Christ. This same is very god, and eternall lyfe. Babes, kepe yourselues from images. Amen.

These thinges therfore doe I repete and beate vnto you with so many wordes, lest any man shoulde persuade vnto you the contrarye. But take it for a sure and an vndoubted certayntie, that it is true whiche you haue beleued: that euerlastynge lyfe is ordayned for you throughe Jesus Christe, whose ioyned felowe heires you are. You haue already the ryght clayme and gage, and shall haue possession of the thyng selfe in hys tyme. Therefore you that beleue in the sonne of God, beleue stedfastlye, and put youre sure trust in hym daylye more and more. He wyll not fayle you in the promyses of euerlastyng lyfe, that fayleth you not nowe euen in thys lyfe. For in dede the spirite of Christe geuethe this confidence vnto you, that whatsoeuer you shal aske in ỳ name of ỳ sonne, you should obtaine it, if ye aske according to hys wyll, that is, yf you be suche when you come to praye as he woulde haue you to come: that is to saye, pure from all maner hate of your brother. (For he obteyneth nothyng at goddes hande, of whom his neyghbour obteyneth not forgeuenes of his fault:) And if you aske those thinges that are anaileable to the lyfe of heauen, and make to the glorye of Christ. Or elles we for the moste parte knowe not what we shoulde aske of God, and many tymes for holsome thynges we desire hurtfull thynges, yf the spirite of Christe put vs not in mynde, what were expedient for vs to aske: but as ofte as we aske after thys sorte, we are sure that god heareth oure prayers: we are sure that he wyll freely geue vs whatsoeuer we shall aske. So hath he promised vs, and is hable to performe whatsoeuer he promiseth, and wyll performe whatsoeuer is holsome for vs. Neither shall he onely encrease his giftes in vs, being prouoked therunto by oure prayers, but also he wyll pardon vs oure daylye offences, without whome the feblenes of mans nature can scarcely be hable to endure longe: and he shall not onely pardon euery one hys offences, yf he desire pardon, but he shall also heare the brother praying for the brothers offences, so that the sinne bee of suche sorte, that it doeth not quenche out brotherly loue, although it doe somewhat obscure it. For there is a synne that cannot bee imputed vnto weakenes, nor be healed with lyght and easye remedies: as whan a manne vpon a sette malyce persecuteth the christen felowshyppe, where he hymselfe hath professed Christe, and in pretence of religion goeth about to subuert religiō. The desperate frowardnes of suche a one deserueth not the prayer of godly menne: and yet perfite charitie prayeth also for suche, wyshynge for those thynges that cannot possiblye be done. There is no manne that prayeth for the deuyll, because he doeth wittyngly throughe malyce oppugne them, whome God woulde well vnto. Perhappes no prayer should also be made for them, that are translated into hys affection: and are rather to be shunned, that they doe no harme, than to bee releued with prayers, excepte they shewe an hope of their repentaunce. Suche a disease nedeth more strong remedies, and is greater, than can bee taken away by dayly prayers, wherby lighter offences are taken away, which are done of feble weakenes, & not of purposed frowardenes. Whatsoeuer is committed beside perfite righteoulnes, is sin: but there be many differences of synnes. There is some synne, whiche although it demynyshe and blotte innocencye, yet it vtterlye quencheth not out christian charytye: as whan by occasion we ouershote a worde agaynste oure frende, whiche

we

we are sozy foz by and by that it ouer shot vs: whan a sodayne angre hath rushed out at a wozde, that wee woulde wythe by and by myghte bee called backe agayne: whan throughe the swetenes of meate oz drynke receyuyng, wee take some what moze then the necessitie of nature doeth require. And to pardon these offences God is ealie, yf he bee called vpon with mutuall prayers. Suche maner of faultes of childzen those that be gentyll parentes doe foz the moste parte wynke at, whiche woulde not suffre greater offences. Albeit there is none so lyght a faulte that ought to be neclected. Whatsoeuer is done amysse, is euyll and to bee eschewed of godlye folkes, and yf it bee neclected, it drawethe by lytell and lytell vnto deathe. But lyke as spedye remidy oughte to be had foz these lighter offences, whiche men are scarce hable to auoyde: euen so god forbydde, that he whiche hath once renounced the wozlde, and dedicated hymselfe vnto god, shoulde be tombled backe agayne into anye greate notable cryme. By profession of ỹ gospel we are made the childzē of God, and membzes of Chzist. And it is not conuenient, that the childzen should differe so greatly from the father, and the membzes from the head. Therfoze he that throughlye vnderstandeth, that he is bozne of god, taketh moze hede that he doe no euyl, than of deathe it selfe: and kepeth hymselfe that he haue nothynge a doe with that naughtie lozde (*deuill*) whom he serued befoze together with the wozlde. Lyke as Chziste beynge once dead rose agayne to lyfe, and rose agayne to lyfe neuer to dye any moze: euen so he that throughe baptisme is once dead vnto the wozlde, and risen againe to newnes of lyfe with Chzist, it is not mete foz hym to doe that thynge agayne, foz the whyche Chziste must dye agayne. Let them be affrayed of the wozlde, whiche are not truely bozne againe of god: whiche haue not with all the pith of their hole heartes receyued the seede of the gospelles doctrine. We knowe, that wee are truely of god, whome neyther the euyll thynges noz the good thynges of thys wozlde can seperate from Chzist. The hole wozlde is set all together on naughtines. Whiche waye soeuer a man turneth hym, there is occasion offred of thynges to turne vs awaye quite from the innocent vpryghtnes of lyfe. But from the wozldes enchauntmentes the sonne of god hathe once delyuered vs: whiche came into the wozlde foz thys cause, to exempte vs out of the contagious infection of the wozlde. He hathe dryuen awaye the darkenes of oure fourmer ignoraunce, and hathe geuen vs an vnderstandyng that is lyghtened with the lyght of the gospell: to thintent we should knowe the true god & the free geuer of al righteousnes: who onely had nothyng a doe with the wozlde: and we are in hym truely, in that we folowe hys doctrine and promyses with an vpryght conscience, as longe as wee are in hys sonne Iesus Chziste, whome he sent into the wozlde foz that intent. He is the true god, whiche onely ought to be honoured: and the true lyfe, whiche onelye oughte to bee desyred. Lytell chyldzen, yf you doo truelye knowe the true God, beware of faulse goddes, and vayne Images, whyche the wozlde hathe in honoure. He wurshyppethe an Idole, that maketh moneye hys God. He wurshyppethe an Idole, that maketh hys belye hys God. He wurshyppethe an Idole, that foz wozldelye honoures sake, despysethe the commaundementes of GOD. There be many suche

kindes

kyndes of Images. Beware you of all, yf you wyll abyde in the worshippe of the true God. Wyche humble prayer of myne he vouchesafe to make good, by whose goodnes wee are delyuered from oure errours. Amen.

Thus endeth the Paraphrase vpon the fyrste epistle of Saynct John.

The Paraphrase of Erasmus of Rō

terodame vpon the Seconde Epistle of John.

The elder to the electe lady and her children, whom I loue in the veritie, and not I only, but all they also that haue knowen the truethe, for the veritie sake which dwelleth in vs and shall be in vs for euer. With vs shall be grace, mercie, and peace from God the father, and from the Lorde Iesus Christ the sonne of the father, in truethe & loue. I reioyced greatly, that I founde of thy children walking in truethe, as we haue receiued a commaundement of the father: And now beseche I thee lady, not as though I wrote a newe commaundement vnto thee, but that same which we haue had from the beginninge, that we shoulde loue one another. And this is the loue, that we shoulde walke after his commaundements. This commaundement (that as ye haue heard from the beginning) ye shoulde walke in. For many perseuers are entred into the worlde, which confesse not Iesus Christ to come in the flesh. This is a deceiuer and an Antichrist. Beware yourselues, that we lose not that we haue wrought, but that we may haue a full reward. Whosoeuer transgresseth & byderyeth not in the doctrine of Christ, hathe not God. He that endureth in the doctrine of Christ, hath both the father & the sonne. If there come any vnto you, & bringe not this learninge, receiue him not to house, neither bid him god speede. For he that bydeth him god speede, is partaker of his euil deedes. Finally, I haue many thinges to write vnto you, nether will I write them with paper & inke: But I trust to come vnto you, and speake with you mouth to mouth, that our ioye may be full. The children of thy elect sister greete thee. Amen.

The 1. Epi.

I John being an elder vnto the electe lady, and to her sonnes also, whome I loue vnfeinedly, neither doe I loue alone, but all they also that are with me which haue knowē the truethe of the Gospelles: neither doe they loue them for any other cause, but that they vnderstande the syncerite of the Gospelles profession, which we followe, to remayne in vs, and shall remayne in vs for euermore. Grace, mercie, and peace, be alwayes encreased from God the father, and from the Lorde Iesus Christe, vnto you that persteuer still in the truethe of the Gospelles doctrine, and in mutuall loue one to an other. I was wonderfully glad, when I perceaued that thy sonnes folowing theyr mothers godlynes, contynued still in the entire of the Gospelles doctrine, and not gaue themselues vnto false doctrine, that goe about to cutte many awaye from it. Where the father gaue vs thys in cōmaundement, that we shoulde geue eare to the doctrine of hys sonne, and that we shoulde not goe out of his footesteppes. Therfore it is no nede nowe, ladye, for me to instructe thy godlynes with new commaundementes: only let vs continue still in that, whiche was deliuered from the begynninge, that we shoulde loue eche one other, with a mutuall and a true Christian loue. But this beneuolence, the content and all one facion of godly life amonge oure selues must pyoture: that we may lye in all one purposed studies after the commaundement of God, which entoined vs nothing so diligētly, as mutual loue amonge oure selues. There is no true loue amonge the wicked, nor among them that be of vnlike facions. Therfore I geue no new commaundement, but I geue you warninge diligently, to continue still in that, which you

you haue already receaued longe agoe, and not to suffre youre selues by any subtilties of the false prophetes to be pluched awaye. For in dede there are manye deceauers in the worlde, whiche beleve that Iesus is Christe, whiche shoulde come into the worlde accordinge to the prophetes prophecienges. He that teacheth thus, is a deceauer, and Antichrist him self, Christes aduersarie. Let euery one take hede to hym selfe, leste if he forsake that whiche he hathe ben before, he lose all the frute of those thinges, whiche he hathe hitherto done well: but let vs geue diligence, that we may receaue the full wage, which happeneth not but to them that perseuer till vnto the ende. Whosoeuer departeth from the truethe, and abydeth not still in the doctrine of Christe, he is estraunged also from God the father: in that he swarueth from the same. But he that constantly followeth his doctrine, is in the tone and the other ioyned vnto the father and to the sonne. The one cannot neyther be had nor forsaken, without the other. This is the true doctrine, whiche you haue receaued of true preachers beaforne from the beginning. But if any man come vnto you, and bringeth a contrary doctrine to this, to carye you away from the Gospelles secrete, you ought not onely to take no hede vnto him, but also he ought not so much as be admitted in to your house if he be ye lodging man to be bidden, Godspede, if he chaunce to mete you in the way. For it is daunger lest he infecte the household with his familiaritie and for hys lodging, requite all euill turne: and let of bidding him Godspede, there arise communication. And in dede euill communicatiō corrupteth good maners. To be shorte, he that saluteth and keepeth company with such a master deceauour, he semeth to be a partye vnto all his wickednes. For he geueth a courage vnto the wicked, when he seeth him selfe any thinge regarded with them, whome he ought to haue: and geueth an occasion vnto other also to be like vnto him. There be many other thinges, whiche I could write vnto you concerninge these matters, but bicause I had rather open them to you by mouthe, than to put them in writing. For I truste shortly to come to you and take with you perfectly mouthe to mouthe, that our ioye may be more perfecte. And I, whom I haue conceaued of youre continuall sincerite, praye you in the meane season and hope, that I shall haue you in the same, that which now beginne to be in you, that you againe shall see with your eyes the loue that I beare towardes you.

Thy nephewes, thy sisters sonnes, whiche is a christian woman commendeth them vnto the.

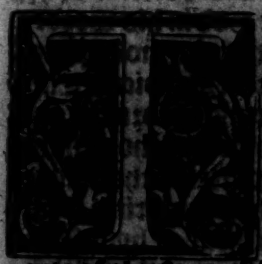
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The ende of the seconde epistle of Iohn.

The Paraphrase of de. Erasmus of Roterodame vpon the third Epistle of John.

The xiii.

The elder vnto the beloued Gaius, whome I loue in the truth. Beloued I wyshe in all thinges, that thou prosperest, and healthest, euen as thy soule prospereth. For I exceedyngly reioyce, when the brethren come, and testifye of the truth that is in the, how thou walkest in the truth: I haue no greater ioye, then for to heare, that my children walke in verytie. Beloued, thou doest faithfully whatsoeuer thou workest on the brethren, and to straungers, which beare witnes of thy loue before the congregation. Whiche thou shalt do well, if thou bringe forwardes their iourney (after a godly maner) euen as it becommeth saintes. For they went forth for his names sake, and toke nothinge of the Gentiles. We therefore ought to receaue suche, that we might be helpers to the truthe. I wrote vnto the congregation: but Diotrephes, which loueth to haue the preeminence among them, receyueth vs not. Wherefore if I come, I will remembre his workes which he doeth, prattlyng against vs with malicious wordes, and not therwith contented, neyther doeth he receyue the brethren, but forbiddeth them that would, and putteth them out of the congregation. Beloued, followe not that whiche is euyll, but that whiche is good. He that doeth well, is of God: but he that doeth euyll, hath not seen God. Demetrius hath good reporte of all men, and of the truthe selfe, yea, and we beare recorde also, and ye knowe, that our recorde is true. I had many thinges to write: but I will not with penne and inke write vnto the. I trust I shall shortly se the, and we will speake mouthe to mouthe. Peace be vnto the. The louers salute the. Greete the louers by name.



The elder vnto the dere louynge mane Gaius, whome I loue synceretye. Dearly beloued, this doo I wyshe for in my prayers of Iesu Christ, that like as thy soule doeth prospere, euen so it may also doe prosperously in the Gospelles doctrine, and so it may also doe prosperously in all other thinges, Christ beinge thy good spede. For I haue conceaued an vnmete pleasure of the hearyng of the brethren, whyche are come hether vnto vs, and haue made reporte of thy synceritie, they beinge as true witnesse bearers, as thou truly folowest the truethe of the Gospell, not onely in profession, but also in thy studies, & in all thy whole life. For there is no matter that is able to make my harte more glad, than if I chaunce to heare, that my children, whiche I begat by the Gospell vnto Christ, doe folow the truethe that we preached them. Dearly beloued, in that thou art diligent thy good vnto the Christians, whiche are there, and come thether as straungers, thou doest a dede worthy hym that truly putteth his truste in the Gospel, and louyng Christ. For they haue made reporte of thy synceritie before all the whole companye of the Christians. And thou shouldest doe well to, if thou wouldest bring those, whome thou receiuedest gently at their comyng, forth louyngly vnto Gentiles, thither as they would goe: like as they, which goe about Gods busines & not their owne, deserue to be entreated of the that loue God hartily. For thei went not forth to a market to encrease their owne houshold pelfe, but to preach the name of the lord Iesu Christ, whose doctrine they distribute so vnto ꝑ heathens, that they take nothinge of them for all that: to thintent they maye bringe the more fruite vnto Christe, for whome they labour: and if they so doe, god defende them from all suspicion of hatinge hande making. In dede it is besemynge for vs to receyue suche in to oure house, and to prouyde, that they

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want nothinge to the necessitie of theyr lyfe, that he may on some behalfe be partakers of those thinges, which are done by them vnto the glorye of God. For so Christ hathe promised, that he which receyueth a prophete as a prophet, shoulde haue the rewarde of a prophet. I haue written hertofore already vnto the congregation, that is there, to doe the same, that I warne the of hym, where Diotrephes with ambicion and boasting not receyue our monicions, hauing rather ye to be a ruler emonge his owne, than of low degree, and a pure disciple of Christ and hathe rather ye to be vnder of a meke herte, than to be a true folower of the lyfe, & doctrine of the Gospell. Therfore if I come vnto you, I will warne you of his workes, whereof he thinketh peraduenture that I am not aware, whyle he being a naughtie manne that, streth with malicious wordes against vs, to thintent he myght take away our credence and authoritie from vs amonge you, endeuoreth to stable you to continue fast in the doctrine of the Gospell. Further, beinge hereunto contrarie, he doeth not only not receyue the brethren, but also forbiddeth them that wolde receyue them, and disturbeth them in the congregacion. The maner frowardnes is suche. My good louinge brother, folowe not thou whiche is euill, but that which is good. It is our parte to fauor them that naughte are, but not to folow theyr example. All are we the children of god, which haue receyued baptisme. He that declareth his faithe by godlye deades, is borne of God, for he resembleth the disposicion and doctrine of hys father. He that doeth wickedlye, although he professe God in his wordes, yet he doeth not, for all thoughe he godly: for hath [illegible] folowed ties of faith, which are blurred with the [illegible] to doe after. For his godlynes is suspected of all men, [illegible] mouth haue nothing, but the thinge it selfe maketh credite [illegible] Yea and we our selues haue no expectance of [illegible] witnesse of hym. And you know, that we beare true [illegible] also very many other thinges, whiche I was desyrous [illegible] shoulde suffice, but I thought it not expedient, to put them in [illegible] hoping, I trust I shall come vnto the shortly, & then we shall [illegible] presently commune of all thinges more surely and more fully. Peace be vnto thy frendes. The frendes that are here commende them vnto the. And salute thou those frendes agayne, that are there, in theyr behalfe diligently, and by name.

Thus endeth the thirde epistle of Iohn.

¶ A paraphraſe or tomentarie upon the Reuelacion of S. Johan the Euangeliſte tranſlated by Conrad [illegible]

The firſte Chapter.

¶ The reuelacion of Jeſus Chriſt, whiche god gaue vnto him, for to ſhewe vnto his ſeruaunces, thinges whiche muſt ſhortly come to paſſe. And whom he dyd ſende, he ſhewed by his angel vnto his ſeruaunt Johan, whiche dyd recorde the worde of god, & of Jeſus Chriſte and of all thinges that he ſawe. Happy is he that readeth and they that heare the wordes of the prophetye, & kepe thoſe thinges whiche are wrytten therin. For the tyme is at hande. The texte.

VNto our ſauiour Jeſus Chriſte / after his manhode, was geuen of god his father not onely all ſufficiencie and fulnes of grace, but alſo the knowlenge and reuelacion of all ſuche ſecrete myſteries as ſholde happen from tyme to tyme in Chriſtendome, vntyll ſuche tyme as he ſholde come againe vnto the laſte iudgement: whiche ſecretes our ſauiour Chriſt dyd reuele and open thorough his angele vnto his electe ſeruaunte, and ſpecially vnto holy S. Johan: I meane vnto that Johan, whiche bare witnes of the worde of god, and of Jeſus Chriſt, and dyd recorde all ſuche matters and doctrine, as he himſelfe had ſene and lerned. Whoſe doctrine ſhall be very profytable vnto euery one that ſhall reade & vnderſtande this prophecye ſo far as he ſhal endeuer himſelfe to lyue therafter, preparinge & appoyntinge himſelfe thorowe a true faith and a chriſten converſacion to pleaſe the lorde in this life, whiche is ſhorte and tranſitorye, and the ende therof vncerten.

¶ Johan, to the ſeuen congregacions in Aſia. Grace be vnto you & peace, from him whiche is, and whiche was, and whiche is to come, and from the ſeuen ſpirites whiche are before his trone, and from Jeſus Chriſt, whiche is a faythfull witnes, and the begotten of the dead, and Lorde ouer the kynges of the earth. Vnto him that louen vs & waſhen vs from our ſynnes in his awne bloude, and made vs kynges and prieſtes, vnto god his father, be glorye and dominion for euermore. Amen. The texte

In ſpite Aſia were notable churches and congregacions ſet vp & inſtitute of the holy apoſtles, & ſpecially of S. Paule vnto whiche alſo S. Peter wryteth, & confirmeth them in the faythe. And vnto the ſame churche S. Johan wryte ſpecially, in conſyderacion that this doctrine ſholde concerne all churches generally whiche were at that tyme ſtandynge, or ſholde after warde be inſtitute thorowe out the whole worlde. And he wyſheth vnto them all as muche good, as he can thinke or deuyſe from god whiche is onely the geuer of all good thinges, & is and contynueth for euer immutable & rulyth & gouerneth all thinges. Whervnto he vſeth the miniſtracio & ſeruice of his angels whiche are infynyte in nombre: whiche thing the nombre of ſeuen bethe ſignifye accordynge vnto the vſe of holy ſcripture. And with this eternall father & holy ſpirite one god reygneth our lorde Jeſus Chriſt, whiche is appoynted to be ruler of all thinges in heuen & earth, & of all ſenſible creatures, both goſtly (as ſpirites are) & bodily. He in his manly nature for very loue to vnto mankinde was ſet for a comforte and healthe of the whole worlde, & teſtifyed moſt faithfully vnto all the worlde the will of his father in the goſpel, accordyng as it was before prompted in all the prophetes.

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want nothinge to the neceſſitie of theyr lyfe, that we may on ſome behalfe be partakers of thoſe thinges, which are done by them vnto the glorye of God. For ſo Chriſt hathe promiſed, that he which receiueth a prophete as a prophet, ſhoulde haue the reward of a prophet. I haue written hertofore already vnto the congregacion, that is there, to doe the ſame, that I warne the of: howbeit Diotrephes withſtandeth and doeth not receyue our monicions, hauing rather to be a ring leader among his own, than of low degre, and a pure diſciple of Chriſt: and hauing rather to be autour of a new hertye, than to be a true folower of the olde euangeliſtall doctrine. Wherfore if I come vnto you, I will warne hym of hys doinges, whereof he thinketh peraduenture that I am not ware, while he being a naughtie manne chatreth with malicious wordes againſte vs, to thintent he myght take away our credence and autoritie from vs among you, whiche do exhorte you to continue ſtill in the doctrine of the Goſpell. Nether beinge herewith contente, he doeth not onely not receyue the brethren, but alſo forbiddeth them that woulde receyue them, and diſturbeth them in the congregacion. The mans frowardnes is ſuche. My good louinge brother, folowe not that whiche is euill, but that which is good. It is our parte to ſuffre them that naught are, but not to folow theyr example. All are not the children of god, which haue receyued baptiſme. He that declareth his faithe by godlye dedes, is borne of God, for he reſembleth the diſpoſicion and doctrine of hys father. He that dooeth wickedlye, although he profeſſe God in his wordes, yet he doeth not (for all that) ſee god truly: for he is ſene with moſte purely ſcowred eies of faith, which are blurred with the darkenes of vices. Therfore auoyde the example of Diotrephes, & ſet Demetrius before thy eyes to do after. For his godlynes is reported of all men, whiche although they would ſaye nothing, yet the thinge it ſelfe maketh reporte of the mannes hertue. Yea and we our ſelues hauinge experience of hys ſyncerite, beare witneſſe of hym. And you know, that we beare true witneſſe of hym. I haue alſo very many other thinges, whiche I was deſyrous that thou ſhouldeſt knowe, but I thought it not expedient, to put them in wryting. I truſt I ſhall come vnto the ſhortly: than we ſhall preſently commune of all thinges more ſurely and more fully. Peace be vnto the. Thy frendes that are here commende them vnto the. And ſalute thou thoſe frendes agayne, that are there, in theyr behalfe dilygently, and by name.

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Thus endeth the third epiſtle of Iohn.

¶ A paraphraſe or tomentarie upon the Reuelacion of S. Johñ ſayethfullye tranſlated by Edmond Allen.

The firſte Chapter.

¶ The reuelacion of Jeſus Chriſt, whiche god gaue vnto him, for to ſhewe vnto his ſeruauntes, thinges whiche muſt ſhortlye come to paſſe. And whē he had ſent, he ſhewed by his angel vnto his ſeruaunt John, whiche bare recorde of the worde of god, & of ꝑ teſtimonye of Jeſus Chriſte and of all thinges that he ſawe. Happye is he that readeth and they that heare the wordes of the prophecye, & kepe thoſe thinges which are wrytten therin. For the tyme is at hande. The texte.

VNto our ſauiour Jeſus Chriſte / after his manhode, was geuen of god his father, not onely all ſufficiencie and fulnes of grace, but alſo the knowledge and reuelacion of all ſuche ſecret myſteries, as ſhoulde happen from tyme to tyme in Chriſtendome, vntyll ſuche tyme as he ſhoulde come againe vnto the laſte iudgement: whiche ſecretes our ſauiour Chriſt dyd reuele and open thoughe his angels vnto his electe ſeruauntes, and ſpecially vnto holy S. John: I meane vnto that John, whiche bare wytnes of the worde of god, and of Jeſus Chriſt, and dyd recorde all ſuche matters and doctrine, as he himſelfe had ſene, and lerned. Whiche doctrine ſhall be very profytable vnto euery one that ſhall reade & vnderſtande this prophecye, ſo far as he ſhal endeuer himſelfe to lyue therafter, preparinge & appointynge himſelfe thorowe a true faith and a chriſten conuerſacion to pleaſe the lorde in this lyfe, whiche is ſhorte and tranſitorye, and the ende therof, vncerten.

¶ John, to the ſeuen congregacions in Aſia. Grace be vnto you & peace, from him whiche is, and whiche was, and whiche is to come, and from the ſeuen ſpirites whiche are before his trone, and from Jeſus Chriſt, whiche is a faythful wittnes, and firſt begotten of the dead, and Lorde ouer the kynges of the earth. Vnto him that loued vs, & waſhed vs from our ſynnes in his awne bloude, and made vs kynges and prieſtes, vnto god his father, be glorye and dominion for euermore. Amen. The texte

In lytle Aſia were notable churches and congregacions ſet vp & inſtitute of the holy apoſtles, & ſpecially of S. Paule vnto whiche alſo S. Peter wryteth, & confirmeth them in the faythe, and vnto the ſame dothe S. John wryte ſpecially, in conſyderacion that this doctrine ſhoulde concerne all churches generally whiche were at that tyme ſtandynge, or ſhoulde afterwarde be inſtitute thorowe out the whole worlde. And he wyſheth vnto them all as muche good, as he can thincke or deuyſe, from god whiche is onely the gyuer of all good thinges, & is and remayneth for euer vnmutable & ruleth & gouerneth all thinges, wherunto he vſeth the miniſtracio & ſeruice of his angels, whiche are infynyte in nombre: whiche thing the nombre of ſeuen dothe ſygnifye accordynge vnto the vſe of holy ſcripture. And with this eternall father & holy ſpirite one god, reygneth our lorde Jeſus Chriſt, which is appointed to be ꝑ ruler of al thinges in heauen & earth, & of al ſenſyble creatures, both goſtly (as ꝑ ſpirites are) & bodily. He in his mans nature, for very loue toward mankinde was ſet for ꝑ comforte and wealth of ꝑ whole worlde, & teſtifyed moſt faithfully vnto al ꝑ worlde, ꝑ wil of his father in the goſpel, accordyng as it was before promyſed in all the prophetes,

that he shoulde be the founder and perfourmer of the newe testament, and should be offered vp and dye for the synnes of the whole worlde, and in the resurrectiō or vprysynge again of the bodye and soule, he shoulde goe before all the resydue of the faythfull, and be their guyde vnto euerlastynge lyfe: whiche lyfe he onely hath merited and purchased thorowe his perfyte obedyence vpon the crosse, vnto death. And therefore is he exalted, as concernynge his manhode, aboue all creatures, and hath receyued the mooste worthiest and hyghest name and tytle, that can be named, eyther in this worlde, or in the worlde to come. And he hath purchased and deserued for all the holy elect children of god, the honour and glorye of the euerlastynge kyngdome, and also grace, to rule, and gouerne our selues vertuously, and to offre vp dayly and continually a pleasant sacrifyce of thankes geuynge, in true faith in god, thorow Jesus Christ. Vnto hym therefore alone pertayneth all honour and glorye.

The texte. ¶ Beholde, he commeth with cloudes, and al eyes shal see him, and they also which pearsed him. And all kynreds of the earth shall wayle ouer him. Euen so, Amen.

Euen in despyte, and against the wyll and mynde of all them that crucifyed Christ, and wolde not take nor knowledge him for a kyng, yet he commeth in the hyghest maiestye, whiche excelleth all glorye and power of all other kynges that euer were, and nowe sheweth hym selfe and appeareth thorowe fayth, vnto all his electe as the very messias and sautour of the worlde, whiche was so long desyered and loked for. And whan he shal come at the latter daye, to iudge the quycke and the deade, than shall all the Jewes and vnfaythfull, whiche despysed him at his first commynge (whan he came with suche humblenes,) crucifyeng and putting him to death, and wolde not receyue nor knowledge hym for a sautoure, and a messias, they shall than see him with feare and tremblyng and he shall appeare dreadfull vnto them.

The texte. ¶ I am Alpha and Omega, the begynnynge and the endynge, sayeth the Lorde almighty, whiche is, and whiche was, and whiche is to come. I Iohn your brother and companion in tribulacion, and in the kyngdome and pacience in Jesu Christe, was in the yle that is called Pathmos, for the worde of god, and for the witnessynge of Jesus Christ.

This doth Christ speake to declare his godly maiestye, and his eternall substaunce, & his almyghtye power without ende or begynnynge. And he speaketh after the maner of the grecians, amonge the whiche Alpha is the first letter & Omega the last. And after this, speaketh S. John the Euangelist again, of his owne parson without any worldly boasting: reioysyng (as it becommeth a Christē man) not in any honour or ryches of ỹ worlde, nor yet in any holynes ỹ is in himselfe, but onely in ỹ afflictions, persecutiōs, pacience, mysery, & partycypacion of ỹ rightuousnes in Christ, wherof he is a witnes, & a partener in sufferyng for Christes sake: which thing happned vnto him for the gospel, by ỹ procurement & commaundemēt of Domicianus the Emperour which would haue bene honoured for a God, where as John taught, that the onely ryuynge god and none els ought to be honoured and called vpon. For ỹ whiche cause, John was banyshed & sent into Pathmos, where god dyd shewe this reuelacion vnto him, & bad him wryte it: & so by that meanes thorow his wryting, to set furth & to further ỹ glorye of Christ in his banyshemēt, more thā euer he had bene able to haue done with his wordes or preachinge onely, yf he had styll remayned amonge his frendes in his countrey.

I was in the spirite on a soudaye, and hearde behynde me a great voyce as it had bene a trompe, sayinge: I am Alpha and Omega, the first and the last. That thou seest: wryte in a booke, and sende it vnto the seuen congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia. The texte.

The lordes daye is the soudaye, whiche the holy Apostles, (thoroughe the holy goost which they receyued at whytsontyde) did institute to be sanctyfyed and kept holy of the Christen churche, in the steade of the Jewes Sabboth day, not without very necessarye laudable and expediente consyderacions. Eusebius wryteth that S. John dyd rule the churche of Ephesus after S. Paules death and lyke wyse also, the other churches in Asia, and therfore was commaũded of Christ in this place, to sende this wrytynge vnto them, forasmuche as he knew them best, so that in processe of tyme it myght be common vnto all churches for their edefyeng & instruccion, as it came also to passe. And vnto the also he wrote his gospel (after that he was delyuered out of Pathmos,) against ỹ heretykes, whiche began at that tyme to ryse.

¶ And I turned backe to se the voyce that spake to me. And whan I was turned, I sawe seuen golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto ỹ sonne of man, clothed with a lynnen garment downe to the fete, and gyrde aboute the pappes with a golden gyrdle. His heade and his heares were white, as whyte woll, & as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as thoughe they bycut in a fornace, and his voyce as the sounde of many waters. And he had in his ryght hande seuẽ starres. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as the sunne in his strength. The texte.

What is sygnifyed by the seuen golden candelstyckes, and by the vii. starres, that shall Christ himselfe hereafter declare: whiche beyng very god, yet he was in euery condicion (synne excepte) lyke vnto vs all, after his mans nature: And with his spirite, ayde, and gouernynge he is present in all churches, and shall so remayne vntyll the worldes end. He is clothed with innocency & holynes, by reason wherof he made oblacion, not for his owne but for our synnes. He is also gyrded with heauenly myght and power, alwayes redy and glad to helpe the faithfull. He is the heade, full of godly and heauenly wysedome, whiche knoweth all thinges from euerlastynge. He loketh with a fearfull face, and with a terryble and grim countenaunce, against al vnfaythfull, but a pleasant and louyng countenaunce shewith he towarde the electe and faythfull beleuers. He is ready with his hote flampynge and burnyng fete to stampe in peces and to destroye the wycked and vngodly. His voyce is the holy gospell, whiche neyther all the gates of hell, all the power vpon earth & in hell, nor all his enemyes can ouercome, all thoughe Paule at the begynnyng beyng blynde and ignorante, thought & hoped ỹ cõtrary: The wicked Emperoure Nero lykewyse, & dyuerse other. But they all withall suche lyke, were alwayes stryken and ouercomme with the sworde of the almyghtye worde of god. And vnto the godly and faythfull, the ioyfull and comfortable syght of him is more pleasant and delectable than the bryghtnesse or clearnes of the sonne can be vnto any earthly creature.

¶ And whan I sawe him, I fell at his fete, euẽ as dead. And he layde his right hande vpon me, sayinge: vnto me feare not, I am the first and the laste, and am alyue, and was dead. And beholde, I am alyue for euermore, and haue the keyes of hell and of death. Wryte therfore the thinges whiche thou hast sene, and the thinges whiche are, and the thinges whiche must be fulfylled hereafter: the mysterye of the seuen starres whiche thou sawest in my right hande, and the seuen golden candelstyckes. The seuẽ starres are the messengers of the seuen congregacions. And the seuen candelstyckes whiche thou sawest, are the seuen congregacions. The texte.

If this holy Apostle and Euangelyst, a dysciple whom Christ loued, were not able to suffre nor abyde the presence of Christes glorified manhode: Howe wyll the wicked enemyes of the truth and of all godlynes, abyde it, or what wyll they doe? Howe Christ is the fyrste and the laste, god and man, the very saluacion it selfe, and yet crucified as a synner: and how he rose vp againe from death, ascended into heauen and receyued power ouer al creatures, it needeth no further interpretacio. And againe the holy congregations or churches haue their propre & peculiar angels to leade them, to guyde them, to wayte vpō them, to serue them and after gods ordinaunce to defende and preserue them.

The seconde Chapter.

The texte. Vnto the messenger of the congregacis of Ephesus wryte: these thinges sayeth he, that holdeth the seuen starres in his right hande, and that walketh in the myddes of the seuen golden candelsticke. I knowe thy workes, and thy labour, and thy patience, and howe thou canneſt not forbeare them whiche are euyll: and hast examined them, whiche saye they are Apostles, and are not: and hast founde them lyars: and hast suffred. And haste patience: and for my names sake hast labored, and hast not fainted.

What maner a churche was at Ephesus, how Paul behaued hym selfe & wrought there, howe Tymothye preached & taught there, and what the false prophetes dyd there enterpryse, is to be sene in the Epistle of S. Paule to the Ephesians, and sufficientlye described of Erasmus in the Paraphrases of that Epistle. And reade more thereof in the christen and godly story of Eusebius, in the. v. boke and xxiiii. chapter. And by these wordes mayst thou vnderstande the hyghe prayse and commendacion of their faythe, wherof their good workes beare sufficient wythes and record. And this is also to be noted by this place, that men shoulde not lyghtly nor rashely beleue all maner of doctrine, but first trye and proue whether it be of god or no, and to ouercome & conuince al maner of errours & false doctrine onely with the worde of god, whiche is not contrary vnto it selfe (yf one place be iustly compared with another) but it is profytable vnto the true & perfyte vnderstandynge & knowledge of god. In Johns tyme, as S. Paule was come vnto Rome, there were certen heretykes at Ephesus, namely, Cherinthus, Hebyon, and after them Marcio lyke as there were also in Paules tyme, Hymeneus, Alexander, Philetus & Hermogenes. But al these wer ouercome w̄ muche adoe & thorow long patience, by ꝑ godly bishops, which were at Ephesus, one succedyng another, as Eusebius maketh mencion.

The texte. Neuertheles, I haue somwhat against thee, because thou hast left thy first loue. Remembre therfore frō whence ꝑ art fallen, & repent, & doe ꝑ first workes. Or elles I wyl come vnto the shortly, & wyll remoue thy candelsticke out of his place, excepte ꝑ repet. But this thou hast, because thou hatest ꝑ dedes of ꝑ Nicolaitans, which dedes I also hate. Let him that hath eares heare what the spirite sayeth vnto the congregations. To him that ouercommeth, wyll I geue to eate of the tree of lyfe, which is in the myddes of ꝑ Paradyse of god.

Out of ꝑ faintnes and coldnes of faith, doe spring want & lacke of right good workes. Euen so came it to passe at Ephesus by ꝑ meanes of ꝑ false apostles, as Paule did before propheryd vnto them at Myletus. For ꝑ which cause ꝑ Lorde requireth & exhorteth them to amende, & threatneth them before (after ꝑ maner of al the prophetes) that he wyll els punyshe and condemne them. As concernynge the secte of the Nycholaites, reade ꝑ. xxix. chapter of ꝑ thirde booke of Eusebius Chronicle. Wholsoeuer thorow true faith & loue shall ouercome ꝑ temptacions & assaultes

assaultes of the enemy, the same shall receyue and enioy the euerlastinge reward of blisse, ỹ fruition of god ỹ heuenly father, & the pleasant sight of ỹ countenaũce of Jesus Christ in euerlastinge ioye, which he nameth in this place, ỹ tree of lyfe. The tree of lyfe.

¶ And vnto the angel of the congregation of Smyrna wryte: These thinges sayth he that is first and the laste, which was dead and is alyue, I knowe thy workes and tribulacion and pouertie, but thou art ryche. And I knowe the blasphemy of them, whiche call them selues Jewes and are not: but are the congregacion of Satan. Feare none of those thinges, whiche thou shalt suffre. Beholde, the deuyll shall caste some of you into pryson, to tempte you, and ye shall haue tribulacion ten dayes. Be faithfull vnto the death, and I wyll geue the a crowne of lyfe. Let him that hath eares, heare, what the spirite sayth to the congregations. He that ouercommeth, shall not be hurte of the seconde death. The texte.

The false apostles whiche were conuerted from the Jewes vnto the faythe, were also at Smirna, very busye and vnquiet in maynteynyng the circumcyslon and other Jewyshe ceremonies. Against the whiche, the trew apostles and their disciples as Paule and suche other, were fayne to fyght and stryue: by reason whereof all the churches in the worlde were in perplexyte and dysquietred. In this place, Christ speaketh vnto theirof Smirna, and calleth them poore in afflictions and ryche in faythe and vertue. And thus he teacheth here, that trus the worcke of the deuyll, and not of man, whansoeuer thou arte caste into any perplexyte, veracion, or pryson for the faythe and truthes sake. And therfore be thou patient, seyng the heauenly father permytteth suche power vnto Sathan against the. Euen so dyd it happen in this cite, vnto ỹ good bishop Policarpus one of Johns disciples, whiche was burnt of the vnfaythfull, for the truth and the christen faythes sake. Of this, ye maye reade more in the .xiiii. and .xv. Chapter of the .iiii. boke of Eusebius chronicle. By the seconde deathe, vnderstande euerlastynge deathe and damnacion, as the first death, is ỹ deathe of the bodye and of synne, from the whiche we shall be deliuered and beraysed vp agayne, thorowe a trewe faythe and confydence in the mercye of god ioyned with a perfyght repentaunce. The seconde death. The fyrste death.

¶ And to the messenger of the congregacion in Pergamos wryte: This sayth he, whiche hath the sharpe swearde with two edges. I knowe thy workes, and where thou dwellest euen where Sathans seate is, and thou kepest my name, and hast not denyed my faythe. And in my dayes Antipas was a faithfull witnes of myne, whiche was slayne amonge you, where Satan dwelleth. But I haue a fewe thinges against the, because thou hast there, them that maynteyne the doctrine of Balaam whiche taught to Balake, to put occasyon of synne before the children of Israell, that they shoulde eate of meate dedycate vnto ydoles and commyt fornicacion. Euen so hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. Wyll be conuerted, or els I wyl come vnto thee shortly and wyll fyght against them with the swearde of my mouthe. Let him that hath eares heare, what the spirite sayeth vnto the congregations. To him that ouercommeth, wyl I geue to eat of manna ỹ is hyd, & wyl geue him a whyte stone, and in the stone a newe name written, whiche no man knoweth, saue he that receaueth it. The texte.

As cõcerning this church, we reade of no maner of action or worke of faith therof. But in al notable cities where right Christe mẽ were, bothe ỹ christened & vnchristened Jewes did stryre vp & cause much sedition & tumult, as their accustomed maner was: And they prouoked also the lyuetenauntes of Rome, alwayes to hate & persecute ỹ right & true christiãs: As it happened in this cite vnto the deare & faithfull seruant of god Antippe, which wout doubt, preached ỹ gospel truly & syncerely, & therfore was fayne to suffre death. In such cities wher gods word is condemned & al godly men in continual perell & danger of their lyues & goodes, wher mẽ doe both bleese & curse for money, as Balaam did, where abhominable fylthynes & whoredõ is maynteyned & suffered, & ydolatry set vp: & wher

holy matrimonye is had in no estimacio, there without doubte dwelleth ꝑ deuil. For these are no small synnes but very odious and hateful vnto god. But they maye repent and amende, and so obteyne mercye of god, and thorowe the grace and ayde of god, they maye withstande and ouercome suche damnable and outragious enormyties: whiche thing yf they doe not, let them loke for nothinge more sure, than eternall damnacion. This ought to moue the hartes of all men and to feare and shrugge them, that they maye repent and amende their lyues.

Manna. By Manna, vnderstande the worde of god, and true harty loue. And to cleaue faste vnto Christ with a strong and a stedfast faith, whiche thing is a syngular pleasure and delyght vnto the godly and faithfull, and a very poyson vnto the vngodly & vnfaithfull.

The whyte stone. By the white stone, is sygnified the election and appoyntment vnto euerlastyng honour, before god, and all saintes, bothe in this worlde and in the worlde to come, with the testimonye of a good conscience that feareth god, and of a right harty ioye: And also the euerlastynge peace, rest, and sure confydence in the grace and fauoure of god vnto euerlastynge lyfe.

The texte. ¶ And vnto the messenger of the congregacion of Thiatira wryte. This saith the sonne of god, whiche hath eyes lyke vnto a flamme of fyre, and hys fete are lyke brasse. I knowe thy workes and thy loue, seruyce and fayth, and thy pacience, and thy dedes whiche are moo at the last then at the fyrst. Notwithstandynge, I haue a fewe thinges agaynste the, because thou sufferest that woman Iesabell, whiche called her selfe a prophetisse, to teache and to deceaue my seruauntes, to make them commyt fornicacyon, and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacyon, and she repented not. Beholde, I wyll cast her in to a bedd: and them that commyt fornicacyon with her into great aduersitye excepte they turne from theyr dedes. And I wyll kyll her chyldren with death

Here learne, that the sonne of god, whiche hath the two edged sweorde, the fyrst and the laste, whiche is deade and yet lyueth, which bathe the seuen starres, and is the gouernoure of heauen and earth, is all one thinge: Namely ꝑ Messias, whiche was before the beginninge of the worlde, the sauiour of al the faithfull, our Lorde Iesus Christ. Thiatira is a Cathedrall churche, and one of the most notable cities in Lydia. This churche, dothe ꝑ spirite of Christ commende, and prayse, as well for dyuerse vertues, as also for waxing bygge and increasyng in them. But he rebuketh the synne of the heades, and ouerseers, which are so negligent, that they doe not roote out, nor reforme certen wyckednes: As are the seruice and honouring of ydols and fals goddes, and other hyghe blasphemies which doe alwayes accompany and wayte vpon ydolatrye. Whiche thing is sygnified by the wycked and superstitious woman Iesabell. Iesabel. Of this woman reade more in the fyrst of the Kynges in the .xviii. and .xxi. Chapter and in the .ii. of ꝑ Kynges in the .ix. and .x. Chapter. How she & al her posteritie were so greuously punished of god. And againe reade the .xiiii. Chapter of ꝑ .v. boke of Eusebyus, concernynge Montanus & his hereties and than shalte thou vnderstande this place muche better.

The texte. And all the congregacyons shal knowe, that I am he which searcheth ꝑ reynes and hertes. And I wyll geue vnto euery one of you accordinge vnto his workes. Vnto you I saye, and vnto other of them of Thyatira, as many as haue not this learnynge and which haue not knowen the depenes of Satan (as they saye) I wyl put vpon you none other burthen, but that whiche ye haue alreadye. Holde fast tyll I come, and whosoeuer ouercommeth and kepeth my workes vnto the ende, to him wyl I geue power ouer nacions, and he shal rule them wt a rodde of yron: and as the vessels of a potter shal they be broke to shiuers. Euen as I receaued of my father, so wyll I geue him the morninge starre. Let him ꝑ hathe eares

eares heare, what the spyrete sayth to the congregacions.

This rightuous, dreadfull and seuere iudgement of god, shall the faithfull knowledge and prayse. And shal kepe them selues from suche blasphemies, and prevent the wrath and indignaciō of god, and obey & folowe his wil, for as muche as they heare and parceane that god is one, that knoweth the pryuities of all hartes, and all the wycked frutes that spryng out of them, and that they shall with all iustyce and equite be punyshed. But those whiche eyther at Thiatira, or els where, do stycke and cleaue stedfastly vnto the worde and wyll of god, forsakynge the wycked lynde, and refusynge to haue any thing with hym to doe, those woulde I not haue ouerladen (sayeth god) with outwarde ceremonyes, and with Jewyshe ordinaunces. For faith and loue, accordynge vnto the doctrine of the gospell and agreable vnto the same, shall be sufficient for them before me, bothe for their saluacion, and also for a christen and a godly lyfe. For that is the seruice, whiche pleaseth me, and whiche I wil rewarde. Whiche seruice also, the very heathen whan they see it, shal confesse and knowledge it to be good and godly, and to be the very true and ryght gods seruice and beyng ouercome in their infidelyte and mysbeleefe, they shall fynde in their hartes, to consent vnto it, and to receyue it, and so shall be obedient vnto the gospell, forsakynge all their heathenyshe maners and al falle gods seruice. Euen as the holy prophetes haue sayde long tyme, that it should come to passe, and that the grace and mercy of god was also promysed vnto the heathen thorowe Christe that was to come. That they also at length, with one harte and mynde, should beholde & morynyng starre Christ, and his holsome gospell, and shoulde in this lyfe thorowe faithe, and after this lyfe in the euerlastynge kyngdome of Christ, in the heauenly Jerusalem, receyue the fruicion of euerlastynge and eternall riches with god and al his electe. And in the ende he geueth them an earnest exhortacion, to doe good and to eschewe euyll that they maye obteyne saluacion and auoyde damnacion, as he dothe lykewyse in other places.

The .iii. Chapter.

The texte.

¶ And wryte vnto the messenger of the congregacion that is at Sardis: this sayeth he that hathe the seuen spirites of god, and the seuen starres. I know thy workes: thou hast a name that thou lyuest, and thou art dead. Be awake, and strengthe the thynges whiche remayne, that are readie to dye. For I haue not founde thy workes perfecte before my god. Remember therfore, how thou hast receaued and hearde, and holde fast, and repente. If thou shalt not watche, I wyll come on the as a theefe, and thou shalte not knowe what houre I wyll come vpon the.

All this dothe Christe speake, which is ful of al gyftes of ꝑ holy goost, without measure, & dystributeth the same gyftes thorow his spirite, vnto all churches, & to all faythfull ouerseers of the christē congregaciō. No hipocrisye nor outwardeshyne of godnes thoughe it be neuer so ful of pompe or solemnitie, is of any value before god. He wyll haue faith and loue, whiche are the pythe and strength of lyfe, as infydelitie is of death. But this faythe & loue must no man vse nor haue for him selfe a lone, but he must also moue and further other men vnto the same, thorow his instrucciō, good example of lyfe, and thorow prayer. But alas, there is great lacke of true faith in the churche, whiche thynge maye well be perceyued by the workes and frutes which are sene and appeare.

For there is but lytle earneſt zeale and feruentnes ſene in furtherynge of true vertue and godlynes, and of the true honour of god, done of a pure conſcience, or in folowynge and practiſynge the doctrine of the goſpell receyued of the apoſtles: There is but lytle zeale, I ſay, in profeſſynge & folowynge of this goſpell, in worde and lyfe together. There are but fewe, whiche whan they ſpye any thing amyſſe in them ſelues, doe earneſtlye ſtudye to reforme and amende it, or inforce them ſelues with diligence, to lyue in all godlynes, and continuallye to be founde wakynge in vertuous exercyſes, as it were neceſſarye for al faythfull to be, ſeyng the glorious commynge of Chriſt ſhal ſodenly come vpō them, they can not tell howe ſoone.

The texte.

¶ Thou haſt a few names in Sardis, whiche haue not defyled theyr garmentes, and they ſhall walke with me in whyte: for they are worthye. He that ouercometh ſhalbe thus clothed in whyte arraye, and I wyll not put out his name out of the booke of lyfe, and I wyl confeſſe his name before my father and before his angels. Let him that hathe eares heare, what the ſpirite ſayth vnto the congregacions.

The whyte araye.

There is but a ſmall nomber amonge you, whiche doe lyue innocently and godlye, ſtudyeng dyligently to lyue after my wyll and pleaſure. But this ſmall nombre is worthye of great honour, wherwith I ſhal alſo rewarde them, as with bleſſed immortalitie, & eternall ſaluacion, of my mere grace & mercye, aboue al deſertes of theirs, whiche are all vnperfyte, yf they ſhoulde be tryed and examined by the iuſt iudgement of god, although thorowe grace, they ſhalbe taken for acceptable and worthye. The whyte araye, dothe ſygnifye an innocent lyfe without all maner of blemyſhe: whiche neythe r can be obteyned in this lyfe, nor yet is it in the vertue or power of any man. But the innocencye and purenes of Chriſt, whiche hath the ouerhande in them that be his, thorowe gods ſpirite, ſhalbe diſtributed vnto the faithfull, in ſuche wyſe as they ſhalbe partakers therof.

The texte.

¶ And wryte vnto the angel of the congregacion of Philadelphia: this ſayethe he that is holy and true, whiche hathe the keye of Dauid: whiche openeth and no man ſhutteth: and ſhutteth & no mā openeth. I know thy workes. Beholde, I haue ſet before thee an open dore, and no man can ſhut it: for thou haſt a lytell ſtrength, and haſt kept my ſayinges: and haſt not denyed my name. Beholde, I make them of the congregacion of Sathan, whiche call them ſelues Iewes, and are not: but doe lye. Beholde, I wyll make them that they ſhall come, and worſhippe before thy fete: and ſhal knowe that I haue loued the. Becauſe thou haſte kepte the wordes of my patience, therfore I wyll kepe the from the houre of temptacion, whiche wyll come vpon all the worlde, to tempte them that dwell vpon the earthe. Beholde, I come ſhortly. Holde that whiche thou haſte, that no man take awaye thy crowne. Him that ouercommeth, wyll I make a pyllar in the temple of my god, and he ſhall go nomore out. And I wyll wryte vpon him, the name of my god, and the name of the cyte of my god, newe Ieruſalem: which commeth downe out of heauen from my god, and I wyl wryte vpon him my newe name. Let him that hath eares, heare what ỳ ſpirite ſayth vnto the congregacions.

For the more perfyght vnderſtanding of this booke, we lacke dyuers ſtories, which were eyther nothyng at all, or elles littell regarded in the fyrſte beginnyng of the chriſtendome. Els, ſhoulde we haue hearde and read muche cōmendacion written of this churche. Whiche, as it maye here be well perceyued, dyd wonderfull excellentlye handle it ſelfe in the faithe and doctrine of the goſpell, and ſuffred muche alſo therfore. But alwaies it ouercame ỳ aſſaultes of the Iewes, heretykes, and falſe teachers, whiche at length it dyd confounde, & ſo thorowe the helpe of god proceded and went forwarde in godlynes. For the whiche

it is

it is thus commended of Chriſte in this place. But Chriſte himſelfe onely hath power, thorowe his ſpirite, to allure, and ſtablyſhe the conſcience of man in true doctrine and in the right faythe, & alſo in quietnes of mynde: And all other vnto whome he hathe geuen the ſame ſpirite, are to be taken as inſtrumentes & miniſters onely accordynge vnto the ſame ſpirite and no nother wyſe. For the which cauſe without the ſame ſpirite, that onely doth ſerche and iudge the ſecretes of mans harte, no ſuche matter parteynynge vnto the faythe and relygion of god and quietnes of mans conſcience, can well and rightly be determyned. The open doore, wherof he ſpeaketh, is the worde of god, and the holy goſpell, by the whiche the churche maye worke and bryng to paſſe, muche prophyte and honour vnto our god and lorde, by them whiche ſhall be conuerted thereby, vnto ỹ true chriſten fayth, as well out of the Jewes, as alſo out of the heathen. And that ſhall not all the enemyes of god be able to hynder, withall theyr myghte and power, how ſymple and weake ſoeuer the miniſters of god, in that behalfe, ſhall ſeme and appeare to be. For he that worketh in them is ſtrong, myghtie and can not be ouercome. And he, whan he ſhall ſee his tyme, ſhall not onely humble and bryngе downe the heathen, and turne them vnto the true fayth, but he ſhall alſo dyſmaye the Jewes, whan as they ſhall ſee theyr honour, their temple and their gods ſeruyce, vtterly deſtroyed and ouerthrowen, and the word and knowledge of god, ỹ onely creator of all thinges to be ſpreade abrode thorowout al ỹ world. At that tyme ſhall they be compelled to confeſſe not onely thoſe to be the children of Abraham whiche are circumciſed in theyr bodyes, but thoſe that in true faith, in ſpirite and trueth, doe honour and inuocate god that is creator of heauen and earth, and the god of ỹ Patriarkes, offeringe vp vnto him euerywhere and at euerye ſeaſon continually, that ſacrifice that is onely lefte to be offred, namely the ſacrifyce of thankes geuynge. But this fayth beyng garnyſhed with the workes of godlynes, ſhall appeare, and be made manyfeſt, thorow the pacience of the holy martirs, whiche in ſo many congregacions haue ſuffered, and daply are perſecuted of the tyrannes for gods ſake, and for denyeng the falſe gods ſeruyce, beyng greuouſlye aſſaulted thorowout the whole world, and not onely at Philadelphya, whiche is mencioned and named onely for an example, vnto all ſuche as are lyke vnto the ſame. Wherefore whoſoeuer hathe ỹ grace to be conſtant and ſtedfaſt in faythe, let him praye vnto god for perſeuerauнce, that he maye obteyne the croune, whiche god hath promyſed vnto him. Suche ſtedfaſt poſtes, that doe not onely ſtande faſt and ſure, but alſo are able, and wyllyng to vpholde the whole foundacion and buyldyng of the churche, they ſhall be ſet in the heuenly tabernacles of god, and ſhalbe garnyſhed with names and tytles of honour, in euerlaſtynge bliſſe, whiche ſhall be the newe Jeruſalem, the heuēly golden citye, where all the bleſſed and holy citizyns ſhall dwell, in the kyngdome of Chriſte.

The open doore.

¶ And vnto the meſſenger of the congregacion whiche is in Laodicia wryte: This ſayth (Amen) the faythfull and true wytneſſe, the begynnynge of the creatures of god. I knowe thy workes, that thou art nether colde nor hotte: I woulde thou were colde or hotte. So then becauſe thou arte betwene bothe, and nether colde nor hotte: I will ſpewe the out of my mouthe, becauſe thou ſayeſt. I am ryche and increaſed with goodes, and haue neade of nothinge, and knoweſt not, how thou art wretched and myſerable and poore, & blynde, and naked. I councell the to bye of me golde tryed in the fyre, that thou mayeſt be ryche: and whyte rayment, that thou mayeſt be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye ſalue that thou mayeſt ſe. As many as I loue, I rebuke and chaſten. Be feruent therfore, and repent. Beholde, I ſtande at the dore and knocke.

The texte.

If

If eny man heare my voyce, and open the doze, I wyll come into him, and wyll suppe with him, and he with me. To him that ouercommeth, wil I graunt to syt with me in my seate, euē as I ouercame, and haue sitten with my father in his seate. Let him that hath eares, heare, what the spirite sayeth vnto the congregations.

Our sauiour Christe hath many sondry names. Here he is called Amen, faithfulnes and trueth, the refuge and safegarde of the faithfull, of all creatures the begynnynge, without begynnynge, ỹ euerlastyng wysdome of god. Here marke how highly god is displeased with suche as be indyfferent, neyther whot noz colde, whiche wyll, and wyll not, not consyderynge the earnest wil and commaundement of god: And wyll suffer nothynge foz his sake, but are content with the onely shyne and shadowe of godlynes and with the onely name of faythe and obedyence to god. Where as Christ wyll haue a moze feruent and earnest zeale, namely the golde of a stedfast and a constante fayth in all maner of affliccion & aduersitie, the whyte garmētes of innocencie and purenes of lyfe, in their whole conuersacion before god and man, ỹ bryght and clere tyes of Christen doctrine without any manner of errour: That a man beyng riche after this maner, may walke before god in his churche, with worshyp and honestye, and without all dzead. Whan any mysfortune of this worlde dothe happen vnto the faythfull, they ought to thynke vpon these wordes, and to be thankefull vnto god in true faythe and charite, alwayes studyeng to amende their lyues: This is the true repentaunce. The lorde is muche moze ready to gyue, than we are to desyre oz to receyue. And he delyghteth in vertuous and godly hartes, and gyueth them comforte, loue and hope, and strengtheneth their faith, that they maye be able to continue and remayne without dzeade in the grace and fauour of god. This is ỹ very tryght suppet of ỹ spirite of god, withal faithfull beleuers in this worlde. But in the blysse of heauen, there shal be the very fruicion and possession of all goodnes, and of the most highest honour, with vnspeakable ioye in god withal the holy sainctes, whiche euer haue lyued vertuously in the fauour of god.

¶ The.iiii. Chapter.

The texte. ¶ After this, I loked: and beholde a doze was open in heauen, and the first voyce which I hearde, was as it were of a trompet talkynge with me, whiche sayde: come vp hyther, and I wyll shewe the thinges, which must be fulfylled hereafter. And immediatly I was in the spirite: and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Jaspar stone, and a Sardyne stone. And there was a raynebowe about the seate, in syght lyke to an Emeralde. And about the seate were foure and twentye seates. And vpon the seates foure and twenty elders syttyng clothed in whyte rayment, and had on their heades crownes of golde.

To be in the spirite.

Gods seate

The precious stones.

The rayne bowe.

Here doth Johan looke and see in spirite, as all ỹ prophetes dyd. Beholde the figure, whiche representeth vnto thee, what heauenly mysteries of the kyngdome of Christ, and of the thinges that should happen afterwarde, Johan dyd see in the heauen beyng opened. To be in the spirite, is almuche as to be rapte of the spirite of god, into an heauēly traunce aboue al mans witte power oz capacyte. Gods stoole oz seate in heauen signified the euerlastynge state and continuaunce of the power, myght, blisse and tyghtuousnes of god. The bryghtnes of the precious stones signified ỹ hyghe maiestye and glozy of god, bewtyfyed with the knowledge of al thinges. The raynebowe signifyeth his

his mercye and patient sufferynge, yet not without mete and condigne reuengeaunce and iustice. The .xxiiii. seates and the .xxiiii. elders, doe sygnifye ꝑ most hyghest iustyce, and vnsearcheable councell and iudgement of god, and that the most speciall frendes of god bothe of the olde and new testament, are incorporate into ꝑ kyngdome of god, bothe Patryarkes, Kynges, Prophetes, Apostles and bysshops: All are subiect vnto the lorde in all holynes, and ready to honour him eternally. And al these doe knowledge, that they receyued all goodnes and commendacion that they haue, of the bountyfull grace of god.

The. xxiiii. seates and the. xxiiii. elders.

The texte.

And out of the seate proceded lyghtynges, and thonderynges, and voyces, and there were .vii. lampes of fyre, burnynge before the seate, whiche are the .vii. spirites of god. And before the seate there was a sea of glasse, lyke vnto Cristall, and in the myddes of the seate, and rounde about ꝑ seate were foure beastes full of eyes before and behynde. And the first beaste was lyke a lyon, and the seconde beaste lyke a calfe, and the thirde beaste had a face as a man, and the fourthe beaste was lyke a flying Egle. And the. iiii. beastes had echone of them syxe wynges about him, and they were full of eyes within. And they had no rest daye nether nyght, sayinge: Holy, holy, holy, Lord god almighty, which was, and is, and is to come.

The earnest iudgement and commaundement of god, shall be opened and made manyfest vnto all the worlde thorowe the gospell, whiche shall be fearful and heauy vnto the wycked, but ioyfull and welcome vnto the faithfull & godly: For vnto them it shall come with the gyftes of the plentifull spirite of God, whiche shall appeare in their fruites. The sea of glasse, maye sygnifye vnto vs, the aduersityes of this lyfe, whiche serue both to ꝑ glorye of god, and also to the syngular profyte of the faithfull for the frutefull exercyse of their faythe. The iiii. sondry beastes, are interpreted by some of the olde doctours (but not by all) to sygnifye the .iiii. Euangelystes. They maye betoken the .iiii. spetial mysteries of the Christen faythe: As the manhode of Christ maye be sygnified by the face of the man: And the passion and death of Christ, by the calfe appoynted to be slayne and offered. And the resurrection from death, by the lyon: And the ascencion into heauen by the Egle. All whiche misteries of Christ are plentuously set furth in the holy gospelles, and Christ and his kyngdome is described in them vnto all the worlde, as a necessarye and a perfyght doctrine. The wynges which are spoken of, doe sygnifye here (lyke as they doe in the .vi. Chapter of Esaye) the obedience and reuerence, whiche all creatures doe owe of duty vnto ꝑ lorde, whiche vertues the faythful both willyngly and dylygently doe declare withall redynes and swyftnes of their godly and deuout heartes. The multitude of the eyes, bothe sygnifye the Christen doctrine and wysedome of god, wherof is no want nor scarsenes in the churche: And this doctrine must be learned and taken out of the holy scripture geuen by god. For the whiche cause, al godly and blessed myndes as well of the angels as of men, shal neuer cease to prayse and exalt the almighty god, to be holy in al his workes, onely one in his godly substance and yet a Trinite of persons, as it is wonderfully declared and expressed bothe by al holy scriptures, and also by the heauenly wysedome of the prophetes, and other holy men, secretely inspired and lyghtned of god, euē certein of the heathē also, whiche thorowe true fayth doe knowledge and confesse that there is but one onely god, creatour of all thinges, and ruler and gouernoure forcuer and immutable.

The sea of glasse.

The foure sondry beastes.

The face of the man.

The calfe.

The lyon.

The Egle.

The wynges.

The eyes.

¶ And when those beastes gaue glorye and honour, and thankes to him that sate on the seate (whiche lyueth forcuer and euer) the foure and twentye elders fel downe before him

The texte.

that

that sate on the trone & worshypped him that lyueth for euer, & cast their crownes before the trone sayinge: thou arte worthye (O lorde our god) to receaue glorye and honour, and power, for thou hast created all thinges, and for thy wylles sake they are, & were created.

One creature geueth euermore occasion to another, to knowe and to honour by al meanes possyble, the vnsearcheable highe, maiesty, power, wysdome, and mercy of the onely creatour and maker al the worlde: knowledgyng al goodnes, that can be founde or sene in all maner of creatures, to come onely of God, whiche is the well spryngе of all goodnes. And for that cause, he is onely to be honored, inuocated and feared with all reuerence and submission, as muche as euer is possible for al creatures to performe, which haue all that they haue, what soeuer it be, lyfe, power, actiuite and altogether of god, and can ascribe nothing that good is vnto them selues.

The. v. Chapter.

The texte. And I sawe in the right hande of him that sate in the trone, a boke wryten within and on the backe syde sealed with seuen seales. And I sawe a stronge aungell whiche preached with a loude voyce: Who is worthy to open the boke, and to lose the seales therof? And no man in heauen nor in erth nether vnder ỹ erth was able to open ỹ boke nether to loke theron And I wepte muche because no man was founde worthy to open & to reade ỹ boke, nether to loke theron. And one of the elders sayd vnto me: wepe not. Beholde a lyon of the tribe of Iuda, the rote of Dauid, hath optayned to open the boke, & to lose the seuen seales therof.

This boke in the hande of god, is the holy scripture and doctrine of god, inspired by the holy goost, written thorowe the prophetes, sealed vp and vnknowen vnto all men, whiche wyll enterpryse to reade and interprete it after their naturall reason, and after the capacyte of their owne suttyll wittes onely, whether it be after the spirituall sense, or after the very letter. For ỹ which cause fewe of the cyuyll and politique learned men, geuen altogether vnto worldly wysedom, dyd euer but lytle medle with this booke, or beare any minde vnto it. And therfore Ezechiel and Daniel were commaunded to set a locke vpon it, notwithstandynge that this booke is the truth, necessarye and profytable for al the electe children of god, to beleue. But that man alone and none els, can open this booke at all tymes, whiche hath the spirite of Christ, neyther dyd any other euer open it from the begynnynge. For lyke as Christ was alwayes present with the Patriarkes and Prophetes, in al suche thinges as concerned his honour, rulynge, & instructyng ỹ faythfull churche thorow faythe: Euen so was the spirite of god present in all the electe plentyfullye, to directe them in al matters, concernyng the necessitie of their saluacion, although secretly & not manyfestly. Wherfore truly, this booke is shut vp vnto all worldly and natural reason, not onely vnto the heathen, but also vnto the fleshely Iewes, with their stony hartes, as the most part of them were, and vnto all suche as without the spirite of Christe doe enterpryse to medle with the wryttinges of holy scripture. And therfore John bewayleth the ignorannce and blyndnes of the Iewyshe people, and that not without a cause. But yet this comforte hath he, that it wyll amende and be better: at suche tyme as the spirite of Christe thorowe the merytes of the death and passion of Christ, shall take awaye the blyndnes of all maner of errours, bothe of the heathen and of the Iewes. And then thorowe the spirite of god in the apostles, shall be opened the mysteries of the holy gospel,

whiche

which were hidden in tholde testament, not onely vnto the good Jewes, but also vnto the heathen, wherseuer they dwel in ỹ worlde. This hath Jesus Christ ỹ sauiour of ỹ worlde, deserued & brought to passe wt his wyrthe might, & with his shepishe symplicitte & mekenes: with his pacience, & wyllyng passion, euē accordyng as the prophetes dyd tell, & signifie long before: And specially Jacob in his blessing ouer the trybe of Juda. For the which cause, Christ is called a Lion of ỹ tribe of Juda. And he is also named of Esay and of other prophetes, of Dauids stocke. As S. Mathew declareth in the genealogie of the birth of Christ, ỹ he is not onely the sonne of Abraham and Jacob, but also the sonne of Dauid.

¶ And I behelde, & lo, in the myddes of the seate, & of the foure beastes, & in the myddes of the elders, stode a lambe as thoughe he had bene kylled, hauynge seuen hornes & seuē eyes, which are the seuen spirites of god, sent out al the worlde. And he came, & toke the boke out of the right hande of him that sate vpon the seate. And when he had taken the boke, ỹ foure beastes & .xxiiii. elders fell downe before the lambe, hauyng (euery one of them) harpes & golden vyalles full of swoures, which are the prayers of sainctes, and they songe a newe songe, saying: thou art worthy to take the boke, & to open the seales therof: for thou was kylled, and hast redemed vs by thy bloude out of al kinredes, & tonges, & people, & nations, and hast made vs vnto oure god, kynges and prestes, and we shall raygne on the earthe. The texte.

By the declaracion of the wordes before, maye this that foloweth wel & euidētly be vnderstande: Euen as ỹ foure euangelistes haue described Christ to be the lambe ỹ was worthed & slayne, & ful of the giftes of ỹ holy goost, accordynge vnto the nomber of ỹ seuē principal articles of our christen faith, cōcernyng Christ: namely of his manhode, his passion, his buriall, his resurrectiō, his ascensiō, the sendynge of the holy goost, & his cōmynge at the latter daye to iudge the whole worlde. All whiche articles are spred abrode, knowē vnto the whole worlde, and once receyued, thorowe the gospel & preachyng of the Apostles. And thus is the desyre of al the holy patriarkes & prophetes fulfilled: whiche desyred nothinge more hartely, thā the manifestacion of the honour of god, & the true knowledge, loue & religion of the very true & onely one god. Whiche thing is come to passe, thorow the spreadyng abrode of the gospel: & thus is the swete smellyng oblatiō of thanckes geuynge, institute & begon in al the worlde, & all maner of old stynkyng ydolatry is abolyshed: And thorowe Christe & his holy Apostles the true honour and religion of god is spred abrode, & preserued: And the synne of al the worlde, is cleane wyped away thorow the bloude of Christ once offered vpō the crosse: And the errors, and superstition of al people with all false seruice of god, is vtterly suppressed: & the rightuousnes of the true faith is restored, & the kingdome of Christ set forwarde thorowe the infynite mercye & grace of god, whiche beareth rule in all the children of the kyngdome of Christ, & in all the electe both in this lyfe & in the kyngdome of heauen. For the kyngdome of heuē taketh his begynnyng here in this worlde in the cōgregacion of the faythful, & it shal dayly increase thorow the word of god, vntyl it be made perfyght in the euerlastynge kyngdome of god with all the electe in heauen.

¶ And I behelde, and I hearde the voyce of many angels about the throne, and about the beastes and the elders, and I hearde thousande thousandes, sayinge with a loude voyce: Worthy is ỹ lambe that was kylled to receyue power & ryches, & wysdom, and strength, and honour, & glorye, & blessing. And al the creatures which are in heauen, & on the earth, & vnder the earth, and in the see, and all that are in them, hearde I saying, blessyng, honour, glorye, & power be vnto him that sytteth vpon the seate, & vnto the lambe for euermore. And the foure beastes sayd: Amen. And the .xxiiii. elders fell vpon their faces and worshypped him that lyueth for euermore. The texte.

The very meanyng of S. Iohn is here in this place, as it is in his gospell, to proue the kaythe of the godheade of Christ against all heretyckes. And for this cause he ascrybeth vnto Christ in this place, so many dyuine names and properties, appertaynyng onely to ỹ godheade: first ỹ he shal be inuocate & prayed vnto, not onely of ỹ patryarkes & prophetes, but also of al angels, whō no creature doth excel in worthynes, but onely ỹ euerlastyng & the very true onely one god. And thus he setteth furthe ỹ godly worthines of ỹ meeke & crucified Christ, & of the Lambe ỹ was slayne & offered vp. Vnto whō for his humblenes, euē vnto ỹ crosse, suche a name is geuē, as is aboue all names. And therfore the knees of all creatures both in heauē, in earth, & in hel shal bowe vnto him. For vnto him pertayneth all power, ỹ is to saye, all omnipotency or all myghtines, all ryches and spirituall treasures, to distrybute ỹ same accordynge vnto his wil, all wysdome, whiche is lyke & equall with ỹ omnisciēce & ful knowledge of al thinges, of the father: All strength ouer & aboue al ỹ might & power of all this wyde world. All honour, prayse & laud, for his excedyng mercy & goodnes, & for his infynite benefites. Vnto whome (as vnto their creatour) al creatures are made subiect. Not onely vnto him ỹ sitteth vpō ỹ stoole, but also vnto ỹ Lambe, whiche is Christe very true god, & mā. And vnto him with ỹ father & the holy goost, appertayneth al laud and honour for euer and euer: whiche is the onely one god. Whiche thyng shall be also ascrybed and geuen vnto hym with the vnyforme and full assent of all the holy electe bothe in heauen and in earth.

¶ The. vi. Chaptre.

The texte. ¶ And I saw, when ỹ lambe opened one of ỹ seales, & I hearde one of the. iiii. beastes say, as it were the noyse of thonder: come & see, & I saw. And beholde there was a white horse, and he ỹ sat on him, had a bowe, & a crowne was geuen vnto him, & he went forthe conquerynge and for to ouercome. And when he had opened the seconde seale, I hearde the seconde beaste, say: come & se. And there went out another horse that was redde, & power was geuē to him ỹ sat theron to take peace from the earth, and that they shoulde kyll one another. And there was geuen vnto him a great swearde.

The seuen special articles and misteries of ỹ christen faith maye be opened euē lyke as. vii. seales thorow ỹ holy goost, in ỹ holy scripture of ỹ olde & newe testamēt. As ỹ excellent clerke Erasmus doth proue by diuerse testimonies in his paraphrases vpon the. xxiiii. Chapter of luke. But yet we maye vnderstande the openynge of these seales, after an other maner. First by ỹ white horse, may be vnderstāde, ỹ first state of ỹ christē churche, which was altogether, pure, without blemyshe or faut, & holy, well armed & ready prepared: yea also as swyfte as an horse vnto al godlines. At ỹ which tyme, ỹ kyngdome of Christ did most florysshe and increase in ỹ whole world. He ỹ sytteth vpō this horse, bathe a crowne vpō him of ỹ kyngdome of heauē, wt a bowe of ỹ euangelycal doctrine, wherewith he hath conquered & ouercome blessedly ỹ errors of ydolatry, & slayne them wt a glorious triumphe & victorye. By ỹ seconde seale, vnderstāde ỹ state of ỹ kyngdome of Christ, in ỹ tyme of ỹ martirs, frō the time of S. Steuē vntil the tyme of Cōstantyne the Emperour. Whan as ỹ churche was paynted with bloode, thorow out ỹ hole world thorow ỹ tyrannye of the Romyshe Emperour. Not wtstandynge ỹ at the same tyme also, ỹ Iewes suffred extreme calamities, & great plages of death vnder the reygne of Tytus, Uespasyan & Adriane. All which maye be sygnified by ỹ deade horse, & by ỹ great swearde. For the Romyshe Emperours did cōtinually slaye one an other, besydes ỹ diuerse of thē perysshed otherwise also. And this may be wel vnderstāde by him ỹ sitteth vpō ỹ red horse.

And

¶ And when he had opened the thirde seale, I hearde ye thirde beaste say, come and se, and I beheelde, & lo, a blacke horse: & he that sate on him, had a payre of balances in his hande. And I heard a voyce in ye myddes of the foure beastes, say: a measure of wheate for a peny, and thre measures of barly for a peny, and oyle and wyne se thou hurte not. The texte.

By the thirde seale, & the beast, & by the blacke horse thou mayest understande, the great dearth which happened vnto the christians, the heathen, ye Iewes, and the Romaines at suche tyme as eyther Claudius, or Traianus reygned Emperours. Although the prouidence of god did alwaye prouyde sufficiēt noryshement for those ye were his, as it appeareth euydently to them ye reade the Cronycles of that tyme. The balances, maye betoken the penury & want of vytels, for as muche as they were compelled to wey & measure, how much euery one should haue dayly for his parte to lyue with. For the measure of wheate, is understande to be the porcion, that was allowed for one man for his dayes spending.

¶ And when he had opened the fourth seale, I hearde the voyce of the fourth beaste saye, come, & se: and I loked. And beholde a pale horse: & his name ye sate on him was death, & hell folowed after him, & power was geuen vnto them ouer the fourthe parte of the earth, to kyl with sweatde, & with honger, and with death that commeth of vermen of the earth. The texte.

By the fourthe seale, the beast, the voyce, and the pale horse, mayst thou understande the heretykes, whiche dyd dyuerse wayes and a longe tyme vexe the holy churche with false doctrine. And haue made it, as it were pale & bleaked for very sorow & heuynes. And this mischiefe hath preuayled in very many landes, and in the whole christendom, which was at that tyme as great as euer it was. And than were dyuerse godly bysshops and other Christians persecuted to death in all places, for the true faythes sake.

¶ And whē he had opened the fyfte seale, I sawe vnder the aulter the soules of them that were kylled for the word of god, & for the testimonye whiche they had & they cryed with a loude voyce, saying: How long tarieth thou Lorde, holy & true, to iudge and to auenge our bloude on them ye dwel on the earth? And long whyte garmentes were geuē vnto euery one of them. And it was sayd vnto them, ye they should rest yet for a lytle season vntyl the nomber of their felowes, & brethren, & of them ye should be kylled as they were, were fulfylled. The trees.

The fyfte seale, and the aulter with the soules vnder it, maye signifye the ryght godly Christen men, whiche syghe & crye ye they might ones see the true honour of god shyne & flozysshe, & al rightuousnes to increase. And ye to procede of ye very true fayth & true vnderstandynge of the word of god. and againe they crye also against the tyrannous gouernour of ye wycked magistrates. Vnto them is geuen comforte of conscience, & stedfast trust & confidence in ye promyses of god, which can not deceyue them, yf they crye earnestly & feruētly. For ye is a token of the redemptiō & great comforte ye is at hande. And in ye meane tyme, ye very same doe obteyne saluatiō of their soules, immediately after their death, in ye ioyes of heauen, whereas they doe wyllyngly and patiently wayte after the resurrection of their bodyes, at suche tyme as the nomber of their felowes shalbe accomplisshed and fulfylled. Whiche tyme and nomber is onely knowen vnto the lorde.

¶ And I beheld, whē he had opened the syxt seale: and lo there was a great earth quake, and the sunne was as blacke as sacke clothe made of heare. And the mone wexed all, euen as bloude, & the starres of heauē fell vnto the earthe, euē as a fygge tree casteth from her her fygges, when she is shaken of a myghtye wynde. And heauen vanysshed awaye, as a scroll when it is rolled together. And al mountaynes & yles, were moued out of their places. And the kynges of the earth, & the great men, & the ryche men, & the chefe captaynes, & the myghty men, & euery bondman, & euery free man, hyd them selues in dēnes, & in rockes of the hylles: & sayd to the hylles & rockes: fall on vs, & hyde vs frō the presence of him that sytteth on the seate, and from the wrathe of the lambe: for the great day of his wrathe is come, and who is able to endure? The texte.

This syxte seale, maye be vnderstande of the great mysery and affliccion, which

shal arise & be procured thorow antychrist, which shal be a very enuy of Christ, and of all true holynes whiche shal esteme & make himselfe a god. And he shall set furthe in al thinges, his owne glorye, honour, pompe, lust & pleasure, against the holy word of god. And all this shall he doe, wt all wylfulnes, tyrannye, false doctrine, hypocritical and superstitious holynes, & with mans ordinaunces, and he shal haue wonderfull successe therwith. And therfore there shall great afflictions arise in the world, and terryble earthquakes shalbe sene, whiche shal euidently declare the greuous mysteries whiche shal ensue therupon. And all these thinges shalbe knowne, (according vnto the maner of the scripture, & the prophetes, and of Christ himselfe also) thorow ꝑ eclypse & darckenyng of the sunne, of the Moone, and tokens of bloode, & thorow the fallynge of the starres. Wh̄ as in the holy state (vnderstande ꝑ spiritualty) slanderous persons shal reygne, whiche shall blemysshe that order & state with wyckednes, & shal do muche hurt bothe vnto the bodyes and soules of them, for whose welth and saluacions sake they ought by dutye and office, wyllyngly and gladly to gyue, and to loose their owne bodyes and lyues. For truth it is, ꝑ after the tyme of the heretikes, the enemye of Christ that hell hounde Mahomet dyd arise in the East parties of the worlde: And the mayntayners of ydols and ymages, monkery & false religions, dānable perpetuall vowes, purgatory, byeng & sellyng of masses for mony, the pryde & pompe of the spiritualtie, & specially of ꝑ sea of Rome & of her decrees, cursyng of Emperors & kynges, theft, robberies, warres & murthers infinite without nōber, (which brought suche misery, slāder & heuines, as no tong can expresse) these, I say, did arise in ꝑ west partes of ꝑ world. And this wyl the holy goost sygnifye & expresse in this place, with suche wordes as men doe vse, whā they wyl expresse the hyghest sorowes, perplexities, & mysteries of any tyme.

The.vii. Chapter.

The texte. And after that, I sawe foure Angels stande on the foure corners of the earth, holdyng the foure wyndes of ꝑ earth, ꝑ the wynde should not blowe on ꝑ earth, nether on the see, nether on eny tree. And I saw another angel ascende from the rysinge of the sunne, which had the seale of the lyuynge god and he cryed with a loude voyce to the foure Angels (to whome power was geuen to hurte the earth & the sea) saying: hurte not ꝑ earth nether the sea, nether the trees, tyll we haue sealed the seruauntes of our god in their foreheades.

Foure angels. THis pertayneth also vnto the syxt seale, as a syngular comforte vnto ꝑ right faithfull, whiche are tossed and persecuted in this worlde for the truthes sake, and for godlynes. By these, viii. angelles, are vnderstande noysome ministers, whiche goe aboute to hynder bothe the lyfe and doctrine of the gospel, and the true faith. These are ꝑ messengers of Antichrist, scatteryd thorow out the whole worlde, & they doe great hurte vnto al men of euery degre: whiche is sygnified by the earth, the sea, & the trees. The holy angel, which ascendeth from the rysing of ꝑ sonne, & hath the token or seale of the lyuyng god, is our lord Jesus Christ: which hath not onely comaunded the gospel to be preached vnto al creatures, but also thorowe his godly power, he doth hinder such as would stop or let it. And this he doth thorow his ordinary ministers, as wel of ꝑ spirituall, as also of the temporall sorte. And for this cause some men haue vnderstanden by this angell, ꝑ good Emperour Constantyne. But it maye also be some other, by whome our sauiour Christe bothe further, and set forthe the doctryne of the gospell, and a Christen lyfe, against all tyrannes and Antychrystes. This angell therfore, shall delyuer the electe children of god, from the myddes of the wycked worlde, and shall marke or seale them with the token or marke of

The earth, the sea, and the trees.

The holy angell.

olessed whiche is fayth, loue, and innocency, and by these he shall make them
be knowen vnto the whole christen congregacion.

The texte. ¶ And I hearde the nombre of them whiche were sealed, and there were sealed. an. C. and xliiii. M. of all the trybes of the children of Israel. Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed twelue. M. Of the trybe of Aser were sealed. xii. M. Of the trybe of Nepthalim were sealed twelue. M. Of the trybe of Manasses were sealed. xii. M. Of the trybe of Symeon were sealed. xii. M. Of the trybe of Leuy were sealed. xii. M. Of the trybe of Issacar were sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of the trybe of Beniamin were sealed. xii. M.

Thus hathe our sautour Jesus Christ chosen into his churche & cõgregacion, not onely out of the gentyles or heathen but also out of the Jewes of all trybes & generacions. Out of ỹ whiche, euen before the passion of Christ, there were .iiij. C. xliiij. M. nombres, scattered & dyspersed abrode thorow out ỹ whole worlde, which were conuerted vnto ỹ christen faithe & receyued ỹ baptisme or christendome. As the holy Apostles also, preached first vnto the Jewes, the syncere & pure christen faith. And the nombre of those Jewes ỹ were conuerted by them, was doubtles greate, throughout the whole worlde, & in continuaunce of tyme increased. But here in this place, after ỹ customeable vse of the holy scripture, is marked or sealed a certen appoynted & prescribed nombre, for an vncerten & an vnprescribed nombre, but yet a full and a perfyght nombre. For .xii. times .xii. thousande, doe make an hundreth and .xliiii. thousande. For what cause certen are not here rehersed amonge the .xii. trybes, it is not necessarye to searche. For there are euen as many true christians, & more also (throwe ỹ wyll of god) conuerted vnto the true faythe out of ỹ tryb or flocke of Jacob: And more shal be dayly conuerted, whan as the Christen religion shalbe restored and reformed after the rule and square of holy scripture, as it was first holded of the Apostles & bysshops of the primatiue churche.

A certen nombre, put for to signifye an vncerten multitude.

The texte ¶ After this I beheld, and lo, a great multitude (which no man couldе nombre) of all nations & people, and tonges, stode before the seate, and before the lambe, clothed with longe white garmentes, & palmes in their handes, & cryed with a loude voyce, saying: Health and saluacion be ascribed to him that sytteth vpon the seate of our god, and vnto the lambe. And all the angels stode in the compase of the seate, & of the elders, & of the foure beastes, & fell before the seate on their faces, & worshipped god, saying. Amen: Blessing and glorye & wysdom and thankes, and honour, and power, and myght, be vnto our god for euermore. Amen.

As was before sayd, there wer many turned vnto ỹ christe faith, out of ỹ tribes of ỹ Israelites, after ỹ flesshe. But there were many more, yea infynite nombres out of all other heathe people, tounges, & nations, which euē trō ỹ antiquyte (as bothe Sybylla & Mercurius, & also more euydently & certenly ỹ patriarke Jacob in ỹ .xlix. of Genesis, & lykewyse all ỹ prophetes doe testifie) dyd looke and wayte for the sautour & Messias. Out of ỹ which, the christendome did dayly increase, & waxe greater in ỹ whole worlde, & thus they became right children of Abraham, & Israel, after ỹ faith, to ỹ glorye & prayse of god. Where vnto al the holy patriarkes had alwayes more respect, thā eyther to ỹ lande of Chanaan, or to ỹ temple of Jerusalem, or yet to ỹ circumcision & cuttyng of ỹ foreskynne of their bodily (but vnnaturall and vnobedient) children and posterite. Yea or fynally to all maner of Jewyshe ceremonies. For those christians, that were conuerted trō the heathe, in the whole worlde, dyd imbrace & receyue the gospel very desyrously & feruently, framing their lyues in euery condicion thrakter, reformyng & forsakyng their olde heathnyshe & synfull lyfe & maners: patient in all maner of afflictions: Constant and faythfull euen vnto deathe for the true faythe and relygions sake, againste ydolatrye, superstition and false religion.

And for this, they haue receyued euerlastyng blisse, wherin they laude & honor god in the ioyes of heauen euerlastyngly. As they also doe no lesse, so long as they remayne in the warrefare of this transitorye lyfe, wherin they walke, (as beyng marked and chosen out) in all innocencie, vertue, and godlynes: & thus euen vpon earth, they possesse their soules with pacience, in all maner of assaultes and temptacions, with a true confidence in god, and with a quiet conscience. And by this meanes they take here a tast of the blissed hope and loue: vntil they obteyne euerlastynge saluacion.

The texte. ¶ And one of the elders answered, saying vnto me: what are these whiche are arayed in longe whyte garmentes, and whence came they? And I sayde vnto him: Lorde thou wotest. And he sayde to me: these are they, whiche came out of great tribulation, and made their garmentes large, and made them whyte by the blonde of the lambe: therfore are they in the presence of the seate of god and serue him daye and nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. They shall hunger no more neither thirst, neither shall the sunne lyght on them, neither eny heate. For ye lambe whiche is in the myddes of the seate, shall feede them, and shall leade them vnto fountaynes of lyuynge water, and God shall wype awaye all teares from their eyes.

A certen elder asked S. John (to geue him occasion to teache, and to instructe him) what he iudged, and thought of those blessed ones, whiche he saw in suche honour with god, garnysshed with whyte garmentes. And John made a quicke answer, sayeng, that all those whiche doe cleaue vnto Christe with a true and a perfyght faith, and for the faithe and truthes sake suffer pacientlye & wyllingly, what afflyctiō so euer god shal sende vnto them, thei shalbe in great honour and estimaciō with god. And they are suche, as attrybe al their perfightnes, vertue, and godlynes, not vnto their owne workes, nor yet vnto their owne fulfyllyng of the lawe, wherin they must nedes knowledge them selues gylty and synful: but all together vnto the merytes of the healthsome passion of Christ, whiche is and shall euer be their rightuousnes, in whome they put their trust and confydence: and for his sake, they are readye to suffer, whatsoeuer god shall lay vpon them. These are the holy & blessed, whiche beginne in this lyfe, to haue a delight in godlynes, euen with a free spirite: And thorowe faythe they are sure of the grace and mercye of god, which shal continue for euer towarde them, & at length they shall haue the cleare fruicion of all goodnes, and shall fully possesse that, which they doe here hope and looke for. Suche men are the very true seruauntes of god fully stablysshed in the right faythe, and true loue: From the whiche (thorowe the grace of god) they shall neuer fall: For as muche as god is their father, and ouerseer, whose deare and louynge children they are. And they can lacke no treasure, neyther corporall nor spirituall, eyther in this worlde, or in the worlde to come. And they lyue blessedly in peace and quietnes of conscience, before god: readye at the pleasure of god, to goe thorowe welthe and woo in this worlde, whome no maner of creature can hurte, for as muche as the lorde fauoreth them, vnto whome they haue vtterly geuē and committed them selues, and haue offred vp vnto him a pleasant sacrifice & oblacion in faythe, in true Christen loue and perfyght hope. For Christ that suffered death for them, and redemed them with his blonde, will not forsake them, but gracyously rule & gouerne them, and thorowe the holy gospel wil instructe them in all rightuousnes, which they begynne here in this world, and shal enioye the frute therof in the lyfe euerlastyng. And thus thorowe ỹ grace & mercye of god, they shal ouercome al woe and vexacion, and remayne pacient in persecucion, yea and mery and toyfull

also

also in him, that can strengthen and comforte them: whiche dystributeth his plentifull grace vnto them, to worke al holy & vertuous workes. For the which also, beyng his owne workes, he will yet crowne and rewarde them (as S. Austen sayeth) in the kyngdome of heauen eternally.

The. viii. Chapter.

The texte.

¶ And when he had opened the seuenth seale, there was silence in heauen about the space of halfe an houre. And I sawe. vii. angelles standynge before god, & to them wer geuen seuen trompettes. And another angel came and stode before the aulter, hauynge a golden censer, and muche of adoures was geuen vnto him, that he should offre of the prayers of all sainctes vpon the golden aulter, which was before the seate. And the smoke of the adoures whiche came of the prayers of all sainctes, ascended vp before god out of the Angelles hande. And the Angell toke the censer, and filled it with fyre of the aulter, and cast it into the earth, and voyces were made, and thonderynges, and lyghtynges, and earthquake.

IT hathe ofte ben sene, that after great troubles, and muche vexacion, thorowe the prouysion of god, rest and quietnes hath folowed in all tymes. And thus shall it continue euen from the ascencion of Christe, vntyll the worldes ende, that after rayne, the sunne shal shyne, and after darcke it will be cloudye & darcke againe. Euen so, whan the faythfull haue ones ouercom god after the victorye of the dragon, then commeth a new dysquietnes and perplexite, whan as the wycked Angels and spirites, thorowe their membres & mynisters, shall set vp all abhominacion, synne & wyckednes, hurtefull and noysome vnto the soule: as Sathan dyd vnto Iob, what tyme he came, and accompanyed him selfe with the children of god. There came, vii. that is to saye very many, and those mightye and stronge, with power graunted and permitted vnto them to doe harme. But Christ ỹ true and faythfull kyng and father of his kyngdome, churche, and children, commeth and standeth, as an hyghe preest at the aulter of god, with the oblacion of his owne bodye. For Christ the lorde, is bothe preest, altar and the oblacion himselfe, and he standeth for his faythfull electe, with the golden censers, the hyghest loue and humilyte, thorowe the whiche he gaue him selfe for the synnes of al the world, into the moost bytter and slanderous death, for a perpetuall reconciliacion for all those that beleue in him. Vnto this onely one and eternall preest, Christ, doe all faythfull, holy and blessed christians, render and gyue their vnperfyte deuocion, thanckes geuynge, feruent petycions and prayers, their hope, loue, and fayth. All whiche he receyueth in good parte, and maketh them acceptable vnto ỹ father, with the censers of his prayers, and with his swete smellynge rightuousnes, and holynes, wherwith he is full and aboundant, plentuous and sufficient for all the electe from the begynnynge of the worlde, vntyll the ende therof. And by this meanes and no nother wyse, may the prayers of all the holy and faythfull come vnto god, namely thorowe the handes and merites of his passiõ, so that they take the same with them, pleating with god thorowe the same. Whiche thyng delyghteth and pleaseth the lord god right well. Nowe yt the holy electe shal thus offre vp their necessities & praiers vnto god thorowe Christ, whiche is the onely mediatour betwene god the father and mankynde, than will the mercifull god heare them, and shall punysshe the wycked tyrannes and oppressours of the faythfull, with his fyerye darte, and thonderboltes, and other plages, whiche he can and is wont to vse diuers

wayes for the terrible punysheinet of the wycked godlesse pryncis & tyrannes, bothe bodely and goostly, in so muche that Sathan with his whole kyngdome shalbe assaled therat.

The texte. ¶ And the seuen Angels which had the seuen trompettes, prepared them selues to blowe. The first Angell blewe, and there was made hayle and fyre, whiche were myngled with blonde, and they were caste into the earth: and the thirde parte of ꝑ earth was set on fyre, and the thirde parte of trees was burnt and all grene grasse was brente. And the seconde angell blewe: and as it were a great mountayne burnyng with fyre was caste into the see, and ꝑ thirde parte of the sea turned to blonde: and the thirde parte of the creatures which had lyfe, dyed, and the thirde parte of shyppes were destroyed.

Christ bringeth his punyshementes to passe thorowe good and euyll angels, euen at his owne pleasure. For vnto the lorde there is nothyng euell nor vnprofytable: for as muche as he onely can make good of euyll well ynoughe. The first plage of the churche of Christ, was in the vnderstandynge and interpretacion of holy scripture whiche euen at the first, was assaulted with dyuerse dangerous heresyes, whiche sprang vp by reason of ꝑ dyuersyte of vnderstandyng amonge the wryters and brethern: by reason wherof, infynite subtelmes, dissections, perels and dangerous vproures did spryng & aryse. And for this cause were so many councels holden. For the christendome suffred great decaye, and many swarued therfrom at suche tyme as god, of his mercye, gaue peace and quietnes in the churche, but for a small season, as I sayde before. By the trees we shall vnderstande people of all maner of nacions and degrees, in ꝑ christendome of no small nomber, as in the tyme of Athanasius and after. The seconde plage folowyth after warde, against the whote and natural strength and fearcenes of men, and spetially that, whiche was betwene pryncis and rulers, that were assaulted of the wycked spende with ambicion, for power and dominion. The whiche the wycked spende dyd rayse vp, after that the godly and holy teachers had tooken out all errours and heresyes. This contencion and deuysion in the churche betwene the rulers of the laytie and clergye, hath bene the occasion of very great myseries betwene the grecians and ꝑ Romaynes, Emperors and kynges, Popes and bysshops, bothe in the spirituall and temporall regument. For this deuelysshe burning fyre of pryde hathe bredde infynite and vnspeakeable hurte vnto ꝑ churche of Christ. For euen out of ꝑ, sprang so many warres, battels, burnynges, and destroyng of landes. And suche common harmes wyll the spirite of god sygnifye by the trouble, losse and destruction in all the elemētes, ꝑ fyre, water, ayer & the earth. For there was no mansure and in safegarde.

The trees.

The texte. ¶ And the thirde angel blew, and there fell a great starre from heauen, burnyng as it were a lampe, and it fell into the thirde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwod. And ꝑ thirde parte was turned to wormwode. And many men dyed of the waters, because they were made bytter. And the fourth Angell blewe, and the thirde parte of the sonne was smytten, and the thirde parte of the mone, and the thirde parte of starres: so that the thyrde parte of them was darckned. And ꝑ daye was smytten, that ꝑ thirde parte of it shoulde not shyne, and lykewyse the nyght. And I beheld and herde an angell flyenge thorowe the myddes of heauen, saying with a loude voyce: Woo, woo, woo, to the inhabiters of the earth, because of the voyces to come of the trompe of the thre angels, whiche were yet to blowe.

The thirde plage came vpon ꝑ starres of heauen, that is, vpon the most holyest people, which were taken for the spirituall state and order, as monckes, fryers, and prestes: whiche thorowe their hypocrysye, haue heaped vnto them

ſelues money, goodes and treaſures, and haue gotten landes and dominions, for the whiche great dyuiſion was among them. And wheras the worlde ſhould haue learned of them, faith, loue and knowledge, it was nothing but ſlandered, offended, decepued, ſeduced and ſore hyndered by them, bothe in fayth, and in godly lyuynge and behaueour: bothe whiche, were vtterly decayed in theſe perſons, to the great vndoyng and dyſtruccion bothe of bodye and of ſoule. And thus the ſwete hony of chriſten loue and concorde among theſe orders, is turned in to bytter wormewoode, by the which many ſoules are deſtroyed. The fourthe plage maye well be vnderſtande, to be the breakyng in of the Turkes & Sarazens, whiche is, as it were a worthye and well deſerued ſcourge or whyppe, whiche ſhoulde ſcourge and punyſhe the chriſtendome fallyng into ſynne and dyſſolutenes. As it hath already happened in the. iii. partes of the earth, Aſya, Europa and Africa. All theſe hath he gotten wholy into his handes. And hathe alſo dyuerſe tymes attempted Italy and Spaine. And hath alreadye gotten Auſtry, Eſclauonie, and parte of Hungry. He ỹ thinketh not this a great loſſe, and a wonderfull deſtruccion, the ſame hath no vnderſtandynge at all. Suche great myſteries, perplexities and deſtructions, dothe the ſcripture ſygnifye in diuerſe places by the darcknes of the Sunne, Moone and Starres. And where as he ſayth, that onely the thirde parte was deſtroyed, he ſygnifyeth thereby, that all this dyd not continue in dyuerſe places. For men addreſſyng thẽ ſelues vnto repentaunce and amendement, haue dyſappointed ſuche enemyes, & diſcharged them ſelues of them. But not euery where, nor at all tymes. For all theſe myſteries and plages returned againe afterwarde, and were more dangerous, hurtful and intollerable, than they were before. And bothe theſe and other plages dyd increaſe, and get the ouerhande dayly more and more, & lykewyſe alſo the ſynne againſt the worde of god, againſt true loue, againſte peace and quietnes, and againſt all vertue and godlyneſs, dyd not ceaſe but raged contynually againſt the manyfeſt and clere goſpel, euen by the ſpirituall ſort, which haue their knowynge of the goſpel, wherunto they are the moſt extreme enemyes, bothe in worde and deade, a thouſande partes more than the ſecular and laye ſorte. And yet all vnder the pretence & colour of a Chriſten & good zeale, wheras they ſeke nothing but their owne pryuate lucre, as it is eupdent & manyfeſt.

¶ Their. Chapter.

The texte.

¶ And the ſyxte angell blewe, and I ſawe a ſtarre fall from heauen vnto the earth. And to him was geuen the kaye of the bottomleſſe pyt. And he opened the bottomleſſe pyt, and the ſmoke of the pyt aroſe as the ſmoke of a great fornace. And the ſunne, and the ayer were darckned, by the reaſon of the ſmoke of the pyt. And there came out of the ſmoke locuſtes vpon the earth, & vnto them was geuen power as the ſcorpyons of the earth haue power. And it was commaunded them, that they ſhoulde not hurte the graſſe of the earthe: nether any grene thinge, nether any tree: but onely thoſe men whiche haue not the ſeale in their forheades. And to them was commaunded, that they ſhould not kyll them, but that they ſhould be vexed fyue monethes, & their payne was as ỹ payne that commeth of a ſcorpion, when he hath ſtonge a man.

LYke as in the openyng of the fourthe ſeale, god is become man, to waſhe awaye all ſynnes and wyckednes: euen ſo the deuyll, whiche is a counterfetter of gods workes, imageneth by all meanes that he can, to ſet vp and ſtablyſhe all maner of intollerable errours, and to augment his kyngdome: And goeth about to make him ſelfe a god, and to fyght and ſtryue againſte

the

the gospell, and against all godlynes. But thorowe the iudgement of god, he is fallen downe from heauen, vnto the earthe, and hath receyued thorowe the iudgement of god, and thorowe his permission, the key of hell and of the botomles pyt of all wyckednesse, euen lyke as Christ is ascended and gone vp and thorow his merites and rightuousnes, hath opened the heauen, and hath receyued the kyngdome of god, for all the faithfull electe. And out of this hellysshe botomles pyt, arose a smoke of worldly wyldome, & of fleshly lustes, by the whiche, al godlynes planted of Christ and of the apostles, thorow the preachyng of the gospel, is obscured and darckened. And there are rysen vp locustes, that is to say, false teachers, heretykes and worldly suttell prelates, scolemen and sophisters, which thorow their proude doctrine, and mans ordinances, pompe, and couetousnes, haue done muche harme in the churche in the heartes of the faythful, thorow the permission of god: And all this is suffered euen for the synne of contemnynge gods worde, and for that men haue loued them selues, muche more than Christ. Whiche worde of god they haue made more to be contemned, vnder their syngyng, and fast or swyfte mumblynge vp therof, without vnderstandynge, than they haue profyted or edyfied eyther them selues or any other therby. And also in their hyghe scoles and vniuersyties, with their Aristotle and their Philosophy, they haue made ȳ worde of god darcke & obscure. And with their Philosophical dysputacions, they haue made it vncerten and doubtfull, and vnprofytable vnto the churche. As it maye well appeare that ȳ frute and ende of al their studyes haue bene nothynge els but couetousnes and pryde, worldly honour and promocion. And with their suttyll wyttes and dyuises, they haue done wonderfull muche hurte. But thorowe the myghtye power and vertue of Christ in his churche, they haue bene hyndered and dysappoynted, for this purpose that they shoulde not hurte nor harme the true faythfull, whiche increase and ware grene thorowe faythe, in all godly workes and exercyses: whiche the spirite of god would not suffer to be hyndered, but that they shoulde be preserued in faith and loue after the wyll and worde of god in all holynes and vertue. But those men whiche haue made a couenaunt with pryde, couetousnes, fleshly lust and pleasure, enuye, hatred and excesse, and suche other, they were geuen vnto them, to vse after their owne pleasures, for as muche as they had no seale or token of god. Notwithstandynge those shoulde they not kyll neyther, for as muche as many of them myght be conuerted and amende, but they should onely punysshe and vexe them in their consyences, and with other plages, for a season, namely for the space of fyue monethes, whiche maye be vnderstande to synifye, fyue hundreth yeares, wherin all suche thinges haue benesene, practised and suffered in the churche of god. And their payne and veracion for so long a tyme, hath bene extreme, their consience being fearefully and heauyly tormented for their great synnes. Whiche thinge dyd first sprynge of false doctrine, and of mans tradicions, which they haue not kept, as for an example, they cōstrayned, filthy chastitie of pryestes, monckes, & nonnes, the glotonous fastynge, the myserable torment of eare confession, the dreadfull feare of purgatorye, the pollynge of pardons, the excessyue and couetous pouerty of beggyng fryers vnsaciable. These are the venomous stynges, which doe vexe and tormente them that wyll forsake, and set at naught the token and seale of gods worde.

Locustes.

The texte. ¶ And in those dayes shall men seke death, and shall not fynde it, and shall desire to dye, and death shall flye from them. And the symilytude of the locustes was lyke vnto horses

prepared

prepared vnto battayll, and on their heades were as it were crounes, lyke vnto golde and their faces were as it had bene the faces of men. And they had heere as the heere of wemē. And their teeth were as the teeth of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes, whē many horses runne together to battayle. And they had tayles lyke vnto scorpions, and there were stynges in their tayles. And their power was to hurte men fyue monethes. And they had a kynge ouer them, whiche is the angell of the bottomlesse pyt, whose name in the Hebrew tonge, is Abadon: but in the Greke tonge, Appollyon that is to saye, a destroyer. One woe is past, and beholde, two woes come yet after this.

These locustes or grashoppers shall be strong and myghtye in the churche, and shall greuously vexe and oppresse all faythfull professours of the gospel, which can not abyde nor beare their false religion. And they shal be so afflycte and persecuted of them, that they shall wyshe a thousande tymes rather to be dead than alyue. For the griefe and sorowe of suche as be tormented in their conscience, is vnspeakeable. And that all men maye the better knowe suche locustes, these tokens are to be marked. They syt vpon horses hauyng vpon their heades, as it were crounes garnysshed with golde and precious stones, and haue faces lyke vnto mens faces, louyng lowly & amyable in wordes & in outwarde pretence, but in effecte, vertue, and strength lesse and weaker thā any woman, garnysshed with pleasant heere euen for nothynge els but for a very token of hypocrysye. And beslydes this, they haue terrible teth, whiche sygnifyeth, ỹ they are myghtye to hurte, euen lyke Lyons, without feare & not able to be resysted. For as muche as they are armed with habbergions of yron, hangynge together with their Chaynes and Behemoth knottes, byndinge and knyttyng them selues together with their Councels and Decrees, that they seme inuyncible, and not able to be ouercome of the whole worlde. They thunder, with their cursynges, suspensions, and excommunicacions, and all, to maynteine their pompe, euen lyke a fearfull army, whiche in warre fare woulde make all the worlde afrayde. They flye with their pardons and bulles, euen as it were with wynges ouer hylles and dales, ouer sea and lande and poyson more noysomly vnto death, than they should doe with very bodyly weapons: And yet whan their bulles and parchement wil not helpe, they wyll vse the pycke and sworde also. And the kyng or gouernour of this people hath no nother proper name but Appollion, that is to say, destroyer, and the very incarnate deuyll, lyke as his aduersarye Christ, is bothe in name and in deede, a sauiour and preseruer. This is an heuy woo and mysery to happen vnto the churche of Christ. But there shall come yet .ii. other beslydes this.

¶ And the syxt Angell blewe, and I herde a voyce from the foure corners of the golden aulter, whiche is before God, sayinge to the syxte Angell, whiche had the trompe: Loce the foure Angelles, whiche are bounde in the great ryuer Euphrates. And the foure Angelles were looced, whiche were prepared for an houre, for a daye, for a moneth, and for a yeare, for to slee the thirde parte of men. And the nombre of horsemen of warre were .xx. times .x. M. And I hearde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyry habergions of a Iacynte coloure, and brymstone, and the heades of the horses wer as the heades of lyons. And out of their mouthes went forth fire and smoke, and brymstone. And of these thre was the thirde parte of men kylled, that is to saye of fyre, smoke, and brymstone, whiche procede out of the mouthes of them. For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentes, and had heades, and with them they dyd hurte. The texte.

The syxte angelycall deuyll, whiche was set against the syxt seale, dyd blowe for his tyme also, puttynge forthe his voyce in the christendome, where god ought to be honoured with the golde of a pure and syncere faythe. And at that

tyme,

tyme, the holy Apostle. S. John heard, in spirite, a voyce, without doubt ỹ voice of Christ kynge of all honour. Whiche voyce sayd vnto the angel of wickednes: That thing whiche thou wilt, that take in hande. For I permytte ỹ now at this tyme, to exercyse thy power to the hurtynge and vndoynge of the wycked and vngodly, and to the amendement, furtheraunce and chrystien exercise of the faithfull and electe. Poure out the Hypocrytical frowardnes of the hyghe state of the malygnante churche, whiche hytherto hath bene somwhat bounde, and hath had a great name, euē lyke as Euphrates, muche vnlyke vnto the holy Jordan, or vnto the flode Syloa, that is to say, the prymatyue churche of the Apostles. And there is no hope of grace nor of reconcrye or saluacion in her. For in this Euphrates there is nothing that is sounde and good, but all together full of death & destruccion, with ỹ helpe of his .iii. or foure streames whiche went out from him. It is easy to vnderstande, what and who they were, whiche went out after the decaye of the holy chrystien churche, or after S. Austins or S. Ambrose tyme, after the fyue monethes, that is to saye, after fyue hundreth yeares, & went out euē at one tyme, namely at the tyme of the councel holden at Laterane, and were redy to murther and slaye the thirde parte of mankynde. And they, w̄ their felowes, dyd greuously hurte them, in person, in goodes, in conscience, in bodye, and in the prosperyte and welth of their soules, thorowe horryble errors, in faithe, relygion, and outwarde ceremonies, thorow mans ordinaunces and traditions bothe against the manyfest holy worde of god, & also against the ordinaunce of the holy prymatiue churche of the Apostles. And here the great nomber of these horsemen, doth open the vnderstandinge vnto the reader, that all men maye easyly perceyue, what they are, commyng vp in maner about one tyme. But their frutes shall shewe and declare that, sufficiently. Out from among these horsemen, cam̄e their captains, ridyng vpon hyghe horses and mules, with highe pompe, pretendinge highe wysdom & goostly power. But yet these holy brethren the mayntenyners of Christes churche (as they pretende) do ryde, with harnes and sallets, armed and prepared with many ordinaunces, decrees and statutes, by the whiche (alas what remedye) the chrysten faythe is lytle furthered. But it is well fensed and armed with habbergions, one tyng folded in a nother fower folde. These were set on fyre with a furious madnesse against the pure and syncere doctrine and profession of the gospell yelowe for very enuye hatered and malyce, and also for very fylthye delyre and couetousnes of golde, whiche thinges goe alwayes together. And againe sauering of brymstone in their hipocritishe filthy chastitie, vnmete & odious for any chrystē harte to thinke vpon, muche lesse for any chrysten eares to heare, or any chrysten tong to speake. Their pompe and power, to subdue the symple and humble dysciples of Christ, contemners of this wycked worlde, is lyke vnto the power and myght of Lyons, by the wytte of man, not able to be resysted or withstanden. And yet their power is not in their handes and armes, but in their mouthes. Out of the whiche commeth, cursynge, suspendyng, excommunicating, and threatenynge with fire, and feare of hell and purgatorye, & with suche lyke firebrandes of brymstone. Oh, how many right godly and faythfull constant men and wemen haue bene murthered with these foure or fiue hundreth yeares, of these horsemen, whose power was onely in their mouthes. For, to the performaūce of their spiritual tirannie, they dyuised spies & serchers, whiche they called *inquisitores hereticę prauitatis*, to spye out suche as they toke for heretykes, as Saule was one at suche tyme

as he raued so spitefully against the faithfull, from Jerusalem to Damasco. Their tayle, lyke vnto the tayle of a Scorpion or a Basilisk, are those whiche goe after them, and folow their example, Princes, Lordes, and temporal Magistrates, whiche are assistent vnto them, to execute their tyrannye, bothe otherwyse & specially at generall councels, whiche for their pleasures (euen thoughe they be Emperours) yet they must breake their promyses of free passporte and passage, against bothe their honour and othes, in any matters that concerne their spiritual state, pompe, lyberties, ordinances, be they neuer so much against the holy worde of God.

The text. And the remnant of the men which were not kylled by these plages, repented not of the dedes of their handes, that they shulde not worshyppe deuyls, and ymages of golde and syluer, and brasse, and stone, and of wood, which nether can se, nether heare, nether go. Also they repented not of their murther, and of their sorcery, nether of their fornicacyon, nether of their theft.

Howe heuy and terrybles is the might and power of the deuil, & of Antichrist? yea how many of the faithfull electe of God haue bene tormented and slayne by them, bothe in their bodies and consciences? And yet euen in their tyme there were many that remayned alyue, whiche the mercifull hande of God dyd preserue in all godlynes, and thorow his ayde and helpe they escaped the handes of these tyrannes. Euen in lyke maner as there dyd also many remayne in their wicked purposes, in their cruel tyrannye & in their godles & blasphemous lyfe, whiche not withstanding would be bothe called, and also esteemed & taken for holy and spiritual men. And yet they beleue not, ỹ they haue any nede to repent, & therfore they procede & goe forwarde with their traditions of men, ỹ transgressiō wherof they punishe more sharply than the transgression of any commaundement of God. For ỹ doe they esteme in maner, lyghter thā nothing, taking it for suche a synne as may well ynoughe be dyspensed with, & remitted: And thus in the meane tyme, they please, serue and honour the deuel with their ydolatry, superstition, and inuocation of sayntes, vnto whome they praye & say: Our father in heauen, halowed be thy name, euen vnto the very images bothe of men & wemē. (Whiche thing the very lyuing deuyl taught them,) as thoughe the saintes shoulde desire any suche thing, and not rather be dysplesed therwith, vnto the whiche sainctes also, they make and set vp images of golde, syluer, stone, and woode, euen vnto those true sainctes also, which were martired and put to death, for speakynge and preaching against suche heathnyshe customes, and take it for very wicked and abhominable superstitions and diuil lyshnes, to inuocate and honour suche false goddes. And they doe these thinges so manifestly, that they can not, nor wil not denie it. No they haue no vnderstāding therof. For they thē selues are euē lyke vnto their false goddes, and become so madde, and so farre out of their wittes, that they can no more heare nor see thā their ydols and false goddes can. And they wil heare of no repentaunce at al, muche lesse wil they performe any. But they will rather confirme and maintayne their deuillyshe ydolatrye and false religion, with sword and fyre, murther and poyson, yea and sometime they are not ashamed to practyse sorcerye & witchecrafte, to maintayne their wickednes against ỹ true faith & religiō. And they wil lyue in whordom, whosoeuer say nay, euē of force, beyng extreme enemyes vnto holy matrimony.

And thus they bleare and blinde the whole worlde with their falsehede & lyeng, and all to mainteyne their possessions and infinite blasphemyes, whiche inewe of their ydolatry, with worldly force and tyrannye as they haue euer done.

¶ The.x. Chapter.

The texte.

¶ And I sawe another mightie Aungell come downe from heauen clothed with a cloude, and the raynebowe vpon his hed. And his face as it were ỹ Sunne, and his fete as it were pylleres of fyre, and he had in his hande a lytle boke open, and he put his right fote vpon the sea, and his lefte fote on the yearth. And cried with a loude voyce, as when a Lion roreth. And when he had cried, vii. thonders spake their voyces. And when the seuen thonders had spoken their voyces: I was about to write. And I hearde a voyce from heauen, saying vnto me Seale vp those thinges which the. vii. thonders spake, and write thē not.

THis strong angel, can signifye none other thing, but our sauiour Jesus Christ, whiche reueled suche a vision vnto S. John, for the profyte and comfort of the faithfull churche and congregacion, and for a warnyng vnto the synfull worlde. For he it is, whiche in suche an euil tyme, and in suche great perplexyte and dangerous warrefare of the christen churche vpon earth, commeth downe from heauen to ayde and succour it according vnto his promes. And he appeareth vnto S. John, euen as thoughe he were commynge downe from heauen, clothed with a very manyfest and visible cloude, whiche signifyeth his holy manhode, euen as he went vp also vnto heauen, and dwelleth with vs, with his grace, ayde, and prouydence. The raynebowe, signifieth his heauenly impertous crowne, and his gracious gouernaūce ouer his faithful electe, for the whiche he is carefull and sorowfull with mercye and daylye ayde, in all thinges necessarye and expedient for them. His face and countenaunce is bryght, pleasant and full of mercye, euen lyke vnto the sonne. For he himselfe is the sonne of the worlde, that is to saye, the comfort, delyght ioye and felicitie of all faithful. And againe, mighty stronge and righteous in all his iudgementes towardes ỹ godlesse and wicked, whiche he stampeth in peces and burneth them with fire, that can neuer be quenched. This same Jesus Christ our Lorde and sauiour, is come againe from heauen, with his lytle, meke, euangelycall booke, namely with the newe testament, in the whiche the olde is also comprehended. This booke is contemptuous and of no estimacion, vnto the sage wyse philosophers, highe lerned doctors, and pompous proude prelates, in so muche that it was cleane lost out of the tempelles, for a great space, (euen as it was in ỹ tyme of Jeremye the prophete,) beyng songe yeately in their monasteries & colleges, as their vowes and rules, whervnto they were sworne, required, but without all maner of vnderstandynge or feruentnes of the spirite, whiche should be sought and necessarilie required in holy scripture. This boke dothe Christ bring, beyng garnisshed not outwardly with golde, siluer and precious stones, for a face and a shewe onely so that no man can reade in it, as thoughe it were sufficient onely to kysse it, but he shal bring it open, that euery man maye reade and vnderstāde it in their owne mother tong, and also in all scholes, where children are taught. He it is that is come into this worlde, and hath set his feete vpon al the earth, and also in the Iles of the sea, whiche were before vnknowen, euen

The rayne bowe.

lyke

lyke as the true faithe also was, which was readyly & ioyfully receyued of them, whiche before knewe nothing at all, and were more ignorant and vnlearned, than they that came from the grecians and Romaynes. Whiche thing maye be vnderstanden, by the left and the right foote. And what maye better be vnderstanden by the loude voyce, than the great noyse, which the holy Byble maketh, at suche tyme as it is spred abrode in all speches and tonges, ouer hundredthes and thousandes of people in so short tyme, to the great wonder and meruell of all faithfull, and to the hyghe furtheraunce and edyfieng of the christen doctrine and of the knowledge of God, and to the vtter confusion and feare of the whole diuilyshe and hellyshe flocke and congregacion, euen as a Lyon of the stocke of Juda. And immediately therupon came. vii. thonders, that is to saye, the moost godly and christen interpreters of holy scripture, were famous throughout the whole worlde, as were these Ambrose, Austen, Jerom, Gregory, Cyprane, Hylarie, and diuerse other, whiche in out tyme haue written and taught as excellētly and profytablye in the churche and congregacion of Christ, as euer they dyd. These haue taught and brought into lyght, the worde of God very purely and sincerely, notwithstandyng whatsoeuer the schole writers and sophysters, the pompous byshops and monkyshe mummy haue many yeres decreed & deuised, to the contrary, with their vncerten and vnstable doctrine, fayned ceremonyes, fonde tradicions, & newe strange articles of the faythe, whiche haue no grounde in gods worde, and cleane contrarye bothe to the vsage, and also to the doctrine of the holy auncient fathers in the primatiue churche. And where it is nowe added, that it shoulde not be written what these thonders spake, let other vnderstande it as they wyll, I thinke and coniecture that it is a prophecye of the noble and excellent gyfte of God, ỹ science of Prynting, geuen first vnto the Germaynes, whiche were estemed the moost rude and barbarous people. By and thorowe whome, not onely the newe testament hath bene renewed, interpreted & translated euen out of the very naturall fountaine & tong wherin it was wrytten, but also the whole olde testament out of ỹ holy Hebrew tong. Besydes this, all these before named & many other teachers and wryters of the holy churche, went first out into the worlde, and bothe with worde and deede, noysed abrode the power of the gospell, so that the renewynge therof can not be ascribed vnto those onely, whiche preache and teache in our tyme, but vnto the holy byshops of the primatyue churche, whiche preached and taught first of all, throughout the whole christendome, where as now, all our byshops for the moost parte, are domme and blynde in all godly doctrine, & vtterly drowned in worldly pompe, lustes, pleasures and in all wicked dyssolutenes.

vii. thonders.

¶ And the Angell whiche I sawe stande vpon the sea, & vpon the earth, lyfte vp his hande to heauen, and sware by him that lyueth for euer more, whiche created heauen, & the thinges that therin are, and the sea, and the thinges whiche therin are, that there should be no lenger tyme, but in the dayes of the voyce of the seuenth Angell, when he shall begynne to blowe: euen the mysterye of God shalbe fynished, as he preached by his seruauntes the prophetes.

The texte.

Christe taketh an othe, and sweareth by God his heauenly father, euen with great earnest feruencye and holynes, that the tyme of his glorious laste comminge to iudge all the worlde bothe quicke and dead, is nowe alreadye nighe and at hande. And whan the victorye that was prophecyed to be

fulfylled of Antichrist (which victorye the seuenth angel, Christ him selfe or his spirite, that was yet to come in Helyas before the last daye, must blowe forth accordinge vnto his office) were once past, than shoulde all together be fulfylled, that all prophetes dyd euer propheсye of the kyngdome of Messias the sauiour of the whole worlde, whiche is the hyghest misterye. Of the whiche thinges all patriarkes and prophetes, yea and the apostles also, and Christ him selfe, dyd speake, namely, of the tyme of the kyngdome of heauen, that was commyng, and of the commynge of Christ in his highest honour and glorye, whiche shalbe manifest and knowen vnto all men and vnto the whole worlde.

The texte. ¶ And the voyce whiche I hearde from heauen, spake vnto me againe, and sayde: go and take the lytle boke whiche is open in the hande of the angell which standeth vpon the sea, and vpon the earth. And I went vnto the angell, and sayde to him: gene me the lytle boke, and he sayd vnto me: take it and eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouthe as swete as hony. And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouthe as swete as hony: and assone as I hade eaten it, my bellye was bytter. And he sayde vnto me: thou must prophecye againe amonge the people, and nacions, and tongues, and to many kynges.

At this place, myght the begynnyng of the .xi. muche more conuenientlye haue bene appointed, but it is no matter. John in the person of all faithfull christians, and specially in the person of them, whiche should be teachers in ỹ churche of god (as the holy bysshops and other apostolicall men) heareth the voyce of God, speakinge thus vnto him: If thou wylt doe and performe thy office and vocacion truly and iustly, than goe thy waye, and appointe thy selfe therunto withall thy might and power, and take in thy hande the holy, open and moost cleare cronicle booke of the holy gospell and worde of God, receyue the same, and the holy vnderstandinge therof, from the holy goost thorow feruent prayer. And reade therin with fayth, loue, and moost earnest zeale, of Christ hym selfe. But he telleth him before, that he shoulde not onely reade or synge it, wryte or endyte it, but that he shoulde with a moost gredy desyre, euen deuoure it vp as a foode from God and as the heauenly breade of all faythfull beleuers, and that he dygest it in to his bowels as a moost cleane and holsome foode. Whiche thing can not come to passe with out bytternes of repentaunce and of sorowe, and heynes of the hearte, and conscience. And specially vnto him that knoweth so muche of the wyll of God, and feleth that his spirite is so weake and fraple and his flesche so wylde and dysobedient and his mynde so stubbourne and obstinate agaynst the spirite of god. Or els it may be thus vnderstande, that whan a man vnderstandeth the worde of god, and knoweth that it ought to be spred furth vnto other, that is to saye, to the whole churche of God, and that the truth ought to be spoken vnto the blynde worlde, and that it can not yet be done with out great perell & danger of bodye and lyfe, than is it doutles bytter vnto him. But yet not withstandinge it is swete in the mouthe, thorowe the comforte and ioye of the truth, and thorowe the ioyful promes of the gospell of righteousnes and holynes, thorow Christ the sauiour of the whole worlde in al tymes. All this did John in a vision, and toke also further instruction therof, as foloweth.

¶ The .xi. Chapter.

¶ And then was geuen me a rede, lyke vnto a codde, and it was sayd vnto me: Aryse & meat the temple of god, and the aulter, and them that worshyp therin: and the quier whiche is within the temple, cast out and meate it not for it is geuen vnto the Gentiles, & the holy citie shall they treade vnder fote xlii. monethes. And I wyll geue power vnto my two witnesses, and they shall prophesye a thousande, two hundered and.lx. dayes, clothed in sacke clothe. These are two olyue trees, and two candelstyckes, standynge before the God of the earth. And yf any man wyll hurte them, fyre shall proceede out of their mouthes, and consume their enemies. And yf any man wil hurte them, this wyse must he be kylled. These haue power to shut heauen, that it rayne not in the dayes of their prophesyinge and haue power ouer waters to turne them to blonde, and to smite the earth with all maner plages as often as they wyll. The texte.

THe lorde doth reuele and shewe vnto John, that he wyll vysyte and reforme his churche, (beyng so fore fallen and decaied) whã tyme shalbe thorowe apostolical men and godly parsons, which haue eaten vp and dygested the booke of god, and with great swetnes and plesantnes, haue bene feruent and earnest to further and to set furth the wyl of God. And thus he geueth hym a metwande in his hãde (as he dyd also vnto Ezechiell) to measure & to serche out the rightuousnes of the churches, and the state of euery one: And specially of them, whiche, by reason of their office and vocacion, ought to haue a specyall respecte and regarde to the seruyce of god: among the whiche, the bysshops and the highe & most speciall doctors and teachers of the churche (whiche are vnderstande and ment by the quiere, for as muche as they are maisters and rulers of the quiere) were the moost wicked and vngodly: And they are compared and lykened vnto the heathen and were geuen and delyuered vp vnto them to be punysshed. For the heathen, and vngodly and superstitious people geuen to al ydolatrie, whether they be spirituall or secular, they shal treade down, destroy, and defyle the churche of Chryst a long time, whiche is to be vnderstande by the xlii. monethes, ỹ is to saye. iii. yeares & an halfe, whiche might well sygnifye .iii. hundreth yeares & an halfe, from the tyme that muche falle doctrine & many superstitious ceremonies came first into ỹ churche against the manifest worde of God. Whiche thinges sprang vp thorow ỹ pompe, pryde, couetousnes and presumpcion of the spirituall prelates & watchmen, as they named them selues, and so ought to haue bene in dede by their office & callyng. The two witnesses of repentaunce & amendement of lyfe, which should take the gospel in hande againe, and should restore & bryng forthe the booke againe, are Enoche & Elyas. For in the wicked tyme of the Caimites before Noes floode, Enoche studyed & went about, without doubte, bothe with word & dede, to reforme the world, & to reduce them vnto the true faith in God, & perfyght loue to their neyghboure againe. Wherunto he was moued by the holy goost, whiche did worke & speake in him, yea & parauenture also did write thorowe him. For there were once bokes of Enoche, whiche nowe are not to be gotten. And lyke wyse did Elyas also in ỹ time of ỹ lawe, but with a wonderfull zeale & feruentnes both in word & deed, thorow the mocion of the holy goost, whiche worketh in the ministers of god, whan he seeth his tyme, accordynge as the person & place requireth. And therfore they bothe receyued one rewarde of saluacion, and remayned as it were immortall and are prophecied to come againe in spirite before the latter day of iudgement, to resiste and confounde the wycked Antichryst, and to heale with the oyle of lenitie suche as are apte to receyue it, or els with the fyre of feruente zeale

The quier.

xlii. monethes.

The. ii. witnesses.

to confounde the wycked enemyes of god bothe with worde & deade, as Enoche and Elyas dyd, by the commaundement and ordinaunce of god, in their tyme, whan they were vpon the wicked earth. Lyke as also suche men might be founde in our tyme with their names, writynges, and doynges, not in one place of the earth, moued with the same spirite & with the same worde and lyke zeale of god, euery one after the gyfte of grace geuen vnto him. Moued, I saye, by the holy goost, of a godly mynde and lyke purpose as the nacions, people, persons and other circumstances required. Against these and suche lyke frendes and ministers of god, shall many greuous troubles be alwayes deuised and attempted, by the wicked malignant churche, bothe against their good name, bodye, lyfe, and also against their goodes. And they haue no nother refuge, succour, comforte, helpe nor weapon to defende them with, but the onely, holy, eternall and inuincible worde of god in their mouthes and handes, whiche confoundeth all their aduersaries and deadly enemyes, whiche euen them selues the longer they mainteyne their euyll and naughtye cause, the worse they make it, tyll at length they shall vtterly confounde and destroy themselues. But these .ii. ministers of the spirite of god, worckynge in loue and feruentnes, with all softnes & burnynge zeale lyke vnto Enoche and Elyas, they haue power thorowe the spirite of god (whiche worcketh all thinges in his ministers) to procure and obteyne of god grace and vengeaunce accordynge to their faith and zeale, to ỹ furtheraũce of goddes glorye, and to the profite and reformacion of the faythfull christen churche, as necessitie and conueniencie shall require. Euen lyke as Elyas had ouer the water, whan as thorowe his prayer he obteyned of god that it shoulde not rayne vpon earth for the space of three yeares: And agayne also fyre from heauen, against those that mocked and contemned his office and testymonie.

The texte. ¶ And when they haue fynished their testimonye, the beast that came out of the bottomlesse pyt, shall make warre against them, and shal ouercome them, and kyl them. And their bodyes shall lye in the stretes of the great citee, whiche spiritually is called Sodom and Egipte, where our Lord was crucified. And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodyes thre dayes and an halfe, and shall not suffer their bodyes to be put in graues. And they that dwel vpon the earthe, shall reioyce ouer them, and be glad, & shal sende gyftes one to another, for these two prophetes vexed them that dwelt on the earth.

It hath alwayes from tyme to tyme bene well sene, howe this beast hathe behaued hymselfe towarde the messagiers and ministers of god, whiche were sent vnto them. And specially vnder Achab and Manasses, and suche lyke kynges and ydolatrous and hethenysshe prestes whiche serued false goddes, whiche persecuted the faythfull ministers of God, cursed and contemned them, burnt and drowned them, so farre as god permytted them. Whiche thing was for the best vnto the persons that suffered suche thinges, and for the synguler profyte of the faythfull churche and congregacion. And yet for all their persecucion, the doctrine and worckynge of the faythfull was euer vpright and lyuely, and their good and holy name with the commendacion of their godly feruent zeale, was also wonderfully preserued to the vtter shame and confusiõ of the abhompnable and terryble beast, and all his members and lymmes: As the examples of the whole world doe testifye and beare wynes: And specially euen in our tyme, and also the moost true and infallyble storye of the prouydence and of the holy worde of god. This citie, where Christ is dayly crucified, is (in figure and symilitude) the citie of Jerusalem, whiche for sheadyng of the

The great citie.

bloude of his Apostles, hath receyued her iust and due rewarde, as she deserued: and lykewyse the wycked churche corrupte and poysoned of Sathan, wherin he beareth rule, murtheringe the faythfull frendes of God, and ministers of the gospell, whose holy zeale and truth of God, whiche they haue preached, they coulde not nor woulde not suffer nor abyde, vntyll they were alwayes at length confounded and vtterly destroyed. Whiche thinge shall vndoubtedly happen also vnto them, whiche doe resist and withstande all christen reformacion of the churche in their state and order. Yea they see already before their eyes, and smell the indignacion of god & his terrible iudgement, wherof they haue bene earnestly and faithfully warned, but they were neuer affrayd nor abashed of it. At that tyme, the holy seruauntes and ministers of god, shall be fayne to suffer muche trouble, euen the very bytter and moost slanderous death. But at length whan all thinges shall be truly discussed, all the worlde shall see and perceyue the true doctrine and beleke of the faithfull & godly, & the impietie of ỹ wycked, obstinate, blinde, and vngodly infydels, whiche woulde neuer beleue. And thus fayth and truth in god, shall haue the victorye.

¶ And after thre dayes and an halfe, the spirite of lyfe from God, entred into them. And they stode vp vpon their fete, and a great feare came vpō al them that saw them. And they hearde a great voyce from heauen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their ennemyes sawe them. And the same houre was there a great earthquake, and the tenth parte of the citie fell, and in the earthquake were slayne names of men seuen. M. and the remnaunt wer feared, & gaue glorye to the god of heauen. The seconde woo is past, and beholde, the thirde woo wyll come anone. The texte.

Howe this beast with her members the wycked hethenysshe prelates and their sworne adherentes haue alwayes & in our tyme for a long season cruelly dealt with the ministers of gods word, and with the preachers of the truth of ỹ moost sacred gospell, it is playne and euident ynoughe at this day vnto all the worlde: and thorowe the cronicles, whiche shall be publyshed, shall not be hydden vnto our posteritie, how, whan, and by whome dyuerse godlye men haue bene persecuted and murthered and moost shamefully handeled of the spirituall prelates and their sworne adherentes, onely for the true doctrine and faythes sake. But an other tyme wyll come by the very iudgement and grace of god, whan as these holy men and faythfull witnesses of Christ, shall be had in hyghe honour and estimacion, and shall bryng more to passe with their preaching, writinges, and monumentes whiche they left behynde them, to the profyte and edificacion of the churche, and to the true vnderstandynge of the truth in all landes and nacions of the earth, than euer they dyd in their lyfe tyme, as it is euydent that it so happened vnto the holy prophetes and martirs. And than shal all the wicked enemies and contemners of the worde of god and of Christes true religion, trēble and feare the iudgement of god, not vnworthely, and they shall vndoutedly receiue their due rewarde that they haue deserued for the extreme cruelty whiche they haue shewed and declared against the faythfull ministers and seruauntes of God. Whiche rewarde they shal receyue with feare, tremblynge, sorowe, smart and paine, despaire, and with euerlasting shame and confusion folowing. Whether any suche thinge hath hitherto or maye hereafter happen, let euery true christen harte that trusteth in the mercye of god well consyder and wey by him selfe.

¶ The.xii. Chapter.

The texte. ¶ And the seuenth angell blewe, and there were made great voyces in heauen, saying: the kyngdoms of this worlde are our lordes, and his Christes, & he shall raygne for euer more And the .xxiiii. elders, whiche syt before God on their seates, fell vpon their faces, & worshipped God, sayinge: we geue the thankes O Lorde God almightye: which arte and wast, and art to come: for thou hast receaued thy great might, and hast raigned. And the nations were angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruauntes the prophetes & Sainctes, and to them that feare thy name small and great, and shouldest destroye them whiche destroye the earth.

ALl this maye be well referred vnto the texte and vision that went before: to this purpose, that after all matters before mencioned, once past, there shoulde be an vniuersall godlynes, and christen order, eyther thorowe the generall preaching of the gospel thorow out ỹ whole world or els thorow the godly lyfe, peace and felicitie, whiche maye be at that tyme vpon earth. As it is possible inoughe thorowe the grace of god, and many good christen heartes doe trust and hope, that it shall come to passe. Or els it maye be vnderstande after the last iudgement of our sauiour Christ, of the quietnes, whiche shall than immediately folowe after the cruell persecution of Antichrist, as this blessed and comfortable angel preacheth and declareth with his trompet. For sure it is that before the latter daye the kyngdome of Christ shall appeare, and be receyued of all nacions and ples of the earth, euen of the Iewes also whiche at length shal receyue knowledge of their errour, and shall confesse their obstinacy and ỹ wickednes of their belefe and conuersacion, whā they shall see the grace and knowledge of God manifestly reueled in all tongues and speches thorowe the holy worde of god, and shal perceyue the kyngdome of Christ the true Messias not to consist in the strayght and narow corner of Canaan nor in the vnhappy citie of Ierusalem (whiche is vnhappye by reason of the dyuision and vnquietnes that is in it) but in the whole wyde worlde, wherin shall be one onely felowshyp and congregacion of the seruauntes of the onely one and almyghtie god, whom alone all the holy prophetes (of whose kynde the Iewes haue alwayes made so highe boast) haue honoured and praysed, and lyke wyse the whole regiment and flocke of theirs, and the whole worldes Messias and Sauiour, whiche was before the creation of the worlde, and hath appeared in the worlde in al humylite more than .xv. hundreth yeares, almoost longer than the lawe of Moyses dyd endure and continue among the Iewes from the tyme of their deliuerannce out of Egipte vntyll the commynge of Christ, whan he toke his manhode in the tyme of the regne of Herode, whan as their regiment and gouernaunce toke an ende. What lyes soeuer they feyne of their lande and regyment in Utopia (whiche they name Calpia) wherof they must shortly be a shamed and holde their peace, and confesse their decepte, falsehede, presumpcion & damnable lyes of their Talmude, & of all their false myserable blynde gupdes, and Rabbynes, whose falsehede is nowe open and manyfest vnto all the worlde, for as muche as their bokes are made common (thorowe the benefyte of printynge) vnto all men of learnynge and knowledge. So that this myserable people (as the holy apostle S. Paule prayeth) hath that thing fulfylled vnto them, whiche they hoped for, and whiche was promysed of God in their tyme vnto their generacion. Euen so maye it come to passe vpon earth, and that right sone, that the honour and glorye of the kyngdome of Christ and of God shall appeare, which

shall

shal rule for a tyme vpon earth, and after ỹ latter iudgement, in heauen in euerlastynge blisse. As than al holy patriarkes, prophetes, apostles and all the martirs that euer haue bene, shall haue honour and glorye, whiche they shall offre vp vnto the euerlastinge and very true God, in the sight of all Goddes electe in euerlastinge blisse, in ỹ kyngdome of God and of his Messias our sauiour Iesus Christ, according to the doctrine of the infallyble & moost true word of god. But the wicked and vngodly heathen, shall haue no part of this honour, glorye and blisse, but shall suffer and be damned euerlastingly in eternall wrath, enuy, hatred, malyce and despayre. For suche is the righteous iudgement of God ouer all men bothe quicke, and deade, good and bad. Euery one shall be rewarded according to his workes and deserues after the iust iudgement of almyghtye God, without all maner of partialytie or respecte of persons, whether they be of high or lowe estimacion in the worlde, whether they be riche or poore, and of what lande or contrey so euer they be. For than the holy and faithful shal receiue of Christ euerlasting saluacion for their trust, faith, and loue towarde God: and contrarye wyse the wicked and vngodly tyrannes, aduersaries, & persecutours of the faithfull seruantes of God, for their obstinate blyndnes, infydelitie, and contemninge of Goddes holy wyll and worde, shall perysshe for euer, and shall remayne euerlastingly, cursed and damned withal wicked spirites. Thus farre (as semeth vnto me) doe the visions and prophecies reache, that are herherto past, and mencioned in this boke. But nowe, that whiche foloweth, is another reuelacion pertaynyng to an other tyme. For a man must not seeke any other order of ỹ scripture in this boke (whiche is compact together of many and diuerse visions without any obserued order,) than in other writinges of the prophetes, as they that are learned doe knowe well ynoughe.

¶ And the temple of god was opened in heauen, and there was sene in his temple the arcke of his testament, and there folowed lyghtynges, and voyces, and thonderynge, and earthquake, and muche hayle. The texte.

Here might the .xii. chapter well begynne, and these wordes myght be vnderstande and taken for a preparacion vnto the very glorious, and newe reuelacio, which is nowe (as I sayde before) opened vnto him. But this temple of God is the holy christen churche and congregacion in this tyme of trouble, dyscencion and batell, and participacion of the blisse of heauen and euerlastinge lyfe, vnto them that wynne and beare awaye the victorye. The Arke of the testamente is the blessed and holy manhode of Christ, vnited and knit in one with the godlye nature of the euerlasting word of God, which is and euer hath bene ỹ Mercye stoole of all the worlde and of al men, and the onely comforte, refuge and hope of the faythfull electe. But the lyghtenynge, the noyse of the voices, the thonderynge, and earthequake, with the great hayle, maye sygnifie the terryble damnacion of the wicked for euer, or els it maye sygnifie a synguler ernest and wonderfull preparacion of the hearer or of the reader (lyke as was of the holy Apostle S. Iohn, whiche sawe it) to marke, and consyder it the more dilygentlye. For it is necessarye to marke and consyder suche reuelacions and visions, as doe folowe vpon suche tokens, the lyke whereunto happened sometymes also vnto the prophetes, as the holy scripture declareth. The temple of God. The Arke The lyghtnyng thonderyng. &c.

¶ And there appeared a great wonder in heauen, a woman, clothed with the Sunne and the The texte.

the moone vnder her fete, & vpō her heade a crowne of .xii. starres. And she was wt childe, & cried trauayling in birthe and pained ready to be delyuered. And there appeared another wonder in heauē, for beholde, a great red dragon hauing .vii. heades, & ten hornes & .vii. crounes vpon his heades: & his tayle drue ꝑ thirde part of ꝑ starres & cast them to ꝑ earth.

As in the prophetes of the olde testament, the first dyd write more plainely and manifestly, than the last, whiche are muche harder to be vnderstanded, as Ezechiel, Daniel, and zacharie are muche harder than Esaye, and Jeremy: Euē so in the new testament, in this prophetycall boke, the latter prophecies, reuelacions, and visions are more playne and easy to be vnderstanded, thā the first: in so muche as this vision maye in menner be an interpretatiō of those visions that went before. This heauen, wherin this great token dyd appeare, must nedes be the kyngdome of heauen, the christen churche, congregacion and felowshyp of all faithfull from the begynnynge of the worlde vntyll the ende therof as Christ him selfe doth interprete it. The woman, of whome the angell here speaketh, is the euerlasting, mighty and blessed worde of god, whiche is bryght and mightye as the Sunne, wherunto all the vnderstanding of man, and of all flesche is subiecte. And it is clothed and garnysshed with ꝑ faith and confession of the patriarkes prophetes, Apostles and martirs bothe of the olde and of the newe testament. This word of God, the holy gospel promised vnto vs from the begynnynge, and beleued, hath performed, and thorowe the mercye and goodnes of God, hath brought forthe and borne vnto vs, Christe the sauiour of the worlde, or the true faith in Christ. But this came not to passe, before suche time, as nonother saluacion coulde in any wyse be founde, thorow the workes of the lawe, throughe the sacrifices nor throughe all other good workes. For none of them all had power to satisfye, or to make holy, but onely the righteousnes of the worde of God, that became man, namely our sauiour Christe, the sonne of God and of Marye, whiche had bothe the nature of God and of man in one onely person, whiche made satisfaccion for al mankynde. This beyng wt childe, is in this place as muche as an earnest lust and desyre. The cryeng, is prayer. As the holy prophetes dyd euermore desyre this saluacion, & trusted throughe beleke in ꝑ worde of God, vnto the promes ꝑ was made vnto the whole worlde. Against this holy worde of God and this christen faithe, dyd appeare an other token in the congregatiō of the churche beyng called of God, namely a bloudy dragon and enemye of mans saluacion and of the true faithe in Christ, whiche is ꝑ wicked spirite, Lucifer & his felowshyp, by whose .vii. heades is sygnified all blasphemies and wickednes, wherwith he worketh all myschiefe. And the .x. hornes, doe sygnifye his great and manyfolde tyrannye, wherby he worketh to hynder, and hurt the true faythe and the gospell of Jesus Christ the onely sauiour, wherunto he is an enemye & an aduersarye with all his might & power (so farre as almightye God wyll permyt and sufferhim) whiche he taketh to helpe him, namely the louers frendes and gredy folowers of this worlde, vngodlye tyrannes against all godly innocencye and christen faithe. This dragons tayle, sygnifieth the might, power and ministers of the deuell, wherby he dysyreth to hurt the electe, yf God woulde suffer it, as it is possible, that he maye: that they shoulde fall from the heauenly vertue and godlines, vnto the loue of this worlde, and vnto earthly and fleshely lustes and affections.

Heauen.

The woma.

with childe.

The crienge

The dragō.

The .vii. heades.

The .x. hornes.

The tayle.

The texte.] And the dragon stode before the woman whiche was readye to be delyuered: for to deuour

noure her chylde as soue as it were borne. And she brought forthe a man childe, which should rule all nacions with a rodde of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wildernes, where she had a place prepared of god, that they should fede her there a. M. ii. hundred and lx. dayes.

The wycked spirite dyd bestowe all his might and power that the promyse of God thorowe the dysobedience of the childzen of Israell, whome he alwayes stirred vp, might come to none effecte, and that ỹ trueth of God might be dysappoynted, and that the faythe in Christ, in whome our saluacion dothe consyste, might be blemyshed and confounded, and also that the gospell might be myxed with mans doctrine, interpretacions and errours. But the goodnes, truth, mercye, faythfulnes and loue of God, is greater than the power and wickednes of the deuell, and of al his subtilties and ministers. For the childe was borne, goddes worde became man, truth had the victorye, and falsehede laye on ỹ grounde vnder fote. The craft and subtiltie of the deuell was defeated by the wysdome of God, and was opened and dysclosed vnto the worlde. This childe Christ, the euerlasting worde of God, whiche became man in the moost holy wombe of the virgin Marye, was receyued and taken of God the father, throughe grace, for the satisfaccion of the synne of al the world, and he dyd merite and deserue with his highe and moost perfyte obedience and humblenes, the glorye of ỹ heauenlye father, and the kyngdome of heauen, wherin he ruleth for euer and euer. But the truth of the christen faith, religion, and of the gospell of Christ dyd alwaies suffre extreme sorowe and payne, beyng persecuted euen at the first, of the Iewes, of the false Apostles, of false and coloured christians, of Emperours and kynges, of worckemongers, of false and wicked bysshops, of Sorcerers, and nigromansers, of Sarasens, of ydolaters, and Epicures, of philosophers, of the louers of this world, of spiritual prelates and religious monkes and friers. &c. For all these and other suche lyke, are the hornes, crounes and the great tayle of this dragon, whiche watcheth, studieth and seketh all wayes and meanes to hurte and hynder the true faithe, the christen lyfe, and the holsome doctrine, that is to saye, our sauiour Christ in the faithfull. And for this cause, the doctrine of the gospell and the christen faithe, hathe bene payne to suffer muche continually euen from the beginnyng of the worlde, and immediately after the christen faith was first taught & preached. And therfore many holy and faithfull christianes haue bene payne to flee, and ỹ trueth of the gospel in continuaunce of tyme, was straunge and vnknowen vnto the moost parte of the hyghe learned doctours, and potentates throughout the worlde: Althoughe the true christen faithe was alwayes preserued, thoughe it were in fewe and in abiecte persons of slender reputacion. And this continued a longe space, namely from the tyme of Constantine the Emperour, whan as the christen churche semed in maner to haue escaped all daunger and perill of decaye and destruccion, vntil our tyme, wherin she appeareth againe wonderfully after a straunge maner in despite of al tirannes, and of all the power of hell. And nombryng from that tyme (of Constantine I meane) vntyll our tyme, euen this nomber of yeares shall euydentlye appeare, reckenynge dayes for yeares, as it is a commune thyng in scripture. If any man can finde out any plainer vnderstanding of this place (for in suche darke and obscure places of scripture no man ought to be frowarde or contencious) let them take it, and folowe it.

The taile of the dragon or of the deuyll.

¶ And there was a great batayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place The texte.

founde

founde any more in heauen. And the great dragon, that olde serpent, called the deuell and Sathanas, was cast out. Whiche deceaueth all the worlde. And he was cast into the earth and his angels were cast out also.

The power of God, the holy worde of God, and the spirite of Christ, which we maye vnderstande by Mychaell (who by interpretacion is, who is lyke god) and Gabriel, (the strength of God,) hath, in all ages and tymes, bene dryuen to holde batel with Lucifer and Sathan, with the pryde of mans wysdome, whiche haue hindred the true honour of God, the true seruice & religiō of God, the true faith, and haue euer withstanden the holy and pure gospell. But this worde of God hath alwayes had the victorie although with muche labour and daunger, and sometyme not without harme and losse, (but not of the electe) whiche thing shall continue vntyll suche tyme as our sauiour shall haue his wil and pleasure of this battell, and with the breath of his mouthe shall slaye the sonne of the dragon, the damnable Antichrist. For the whiche thing, we ought continuallye to call vpon the mercye and goodnes of God (in a stedfast and perfight hope and confidence) as he hath taught vs, halowed bee thy name. Thy kingdome come. Thy wyll be done no lesse in earth than it is infallibly in heauen. For the hāde of God is not shortened, but is able to gyue whatsoeuer he hath commaunded vs to aske, and to praye for. The peace also and quietnes of the elect and faithfull to lyue in godlynes, maye be wysshed to be more perfight, (as is also prompted thorowe the prophetes,) than it hath bene hitherto for lacke of the true sounde doctrine of the gospel, no smal space, although the very perfyght peace can not be obteyned, but onely in heauen in the eternall quiet kyngdome of Christe.

The texte. ¶ And I hearde a loude voyce saying: in heauen is nowe made saluacion and strength, and the kingdome of our God and the power of his Christ. For the accuser of oure brethren is caste downe, whiche accused them before our God date and night. And they ouercame him by the bloude of the lambe, and by the worde of their testimonye, and they loued not their lyues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the deuil is come downe vnto you, whiche haue great wrathe, because he knoweth that he hath but a shorter tyme.

Thus thorough the spirite of Christ with the continual and sincere preaching of the gospel, Sathan and his champtō Antichrist are ouercome. And thus shal the voyce, prayse, and thankesgeuing of the faythful be heard in the churche, as it is here written, now is Saluacion (thorowe faithe) and the strength (thorow loue) and the kyngdome or dominion in the churche, become gods. Nowe maye all men see the power of gods worde, the iudgement of Christ against the deuel, whiche would haue roted out ỹ rightuosnes of faith in Christ, ỹ would haue directed and appointed christen men vnto the rightuosnes of workes, and to the hope of their owne satisfaccion, wherby he woulde alwayes haue founde occasion to accuse all men before God, vnder a false pretence. But the preachinge of the gospell hath disclosed this suttell falsehede, and all suche lyke, and declareth, that onely the bloude of the lambe, and nothing els, can wype and washe awaye the synnes of all the worlde, yf they trust in god thorowe Christ, with a true lyuely faith thorowe the grace and mercye of God, and the rightuousnes of Christ, which he distributeth vnto al his faithfull electe and maketh them partakers therof. That by this meanes, Sathan can haue no quarell against the workes of the faithfull, whiche lyke thankfull parsons remayne and continue

stedfastlye

stedfastly in their true faith in al maner of affliccion & aduersitie, euē vnto very death. And therfore the true ioye of all godly consciences waxeth and increaseth in the churche. And so their blisse and saluacion begynneth in this worlde, thorow faith, which faith worketh an innocent and a godly lyfe, & thus continueth euerlastingly in heauen. But on ỹ contrarye parte, woo vnto them, whiche seeke their rightuousnes by men at certen places, certaine times, certaine workes and certaine meates, for they can neuer fynde any true rightuousnes, but thorowe the falsehede & wickednes of ỹ deuil, they fall eyther into desperacion or els into presumpciō, wherunto Sathā applieth al his study ỹ they fall not frō his kingdō nor escape out of his fingers. For he seketh nothing, but ỹ damnaciō of such.

¶ And when the dragon saw that he was caste vnto the earth, he persecuted the woman, which brought forthe the man childe. And to ỹ woman were geuen two winges of a great Egle ỹ she might flye into ỹ wildernes into her place, where she is nourished for a tyme, times, and halfe a tyme from the presence of the serpent. And the dragon caste oute of his mouthe water after the woman as it had bene a ryuer, because she shoulde haue bene caught of the floude. And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the ryuer, which the dragon cast out of his mouth. And ỹ dragon was wroth with ỹ woman: & wēt and made warre vñ the remnaunt of her sede, which kepe ỹ cōmaundementes of God, and haue the testimonye of Jesus Christe. And I stode on the sea sande. The texte.

After that, Sathan, whiche is a spirite of lyes, marketh the power of faithe, whiche commeth & springeth of gods worde, & howe Christ beyng borne in the faithful, doth waxe & increase in them thorowe holy & godly workes acceptable vnto god: than he goeth about to persecute ỹ gospel, the true & holsom doctrine, and the spirite of Christ in the electe. But the circumspecte, quicke syghted, and highe flyeng Gagle of gods spirite resisteth the dragō, & geueth might & power with his grace vnto the Christen soule to flee into a sure place, whiche is, ỹ contempt of this worlde, & the loue of the world to come, the solitarines of a quiet conscience in ỹ crosse of Christ, & the comfort in ỹ remembraunce of gods word. With these wynges she escapeth from Sathan and from al his spirites, snares and suggestions. This foode & norysshment is geuē throughe the grace & mercy of god vnto all the electē childzen of God, from such time as the word was firste writen throughe Moyses, and afterwarde declared throughe ỹ prophetes, and fulfilled through Christ, & preached in al ỹ world throughe ỹ apostles, & in our tyme throughe the mercye & goodnes of God, renewed againe for a thousande. and. ii. thousande yeares, ỹ is. iii. thousande, & yet lōger, how lōg so euer it please God which wil not haue it hidden & vnknowen vnto vs. And for this cause the nombre of the yeares both in this boke & in other is obscure, not without a synguler cōsideracion. As ỹ disciples of Helyas, receyuing it of their maister, also sayde ỹ. ii. thousande yeares were past before the lawe, & that the lawe of Moyses should continue lykewyse. ii. thousande yeares, & the kingdome of Messias vpō earth also about. ii. thousande yeares, not so precisely reckened, nor fullye accomplyshed, as the Rabbines & interpreters of ỹ Jewes doe for the most part cōfesse & declare. But ỹ serpēt, which he named before a dragō, doth neuer seace since ỹ tyme of Adam & Eue, to persecute ỹ faith in ỹ worde of God & the secret misterie of Christ. For ỹ merciful & rightuous god taketh & vseth ỹ falsehede & wickednes of Sathan euē for a game & a sport, as a mā may say. And ỹ more ỹ Sathan goeth about to hinder the worcke & grace of god, & the performaunce of his promises, the more doeth his damnacion, his wrath, enuy and malyce increase, and gods grace throughe his mercye is the more aboundantlye multiplyed in all men, and the true rightuousnes of the holy and blessed seede

The wynges.

our sauiour Christ is the more perfight and effectuous, and maketh more hast to the full and perfyghabilisse and saluacion of all faithfull electe. Althoughe notwithstandinge, the infinite wickednes of Sathan neuer ceaseth, and is euer more angrye, & deuyseth continually one mischefe vpon anothers necke against the faithful, but all to their furtheraūce, honour, & profite at length, yea & to the preseruacion of ỹ trueth of the eternal worde of God, & to the furtheraunce and confirmacion of ỹ true faith, loue, & hope, against ỹ whiche, the olde serpente is wont continually to fight, with al his fellowship & companie of wicked spirites, and of all kyndes of blasphemies and vices, whiche are his seede & generacion, lyke as all maner of vertues, grace, holynes, innocentye & saluacīo are ỹ frutes of gods worde & of the spirite of Christ, out of the whiche dothe spring obedience and obseruacion of the cōmaundementes of God, so farre as the weakenes and imperfightenes of man is able. The whiche weakenes ỹ sauiour of mankynde and ỹ first borne of ỹ children of God doth accomplyshe, & helpeth the lacke of mans weakenes, for ỹ which cause he became man, & our brother, ỹ he might the better knowe our infirmitie and weakenes. And thus was this vision reueled vnto me, (as I thought) standinge vpon the sande of the sea.

¶ The. xiii. Chapter.

The texte. ¶ And I sawe a beast ryse out of ỹ sea, hauing seuen heades and ten hornes, and vpon his hornes ten crownes, and vpon his heade the name of blasphemye. And the beaste whiche I saw, was lyke a catte of the mountayne, & his fete were as the fete of a beare, & his mouth as ỹ mouth of a lion. And the dragon gaue him his power and his seate, & great auctorite.

BY this beast, which was seene to ryse vp in the raging sea of this worlde, is signified ỹ kingdome of Rome, vnder ỹ dominion of whiche kingdom, Christ was borne, & suffred his passion, & vnder ỹ same kyngdōe also S. John did write both this boke and his holy gospel. For this kingdom obteyned power & dominion ouer many nacions & landes, and ouercame very many kinges. Whiche thinges came not to passe for ỹ vertue & godlines of ỹ Romaynes, for they knew not their Lord & God: much lesse did they honour him. For they dyd ascribe their wealth, good fortune, successe & their victorie, not vnto ỹ true lyuing God, but vnto their false goddes. And diuerse Emperours of Rome haue set out them selues, also for goddes, & haue suffred oblacions & sacrifices to be made & done vnto them. And thus haue they blasphemed ỹ true god, creatour & gouernour of al thinges, whose seruice & religiō, yea & his temple, priesthode and sacrifices, they did vtterly abolisshe & subuert most spitefully & contemptuously, and set vp al false religiō & ydolatrie to please ỹ people. For whose pleasure they buylded & set vp a churche of Pantheon, for ỹ honour of all sainctes & goddes, whiche remaineth at Rome vntil this day. The errours, riches & blasphemous vices of ỹ whole world, which wer gotten in babel, are like vnto a cat of ỹ mountayne vō her many speckles & spottes, whiche with her smacke & sauour draweth many beastes vnto her, which she destroieth. Euē as ỹ Romaynes vnder ỹ pretēce of their glorious name & title, haue gotte great power, & auctorite, wherby they haue oppressed & hurt ỹ whole world, in so much, ỹ at length it was intollerable.

The catte.

The Beare. The Beare hath a weake heade, but very strōg feete, which signifieth ỹ power of his tyrannye, & the weakenes & feblenes of their captaines & of their Emperours, which for ỹ most part haue had shamful endes, after their wicked & shameful liues. And it was as spoilful & gredy to deuour as a Līō, & had his power might & strēgth of all mighty god, but yet they haue not cōfessed it, nor ascrybed

it vnto him, but vnto their own ydolles and falſe goddes, and vnto Lucifer the kyng and head of their falſe goddes, whiche is here named a dragon, and wyll be eſtemed and taken for a Lorde of this worlde, as he is alſo in the hartes of the vngodly and ſuperſticious heathen, and ydolaters, whiche knowe nothing of the onely true lyuynge God.

¶ And I ſawe one of his heedes as it were wounded to death, and his deadly wounde was healed. And all the worlde wondred at the beaſte, and they worſhipped the dragon, whiche gaue power vnto the beaſte, and they worſhipped the beaſte, ſayinge: who is lyke vnto the beaſte? who is able to warre with him? The texte.

This Empire of Rome dyd ſuffer muche at the beginning, and was ofte tymes very feble, and many tymes deadly ſycke, by the meanes of the daylye & continuall vproares and ſedicions of the nobilitie againſt the commons, and againe of the kynges againſt them bothe. In ſo muche as at length, they made and ſuffered great battels amonge them ſelues, vntil the dominion at the laſte, came in to one hande, and ſo was thought to be healed, and ſafe againe. As than had they ỹ whole earth vnder them, but they honoured and ſerued the deuyll and falſe goddes, the enemies of God, of all truth and true godlynes. Vnto theſe godes of theirs, dyd they aſcribe the fortune and ſucceſſe of their power and of their kingdome. And ſo dyd their ſubiectes lykewyſe, whiche dyd honour the Romaynes for goddes and toke and eſtemed them for inuincible.

¶ And there was geuen vn to him a mouthe, that ſpake great thinges and blaſphemyes: and power was geuen vnto him to do two & fourtye monethes. And he opened his mouthe vnto blaſphemye againſt God, to blaſpeme his name and his tabernacle, and them that dwell in heauen. And it was geuē vnto him to make warre with the ſainctes, and to ouercome them. And power was geuen him ouer all kinred, and tonge, and nacion, and all that dwell vpon the earth worſhipped him: whoſe names are not wrytten in the boke of lyfe of the lambe, whiche was kylled from the beginning of the worlde. The texte.

Bothe Jewes and falſe chriſtians of very pryde, malice, and obſtinacye, haue blaſphemed and perſecuted the God of Iſraell, and the chriſten faith & Chriſte him ſelfe alſo the ſauiour of ỹ worlde, with deede, worde, ſtatutes, & lawes and that a great deale ouerlong. Through Pilate their depute thei put our ſauiour Chriſt vnto death, and all the Apoſtles alſo, vnder their regiment and iuriſdiction, vntill the tyme of Conſtantyne, and alſo more than .iii. hundred yeares after warde. Here haue we again .xlii. monethes, for .iii. yeares & an halfe, and by theſe .iii. yeares & an halfe is vnderſtanded thre hundred yeares & an halfe, in whiche time ỹ name of the true God & of our ſauiour Chriſt hath bene wonderfully & manyfolde wayes blaſphemed, & ſhamefully dyſhonoured in his moſte faithful ſeruantes & miniſters, whom they haue moſt cruelly tormented & put to moſt paynful death throughout ỹ whole Romiſche Empire, onely for the true faithes ſake in ỹ onely one god. His tabernacle, that is to ſay, ỹ temple of Jeruſalem did they pollute & breake downe, withall ỹ ſeruice & religion of God. And after that, they began a ſore battel & perſecuciō againſt the chriſten faithe, & againſt al faithful beleuers throughout ỹ whole world, by their deputes. In ſo muche that all the worlde muſt honour the kyngdome & dominion of Rome, and be obedient therunto, onely the holy electe excepte, whiche obſerued ỹ word of God and his wyll, and refuſed their ydolatrie: And therfore a great nomber dyd ſuffer and were put to death by them. Tabernacle

¶ If anyman haue an eare, let him heare. He that leadeth into captiuite, ſhall goe into captiuitie: he that killeth with a ſwearde muſte be killed with a ſwearde. Here is the patience, and the faithe of the ſainctes. The texte.

As thoughe he woulde saye: wilt thou heare howe the pryde, abhominacion and tyrannye hath or shall haue an ende? Than heare in one worde, howe the Assirians, Babylonians, Medes and the Grecians had an ende: And euen so shall Rome also. Lyke as ꝑ hath ouercome, robbed, spoiled murthered, shamed and condemned all the world, euē so shall it be serued againe also. And so shall it happen vnto all them, that doe lyke vnto them, as Christ sayde in the garden. And therfore the angell and S. John exhorte all christians (that are combred and oppressed with persecucion) and him selfe also whiche was banysshed into Pathmos & condemned of Domicianus for God and the true faithes sake, vnto pacience in perfyte faithe in God, whiche shall once geue and sende a prosperous & a blissed ende vnto al suche afflicciōs. And shal eyther reforme ꝑ rageing Romyshe kingdome, or els shal vtterly destroye it, as he hath done the other.

The texte. ¶ And I beheld another beast commynge vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the first beast could do in his presence, and he caused the earth, and them whiche dwel therin to worshyp the first beast, whose deadly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwelte on the earthe by the meanes of those signes, whiche he had power to doe in the syght of the beaste, sayinge to them that dwelt on the earthe: that they shoulde make an ymage vnto the beaste, which had the wounde of a swearde and dyd lyue.

Whan as the Romyshe kyngdome, after the tyme of Julyanus began to be diuided into the east and west, and to diminisshe for a season, than began a newe Romyshe kingdome and iurisdiccion, namely the Popes pompe: which was not onely in the spirituall iurisdiccion (as he dyd first pretende with his wordes) but also in secular power, and toke vpon him this power, euen with the sworde. And for this cause, this beast hath .ii. hornes, not with out a cause. And yet he wyll be named lyke the lambe, and Christes deputie or vicar, and wyll haue all power, as Christ hathe, bothe in heauen and in earthe. This beastes dragonisshe speache maye well be estemed, and taken for none other but for ꝑ bloudye murtheringe, suspendynge, excommunicatinge and banysshinge of the good Emperour of the Grecians, because he dyd take al ymages out of the churches, and also the godlye byshoppes of the Grecians, because they woulde haue kepte their Easter, as they had learned of saincte John the Apostle. This dyd no angell commaunde hym to doe, nor yet the worde of God, but onely this dragon or destroyer. This kingdome of papacie, toke vpon it all the power of the first beast the romyshe Emperour, and compelleth the christians to ydolatrye and the seruice of false goddes vnder a priuie colour and a secret pretēce, as to further the true faithe, the honour of the holy sainctes, of the martirs, of the seruauntes of Christ, and of Christ him selfe. By the meanes of the whiche pretence it came to passe in procesle of tyme, that men did honour and worshyp euen the very deuyll, in as muche as they dyd performe and obey his wyll, transgressinge the seconde commaundement of ymages and strange goddes, which is euē as muche as to serue the deuil. This euil and wounde was healed longe before of the godlye Emperour Constantine and of the holy byshoppes throughout the whole christendome, and nowe this deuyll bringeth it againe into the churche vnder a pretence of holines, out of ꝑ which pretence did spring, departinge from the faithe, and decaye of loue, as the Chronicles testifie. What wonderfull tokens haue bene wrought in the papacie, and to what ende Christ him selfe dyd prophecye longe agoe vnto his disciples, and gaue them warninge

ning of them: Unto this seconde beaste, muste ymages be made euen accordinge vnto the pleasure of the dragon, and as the papacye wyll haue it without any respecte, whether it be conformable vnto the worde of God, or good and profitable for the conscience and soule of man or no.

¶ And he had power to geue a spyrete vnto the ymage of the beast, and that the ymage of the beaste should speake, and should cause, that as many as woulde not worshipp ꝑ ymage of the beaste shoulde be kylled. And he made all bothe small and great, riche and poore, free and bonde, to receaue a marke in their right handes or in their foreheades. And that no man might by or sell, saue he that had the marke or the name of the beaste, other the nomber of his name. Here is wysdome. Let him that hath witte, counte the nomber of the beaste. For it is the nomber of a man, and his nomber is syxe hundred, three score and syxe. The texte.

This bringethe the dragon to passe, to establysche and confirme the worshipping of ymages, whiche began to doe miracles, and dyd speake, (to the great wonder of all men) somtyme with the helpe of nicromancie the science of the deuyll: by the whiche science, many of them came vnto the papacye as their owne stories doe testyfie. Out of this, dothe it folowe afterwarde, that whosoeuer wyll not worshipp this ymage, the same must dye, euen as the papacye wyll haue it yet vntyll this daye. And with parcialite, geue them markes, that is excommunicate them, and dysherite them of their kyngdomes and heretages, suche as wyll not worshyppe and honour their ymages.
Here must men speake warely and circumspectly, that they dysplease no man, that they maye enioye lyfe, bodye, estimacion and goodes quietly. But goddes worde and wyll commaundeth otherwyse, and is an other maner of wysdome.
God willeth, that this beastes nomber and errour shoulde haue an ende. Reken from the yeare of our Lorde, a thousande v. hundreth and. xx. backewarde this nomber of. vi. hundreth. iii. score and. vi. yeares and looke what tyme it was thã with the popes and the Emperours. Ludouicus pius. viii. hundreth lvi.

¶ The. xiiii. Chapter.

¶ And I loked, and lo a lambe stoode on the mount Sion, and with him an hundred and xliiii thousande hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thounder. And I hearde the voyce of harpers harping with their harpes. The texte.

HEre foloweth, what rewarde they shall haue, whiche folowe not this horned beast, nor them that worshipp it. The lambe vpon the mount Sion is our Sauiour Christ, rulinge and gouerninge in his holy christen churche, and forowing for his faithful elect. This great nomber, after the customable vse of the scripture, signifieth the infinite and exceadinge great nomber of gods elect from the beginninge of the worlde vntil the ende therof, vnknowen vnto the whole worlde: Althoughe the nomber of the wicked and damned sorte be also a great nomber. These electe are they, whiche without feare, shame, or compulsion haue confessed, knowledged, honoured, spred furth, noysed abrode, preached and taught the name of the heauenly father before all the worlde against all the spyte and resistinge of the deuyll, of all his ministers, and of the wicked worlde. The lambe

¶ The. iii. And

The texte. And they song as it were a new song before the seate, & before the foure beastes, and the elders, & no man coulde learne ꝑ song: but the hondred & foure & fourtye thousande, whiche were redemed from the earth. These are they, whiche are not defiled with wemen, for they are virgins. These folow the lambe whither soeuer he goeth. These were redemed from men beynge the first frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the trone of god.

This heauenly voice, and moost pleasaunt musycke, is the incessaunt, continuall, and endles prayse, thankesgeuinge, reioysinge, mirthe and ioye of all faithfull and blissed in eternall blisse, in the kingdome of God and of our lord and sauiour Iesus Christ. For they syng a new song, of a newe benifite, grace and acte of God whiche hathe fulfylled in Christ in tyme conuenient and before ordeyned and appointed, that thing whiche from the beginninge of the worlde, was promised vnto all holy patriarkes and olde fathers, and loked for of all people and nacions, and beleued vpon vnto saluacion of the electe, whiche are redemed with the deare price of the most precious heart bloude of Christ, shed vpon the crosse in the earth. These electe confessours and singers of laudes and prayses vnto God, are they, whiche are not defyled with earthly, vnsemely pleasures of this worlde, more delighting in fleshly lustes and filthines, than in any right godly and christen loue of gods worde and heuēly vertues, chast thoughtes, or right godly doctrine and ceremonies: in the exercyse wherof, they shoulde haue suffred no maner of pleasure, care or loue of any transitorye thing, to haue hyndred them. For this cannot be vnderstanded of any suche bodily chastitie or virginitie, as religious parsons, Monkes, Nonnes, Priestes, Deacons & suche other haue pretented & falsely made their boast of, vnto the world, whiche hath be founde to be so rare, and so grosly broken and negligētly kept, and so wonderfull seldome geuen of God vnto the bowers therof. And thoughe it were kept, yet was it not profitable and necessarye vnto the right, christen and godly relygion and gods seruice of the Apostles, whiche is onely praysed and commended in ꝑ gospel and of S. Paule. Would God there were lesse of suche wylde grosse and wanton chastitie and virginitie, but lytle praysed of the most auncient holy fathers (Oh that it wer lykewyse lesse extolled and estemed of the fathers of our time) seyng it hath bene so great a blot vnto Christes true religion. Here might muche be said, and muche more be lamented: our Lord graunt that it may sone be amended, and redressed. These holy frendes of God, as Enoche, Noe, Abraham, Isaac, Iacob, Iudas, Ioseph, Dauid, Moyses, and Aaron: These patriarkes and prophetes, I saye, yea and without doubt Peter and Paule, with other infinite olde holy bysshops, are also in this register withal the blissed elect, and they are the most pleasaunt and acceptable frute vnto the lorde, desierous of his mercye and grace, and beloued of him from euerlastinge, and ordeyned vnto his kingdome, as ioyfull and desierous first frutes, whiche men doe eate with a great lust, desire, and appetite with highe praise and thankes geuynge, as it ought to be. Their faithe, is so acceptable and pleasant before God (as it was geuen them of his plentifull grace) that it beyng accompanyed with true loue and hope, without the which it can not be, decketh and hydeth all their synnes, howe many, howe great, and howe greuous so euer they were. And vnto them all euyls and misfortunes (euen their synnes also) and all maner of thinges, hapned and ended vnto the best. As it hapned vnto Dauid, Peter, Paule, and Marie Magdalene, and vnto al holy sainctes and elect, sanctified through the bloude of the innocent lambe Christ our sauiour. For althoughe all men

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and all saynctes are synners before God, yet for the lambes sake, in whome they truste, they are reputed without spot and blame before the iudgement seate of God.

¶ And I sawe another angell flye in the myddes of heauen hauinge the euerlastinge gospell, to preache vnto them that syt and dwell on the earth, and to all nacions, kynredes and tonges, and people, saying with a loude voyce: Feare God and geue honoure to him, for the houre of his iudgement is come, and worshyp him, that made heauen and earth, and the sea, and fountaines of water. And there folowed an other angell, sayinge: Babilon is fallen, is fallen, that great citie, for she made all nacions drincke of the wyne of her fornicacion. The texte.

The true and faithfull preachers of the holy gospell, are ofte called angels, as they maye well be. Of the whiche, the kyng Christ, sendeth manye in to the kingdome of heauen, accordinge as the state of the worlde at dyuerse times requireth. That the holy and sincere doctrine, the gospell might sone and frutefully flye throughe the christen churche. Whiche thing the wicked dragon doth sore hate, and is greuously displeased therwith, and therfore he persecuteth it with muche falsehede, and with great power, throughe his ministers and deputies. And yet notwithstanding the gospell of God remayneth euerlastinglye in his churche, euen from the beginninge of the worlde vntyll the ende, wherof no man in the worlde can excuse him selfe. For the voyce and trueth therof is this, bothe open and cleare: that God onely is the lorde, and that we must serue him in trueth and innocencye of lyfe, and shewe all loue and trueth towarde our neighbour, as the very naturall reason teacheth and all right and pure consciences (lyghtned with gods worde) do confesse. And the loude voyce of the gospell soundeth thus: Feare God, as godly children doe their moost louynge father, honour him onely, for all grace, and goodnes can come from none but from him onely: and feare his iust and rightuous iudgement (that it be not resisted) against all wickednes, vngodlines & vngraciousnes: And worshyp him onely with inuocacion, that hath made heaue and earth, and al that is therin. Against this gospell, dothe the dragon euermore speake, with his first borne and eldest sonne Antichristes: whiche syns Cains tyme, hath euer continued euen vntyll the aduersaries, whiche at this tyme doe openly resist the manifest and open knowen trueth, because they thincke and imagine, that it wyll be an hinderaũce vnto their pompe, pryde, vngodly and abhominable lyuinge. But this trueth and worde of God can not be hindered nor suppressed: Sooner and rather must all that fall and be destroyed, whiche the dragon hath imagined and dyuised against this lambe, the worde of God, against this trueth and against all maner of right godlynes: as well the Babilonicall confusion, as all maner of wycked lawes and decrees and all maner of falsehede and tyrannye. The holy gospell, rightly vnderstande, shall beate downe, confounde and vtterly destroye that cursed and abhominable Babilon, how mightye and strong so euer it hath bene, for the great whoredome wherof she hath made all the worlde to drincke is nowe come to lyght and knowen.

¶ And the thirde angell folowed them, saying with a loude voyce: If any man worshyp the beast and his ymage, and receaue his marke in his forheade, or on his hande, the same shall drincke the wyne of the wrathe of God, whiche is powred in the cuppe of his wrath. And he shalbe punyshed in fire and brymstone, before ỹ holy angels, and before the lambe. And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor nyght, whiche worshyp the beast and his ymage, and whosoeuer receaueth the print of his name The texte.

name. Here is the pacience of saintes. Heare are they that kepe the commaundementes and the faith of Jesu.

Here foloweth the iudgement and sentence of God against all them whiche worship this beast of Antichrist, resisting and withstandinge the gospell, and envye and hate the lambe and wil robbe him of his honour dewe vnto him, and wyll dyssceate Christ of his kingdome whiche God the father hath geuen him that he shoulde be kynge of all kynges, and also an euerlasting onely preist and immortall, whome Antichrist with his .ii. hornes goeth aboute & studieth to banysshe expell and ouerthrowe and to set him selfe vp, in the temple of the christē churche, as thoughe Christ shoulde nothinge care for his churche, but were absent and had forsaken it, and had broken his promisse. And as thoughe the gospell were in his (I meane Antichristes) power, and in suche an hart as is rather possessed with a deuyll of pryde, infydelitie, and of abhominable presumpcion to condemne the holy gospel, and to stablysshe and set vp al suche thinges as maye subuerte and ouerthrowe the gospell, as idolatreous and superstitious ymages to be honoured in the churche, hethenishe ceremonies onely inuented for pompe, couetousnes, pleasure, passtime, and to bleare and deceaue the simple. He geueth vnto his sworne champions his marke of superstitious orders wherwith he bewitcheth and inchanteth them, wherof neyther S. Peter nor S. Paule neuer made mencion nor neuer knewe. And beside this he byndeth them with a wicked othe and a deuillyshe vowe against all godlynes, and all to confirme and stablysshe his pompe and abhominable pryde against all heauenly and earthlye power institute and ordeyned of god, without all maner of shame and feare. All they whiche consent vnto this damnable beast, or eyther worshyp or mayntayne him, they shall surely suffer the wrathe of God whiche is alreadye prepared in the Babilonicall cup, powred out of God, and redye at hande, wherof they shall drincke not onely in the botomles pit of hell, but also euen here in this worlde accordinge to the effecte and doctrine of gods worde, and to the preachinge of the holy prophetes, of Christ him selfe and of the apostles, & as muche shame, oppreobrye and destruccion as is possyble for them to haue in this worlde. And yf their vnrepentant harte shall heape vnto them selues the treasure of ỹ wrath of God, goyng forwarde in their wickednes without repentaunce, and neuer returning backe vntil their last howre, vntyll their very death, than is it not possyble but that their damnacion begon here in this worlde in all myschefe & wickednes and without sorowe repentance, or amendment, leauynge example vnto their posterite to committe and to mayntayne lyke wickednes, it is not possible, I saye, but that the smoke of their payne & torment shall ascende vp from euerlasting to euerlastinge, without any maner of rest daye or night, with all those which dyd euer helpe vnto suche vngodlynes or consent vnto it, & opened such a dore vnto wickednes, and woulde be extolled and praysed therfore, with their Antichristes marke contrarye to the holy token of gods electe, whiche they haue in their foreheades, namely the holy worde of God, for the whiche they haue suffered muche payne and oppreobrye, but with excedynge great pacience, for Jesus sake.

The texte. ¶ And I hearde a voyce from heauen, sayinge vnto me: wryte. Blessed are the deed, which hereafter dye in the Lorde, euen so sayth the spirite: that they rest from their laboures, but their workes folowe them.

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In so great danger of the faithfull vnder the iurisdiction of Antichristes abhominacion with his .ii. hornes, and vnlawfull vsurped power vpon bodye and soule, vtterly against the worde of god, whiche is the onely comforte of al faithfull soules, is it necessary that some comforte come vnto them from heauen aboue, whiche the lambe sendeth vnto all true christians, thorowe the holy gospell, which the spirite of God writeth in their hartes to beleue stedfastlye that it can not be otherwyse in this worlde, but that all they whiche wyll folow Christ must beare the crosse euen vnto death as Christe the innocent lambe dyd, but afterwardes shall they see nothing but euerlastinge saluacion merited & purchased vnto them thorowe the passion and death of Christe to the iustificacion and merite of eternall saluacion, of all the electe. Whiche comforte shall be muche greater in their soules in the kyngdome of Christe, than is possible for al the merites of man to deserue or obteyne: And specially at suche tyme as the glorified bodye shall be ioyned and vnited againe vnto the blissed soule, after the latter daie. And therfore the good workes of the faithfull as thei doe not goe before their faith and loue, but are onely the frutes of them, euen so shall they not preuent the merite of Christ for all electe from euerlastinge, but as the spirit of Christ sayethe, they folowe and come after them, whan they haue obteyned rest and peace thorowe the free grace and mercye of God, and thorowe the merite of Christes righteousnes, after this, I saye, thorowe faithe haue folowed good workes out of an humble and obedient heart, whiche workes the lorde wyl graciously crowne as his gyftes, and receyue and rewarde them as acceptable vnto him.

¶ And I loked, and beholde a whyte cloude, and vpon the cloude one sytting lyke vnto the sonne of man, hauinge on his heed a golden crowne, and in his hande a sharpe sickle. And another angell came out of the temple, cryinge with a loude voyce to him that sate on the cloude. Thrust in thy sickle, and reape: for the tyme is come to reape, for the corne of the earthe is rype. And he that sate on the cloude, thrust in his sickle into the earth, and the earth was reaped. The texte.

Although the right faithfull, garnysshed with good workes after the worde of God, were euermore sure of their saluacion, yet not withstandynge the iudgement of God whan his tyme is come, goeth forwarde against all suche thinges as are set vp against the worde of God. As it was readye at hande at one tyme by reason of the obscuringe and blyndinge of gods worde amonge the Iewes thorowe the cursed Talmud, whervnto they gaue more faith and credence, and cleaued more earnestly vnto it, than vnto the lawe of God and to the prophetes. And lykewyse among the christians, specially among the hyghe bysshops and prelates w their glorious tytles of Popes, Patriarkes, Cardinals Primates and suche other orders of the whiche, one euer desired to be aboue a nother, seking alwayes their owne glorye, lust, pompe, honour and dignitie, and not the wil of God, faithe, godlynes of lyfe nor yet the gospell whiche they haue alwayes pretended, falsely and craftily to colour and close their mischefe and wickednes. As concerninge the Turkes faithe we can saye but lytle what their greatest faut, wickednes and beastlynes is, we haue had more knowledge by writinges than by any proofe or experience. But it is to be feared, yf God be not mercifull vnto vs, we shall learne it soner than we woulde. In the myddest of all this thorowe the trompet of the gospel beyng blowen out in our tyme after a wonderfull sorte, thorowe the spirite of Helyas, whiche appeareth & commeth

meth abrode plentuously and effectuously, is ryſen and daylye ryſeth ſuche a mouynge and ſtirringe vp of mens hartes, ſuche a knowledge of the truth, ſuch a lyght and lanterne of doctrine, and ſuch a iudgement of Antichriſtes workes, ſuche a feare of the wrathe of God: ſo that there is a good hope that ỹ holy and holſome ſeede of gods worde ſo plentiouſly ſowne and ſpred abrode, ſhall not returne againe without great frute and edifienge of the faithe and the lyfe of men. For as for the Iewes whether they will or no, they muſt nedes deſpaire of their workinge, their faithe, their doctrine, and of all their ſtate, whan as they ſee that the whole kyngdome of heauen, (whiche they take to be theirs peculiarely,) to be taken from them and to be made common vnto all them that feare God throwe the whole worlde more than euer was founde by them. Euen ſo alſo amonge the chriſtians, the doctrine and profeſſion of the holy goſpell, true faythe and all godlye vertues, ſhall ware and increaſe in the heades and rulers of the chriſtendome as it ſhall alſo be ioyfullye receyued of all true Chriſten ſubiectes, notwithſtandynge that the nomber of them ſhall alwayes be leaſt: And alſo the knowledge, vnderſtandinge, lernynge and readynge of the holy ſcripture ſhall somwhat increaſe amonge the ſpirituall prelates, as it ſhoulde be hoped for and with moſt earneſt and feruent prayer deſired and called for of god. And it is well to be thought and to be beleued, that the Lord will doe his parte alſo euen in ſuche wyſe as is here promyſed ſo ỹ Antichriſt beyng thus put to ſhame (but yet remaynynge ſtyll impenitent) ſhall be reaped downe with the ſyckle of gods worde throwe the ſpirite of Helyas, and ſhall be cut downe & threſſhed, not to the deſtruction but to the profyte edificacion, and ſaluaciō of the world. This hath our Lorde and ſauiour Chriſt brought to paſſe, whiche is alwayes the heade of the churche, who is not onely preſent therwith, but alſo doth graciouſlye rule and gouerne it, edifieth and helpeth it, and hewith and roteth out the enemies and aduerſaries with the ſickle of his righteous iudgemente, and ſhall vtterly banyſhe and conſume them accordinge vnto his moſt victorious and inuincible worde.

The texte. ¶ And another angell came out of the temple, which is in heauen, haynge alſo a ſharpe ſyckle. And another angell came out from the aultar, whiche had power ouer fyre: and cryed with a loude crye to him that had the ſharpe ſickle, and ſayde: thruſte in thy ſharpe ſickle, and gadre the cluſters of the earthe, for her grapes are ripe. And the angel thruſte in his ſyckle, on the earth, and cut downe the grapes of the vyneyarde of the earthe: and caſte them into the great wynefat of the wrath of god, and the wynefat was troden without the cyte, and bloude came out of the fat, euen vnto the horſe bridels by the ſpace of a thouſande and fyue hundred furlonges.

Lyke as before the iudgement of Antichriſt and his fellowſhip was propherted in this world, with the ſpirite of Helias and with the ſyckle of the goſpel: euen ſo doth the ſpirite of god in this place propherie further of ỹ other iudgement which ſhal happē afterwarde at the latter daye vnto theſe obſtinate, impenitent and blyndē contemners of gods iudgemēt in euerlaſtinge damnacion after the latter iudgement. Whiche damnaciō (or hell) is here vnderſtande and ſignified by the great fat of gods wrathe, where all the wicked ſhall come together, and with one ſtampe & treadinge of gods iudgement, ſentence, and righteouſnes, ſhal be euerlaſtingly trode, as muche more greuouſlye thā by ỹ worldly and temporall puniſhement in this lyfe, as the heate of the fyre is more painefull and intollerable vnto the bodye of man, than are the cloudes vnto ỹ earthe

or

or any darkenes vnto the eyes. Whiche so greuous dawnacion and destruccio is sygnified by the fearefull blaude whiche floweth ouer the earth that the horses treade therin euen vnto their brydles. Thus vseth the holy scripture to describe and paynt the greuous and terrybie iudgement of God, by suche greate, vgsome and terrybie figures.

¶ The.xv. Chapter.

The texte.

¶ And I sawe another sygne in heauen great and maruellous, seuen angels hauynge the seuen last plages, for in them is fulfylled the wrathe of god. And I saw as it were a glassy see, myngled with fyre and them that had gotten victorye of the beaste, and of his ymage, and of his marke, and of the nomber of his name stande on the glassye sea, hauynge the harpes of God, and they songe the song of Moses the seruaunt of God, and the songe of the lambe, sayinge: Greate and maruellous are thy workes Lorde God almighty, iuste and true are thy wayes, thou kyng of sainctes. Who shall not feare, O Lorde, and glorifie thy name? For thou onely art holy, and al Gentiles shal come, and worship before thee, for thy iudgementes are made manifest.

THis is a nother prophecye of the holy apostle S. John reueled and opened vnto him of god that against all the wyt and reason of man, against al worldly power, against the diuises, ymaginacions and hinderances of all enemyes and of all the wicked, the gospell shall ryse vp in the dominion of the Romaynes thorowe the dysciples of Christ, thorow the holy gooste and thorowe the wonderfull and meruelous power of God. And also many heuy plages shall come vpon those wicked and vngodlye people and vpon the myghtie rulers of this worlde whiche studye and go about to hynder the procedynge of the gospell. All these plages are rekened one after a nother thorowe the. vii. angels and the. vii. vyalles. This sea of glasse myxed with fyre, sygnifieth the wickednes of this worlde and al wicked enemyes and aduersaries of the trueth and doctrine of the gospell, and of all Christen and innocent conuersacion, and of all godlye liuynge. Against whiche enemyes at all tymes in this worlde and spectally at the first beginnynge and spryngynge vp of the gospell and christen religion, the holy electe were fayne to lye in felde and to warre: Against the Jewes with miracles: against the heathen with holy scripture: against the suttell Philosophers and worldlye wyse men, with the faythe that the gospel teacheth, and with an innocent and a godly lyfe: against the tyrannes, and the violence of the Romaines, with pacience: Against ydolatrye & falfe seruice of God, with stedfast constantnes euen vnto death, cleauynge vnto the vnderstandynge and sentence of the trueth. And thus thorowe the power of Christ and thorowe the spirite of Helias, they haue gone thorowe them and gotten the victorye against the olde dragon and his wicked spirites and against all vnfaythfull in ỹ whole worlde and in al nacions. And the laude, honoure and triumphe of this victorie they ascribed to no creature but onely to Christ whiche alone can ouercome the wickednes of the worlde, all lyes and falsehede, the deuyll with all infidels in spyte of all their tyrannye. And therfore as Moyses dyd synge a song of prayse and thankes geuynge after the destruccion of Pharao & after the fayfull victorye of the children of Israell, euen so also dyd they synge vnto him the song of the lambe whiche belongeth and is dewe vnto him onely, sayinge: It is gods worcke and not ours, whiche the almighty hathe wonderfullye and graciously

wrought

wrought for vs, for his owne glorious sake, whiche is rightuous in his iudgementes and true in his promyses, whose wayes are iudgement & grace, rightuousnes and trueth, whiche onely preserueth the faithfull electe, as a puyssaunt and mighty lorde, and as a faithfull and louynge father, whome all men ought to feare with suche reuerence as godly childrē geue vnto their fathers, and with all hartye obedience: other wyse than the wicked, whiche lyke vnfaithfull & contemptuous childzen doe despyse and contemne their omnipotent and almightye God and father, and rightuous Lorde and iudge whiche knoweth all thinges. And therfore he is to be praysed and most highly exalted in the congregacion of the faithfull, as he is euerlastingly hated and cursed of the wicked and damned sort to their vtter and eternal damnacion. And no man can hynder or auoyde it, howe strong and mightye so euer the Emperour of Rome is, as Domicianus, Nero and other, but that al nations shal heare, beleue and receyue the holy gospel, whan the tyme is ones come, and shall honour and worshyp the onely eternall almightie God, and his Messias promysed vnto them, the sauiour of the whole worlde, and the redemer of all faithfull electe.

The texte. ¶ And after that, I loked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seuen angels came out of the temple whiche had the seuen plages, clothed in pure and bright lynnen, and haynge their brestes girded with golden girdels. And one of the foure beastes gaue vnto the seuen angels seuen golden vyalles full of the wrath of God, whiche lyueth for euermore. And the temple was full of the smoke of the glorye of God and of his power, and no man was able to enter into the temple, til ꝑ seuen plages of the seuen angels were fulfylled.

Nowe as the gospell is come abrode in to the worlde thorowe Christ and his Apostles, to the synguler profite of the faithfull and elect, and to the saluacion of their soules, euen so is it a stomblynge stone, offence, cōdemnacion & an hurte or losse vnto the wicked, and specially vnto the kyngdome and dominion of Rome for a long space, whiche hath resisted it with force, with dyuerse assaultes of body, goodes and possessions against the true faith, and with cruel tyrannye, whiche the almightye and rightuous god at his tyme, hath alwayes taken in hande to punyshe most greuously, and hath brought it also to passe. The openynge of the tabernacle of testimonye, is the manifest fulfillynge in the newe testament, of those mysteries and secretes, whiche were hydden and sygnified in the olde testament vnder diuerse ceremonies. The seuen angels whiche came out of the temple, are the multitude of ministers and preachers of the gospell: which serueth vnto the wicked for the increase and augmentacio of their damnation. For the whiche cause they maye be called plages (as Christ was called of Simeon, a fall) but to the comforte of saluacion vnto the electe. These angels and euangelical preachers must be pure in al their conuersacion, and must haue their brestes girded about with faith and loue with all the harte, soule and mynde, garnysshed with all godly vertues. To one of the angels dothe Christ geue (thorowe the .iiii. beastes as is also sygnified in the .iiii. Chapter) power to bringe further and to publyshe abrode the gospell, whiche maye be signified by the vyals full of the wrathe of God against the wicked and vnfaithfull. But full of grace and mercye vnto the faithfull whiche abyde and suffer bothe payne and sore, welth and woe. And thus is the temple of God the Christen churche, fylled with swete smellinge smoke of the prayse, honour and goodnes of God, truly confessing and knowledginge the power and might of God.

And

And the churche of Chriſt coulde not be at reſt, nor coulde not quietly proſper, vntyl theſe.vii.plages came forthe, of the which plages the goſpel, beyng preached by the miniſters of God, wherof there were a great multitude ſent of god, was the occaſion.

¶The.xvi.Chapter.

¶And I hearde a great voyce out of the temple ſaying to ỹ ſeuen angels: go your wayes, poure out your vyalles of wrathe vpon the earthe. And the firſt angell went, and powred out his vyalle vpon the earth, and there fel a noyſome and a ſore bothe vpon ỹ men which had the marke of the beaſte, and vpon them which worſhipped his ymage. And the ſeconde angell ſhed out his vyalle vpon the ſee, and it turned as it were into the bloude of a dead man: and euery lyuinge thing died in the ſee. And the thirde angell ſhed out his vyalle vpõ the riuers and fountaynes of waters, and they turned to bloude. And I hearde an angell ſaye: Lorde, whiche art and waſt, thou art righteous and holy, becauſe thou haſt geuen ſuche iudgementes, for they ſhed out the bloude of ſainctes, and prophetes, and therfore haſt thou geuen them bloude to drincke: for they are worthye. And I hearde another out of the aultar ſaye: euen ſo Lorde God almighrie: true and righteous are thy iudgementes. The texte.

THe mercye of God vouchſaued to preſerue, augment & to proſper the regiment of the Romaynes, at ỹ beginninge of ỹ whiche whan it was in moſt quietnes, the tyme was come that Chriſte ſhoulde be borne. And God offered his grace vnto this kyngdome and ſent them his holy goſpell thorowe the holy apoſtles to the ſynguler welth and profyte bothe of that kyngdome and alſo of ỹ whole earth: out of ỹ which ỹ world might lerne peace, loue, humilitie, pacience, gentilnes, temperance and all true vertues, and ſpecially faithe in the one onely God, and hope of ſaluacion in tyme to come, & alſo true chriſten loue one to a nother. This bothe the goſpel and all writynges of the apoſtles exhort and moue men vnto, mooſte earneſtly. But this ſo holy and profytable doctrine, and inuincible trueth hath the dragon alwayes withſtanden and reſyſted, with his beaſt the Empire and regiment of Rome, the firſt and ſeconde, wherof is ſpoken before. And for this cauſe this kingdom hath wel deſerued many and diuerſe punyſhementes, whiche the lorde God hath permitted thorow his miniſters of righteouſnes whiche are to be vnderſtande in this place by the angels and the vials full of plages whiche are come and fallen vpon the diſobediente and the contemners and deſpyſers of faithe, loue and of the trueth. The firſte plage is fallen vpon all ydols and falſe goddes whiche they had ſet and packed together in one tempel of Pantheon, that is to ſaye all goddes. But the ydolatrye of theſe falſe Goddes was ſubuerted and ouer throwen thorowe out the whole Empire of Rome thorowe the holy goſpel as the Chronicles doe euidently teſtifye. Thus dyd the religion and gods ſeruice of the Romaynes firſt fele the wrathe of God againſte their wyles, but all hapned vnto the faithfull for the beſt to the honour and glorye of God and to the furtheraunce and profyte of the Chriſten churche and congregacion. The ſeconde plage of the ſeconde angell, is the ſeconde iudgement of God againſte the regiment of Rome, and this is imbeſelynge and diminyſhe of their power and dominion, many landes and people fallynge from them, and that with muche bloude ſheddynge of the Romaynes as it is playnely mencioned in the ſtories, as of Nero, Domicianus, and Julianus and diuerſe other.

This name is nowe turned and called al ſainctes.

¶¶E.i. The

The thirde plage maye be vnderstande of the destruction of the citie of Rome thorow ỹ Gothes & wandales and other enemyes of the Romaynes which had no maner of lettes or hynderaunce neyther of hylles nor of dales, of see nor of waters, neyther by any host or power of men nor yet by any strength or keping of cities. Of this plage of the Romaines al stories make mencion at large. And as than had ỹ bloody kyngdom of Rome an end, for the whiche cause the angel crieth iustly, lorde thou art righteouse. &c. The angell of the waters may be taken for the angell of God whiche did gather together suche a great multitude of people, which came altogether against this kyngdom, because it had so long plaged al people and shed so muche holy martirs bloode for the true and christe faithes sake which must nedes be reuenged. And therfore is this righteous and manifest iudgement of God praysed againe the seconde tyme, and preached of goddes angels with highe thankes geuynge.

The texte. ¶ And the fourthe angell powred out his vyall on the sunne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in great heate: and spake euyll of the name of God, whiche hath power ouer those plages, and they repented not, to geue him glorye. And the fyfte angell powred out his vyalle vpon the seate of the beast, and his kyngdome wexed derke, and they gnewe their tonges for sorowe, and blaspemed the God of heauen for sorowe and payne of their sores, and repented not of their dedes.

The fourthe plage went ouer the seconde regiment of Rome whiche had both the temporal & spiritual gouernance, and was twise worse than the first. For as muche as thorow her .ii. hornes it had power bothe ouer bodye and soule, ouer the doctrine, and ouer the polytike lawes, with mouthe and hande, againste God, and also against the temporall gouernaunce, against Christe and all his ministers. Howe it hath dealte with the Emperours, and what rule they haue kepte amonge them selues one Rome the Pope against a nother practising all wicked sciences of the deuil bothe with quicke and also with deade mẽ, against many good and godly kynges and Emperours: and againe how ofte Rome and the Papacye hath bene greuously plaged of God with rebellyon, treason, murther, poysonynge, nigromancye and with suche other kindes of wickednes as are neuer herde of in any other storyes, we maye reade in the storyes of the Popes and of the Emperours, from the time of Charles the great vntyll late dayes. That by this meanes the summe of christen vertue and godlynes is turned into very deceite, fraude, fallehede and hipocrisie. And the moste parte of all the wicked Popes were religious men and mooste false traytours to the gospell of Christe. As for repentaunce there is none founde by this deuilyshe flocke. The fyfte angell with his fyfte plage fallen vpon the seate of pestilence, is rebellyon and resistance against the gospell raysed by thorow false teachers whiche haue preached bothe without, and also against the holy lawe and scripture of the lorde, and haue rayled against many godly and faithfull men, leauynge and refusynge holy scripture and settynge vp the studye of Aristotle in the steade therof, whiche in the papacye hath bene more regarded and esteemed than the holy worde of God. By the meanes wherof so many greuous errours are crepte into the churche as well in matters of faythe and relygion, as of dyscipline and Christen behauour.

Muche

Muche deuision, many sectes by the meanes of so many orders of religions, and so many glorious names and tytles, yea and heresyes also. Of the which al stories are full, from Emperour Frydericke the first of that name vntyl ẏ ende of the thirde Frydierche. In the which tyme there was muche trouble rayſed vp in the christendome in the seculer iurisdiccion, thorowe the Turke, and in the spirituall thorowe the beggyng orders of religious parsons and of the hyghe heathnysshe scholes and vniuersities. Of the which times muche might be wryt-ten, heup inoughe to be red, but to auoyde tediousnes vnto the reader, it shall be intermitted at this tyme.

The texte. And the syxte angell poured out his vyall vpon the great ryuer Euphrates, and ẏ wa-ter dryed vp, that the wayes of the kynges of the east shoulde be prepared. And I saw thre vncleane spirites lyke frogges come out of the mouthe of the dragon, and out of ẏ mouthe of the beast, and out of the mouthe of the false prophet. For they are ẏ spirites of deuyls, worckynge miracles, to go out vnto the kynges of the earthe and of the whole worlde, to gather them to the batayle of ẏ great daye of God almighty. Beholde, I come as a theefe. Happie is he that watcheth and keepeth his garmentes, lest he walke naked, and men see his filthines. And he gathered them together into a place called in the Hebrue tonge Armagedon.

Consyder and waye yͤ this angell maye not sygnifye the spirite of Helias in oure tyme, whiche spreadeth abrode the gospell in to all the worlde, bothe with worde and dede to the confusion and vtter destruccion of all errours, and to the profyte and reformacion of the worlde in all states and degrees. For this seede can bringe forthe no nother frute. But the great Euphrates of the pretensed spiritualtye, is so sore falle from their first rule, that it is become more worldly and secular than the very secular state, in so muche that it is vtterly dryed vp and wythered from the gospel syncerely preached. Which is not to be meruey led at, for it is euen of very necessitie. For falsehede, decepte, lyes and Hypocrisye must be opened and dysclosed by the trueth of gods word, and by the preachinge of the gospell: that syncere loue, trueth and faythe in the worde of God, with a sure confydence of the harte in the lorde God, myght be taught and prynted into the naturall wyt and vnderstandinge of man. And therfore it is necessarie that suche wrestynge of the true knowledge and doc-trine shoulde be dysclosed vnto suche as haue any vnderstandynge and are not vtterly corrupte, euen vnto worldlye princes and hygher powers, and that the innocencye and clearnes, and also the synguler profyte of the doctrine of the gospell might come to lyght that they myght see and confesse that it is the very trueth, and so acknowledge and imbrace this Sunne rysinge vp. Al-thoughe this doctrine be to stronge for their bloude and flesshe and they beyng fleshlye, ouer weake in strengthe to lyue after the gospell. Nowe against this euangelicall Sunne and manyfest knowledge of the trueth, shall aryse .iii. maner of enemyes whiche shall assaulte it. First the deuyllysshe dragon, the great enemye of God and of all goodnes, the botomles pyt of all wyckednesse, with whome the mercye and goodnes of God dalyeth and playeth to shewe and declare his mercye and goodnes manfestlye before men. The seconde is the beaste at Rome, of whome we spake before, the very right Antichrist, whiche speaketh and worketh all that he can against the gospell of Jesus Christe, wherunto he preferreth his decretalles, and wyll be Lorde ouer

the scripture, ouer the churche and ouer the whole worlde, and yet he wyll be taken and esteemed for the vycar and debyte of Christ, and S. Peters frende, and the most holy father, and for the head of the whole holy christendome. And whosoeuer contrarieth or gainesayth this, he must dye, and also be cursed and made the deuylles, by the power of this beastes mouthe. The thirde is the false prophete: not one person but an whole order and multitude of bysshops, and religions parsons, monckes, friers. &c. Whiche by their office and callynge ought to mainteine and suppoꝛte the true doctrine, but haue appoynted and bent themselues, their whole lyfe and state, vtterly against the doctrine of the gospel: that nothing can be moꝛe vnlike the state of the Apostles, eyther in doctrine, religion oꝛ lyfe, than is their oꝛder and state. Wherof it is not nedefull to make manye woꝛdes, howe they haue alwayes resisted the doctrine of the gospell. These are suche. iii. foule vncleane spirites, as none can be founde moꝛe vncleane, whiche not withstandynge doe woꝛke great tokens and miracles. The deuyll with great wonders bothe amonge the Turkes and the Christians. The papacy, by soꝛcerye, witchcrafte and nigromancie. The monkes and religious spirituall soꝛte withall suttyltie, falsede & crafte of suche miracles as are oꝛ haue ben done wherby (as it hath ben & is euident inoughe) they haue begyled bothe riche kinges, princes and ꝑ whole worlde, of their goods & possessions, thoꝛow their false doctrine. And they fight and kepe batel alwayes against ꝑ holy gospel, as Gog and Magog did against Jerusalem, with dyuerse victoꝛies and triumphes, but they shal be ouercome at length thoꝛowe the power of gods woꝛde, and of ꝑ gospell reueled and come to light, thoꝛowe the spirite of Enoche & Helyas, of the whiche is before mencioned, in the great daye of God the almighty, which shall come at suche tyme as no man is ware of, and whan all men thincke to be most sure euē at suche tyme as the wickednes of these. iii. spirites shal be most strong and at the highest. As than shall the godly mynysters of the gospel, indewed and strengthned with the spirite of Helias, ioyfully come furthe against these deuils and against al maner of errours bothe of the faith and of the outwarde lyfe. As than shall those be happye whiche watche and are careful with great diligence for the christen doctrine and religion, whiche are clothed with the power of the holy goost and with a right zeale, whiche set furthe the woꝛkes of God, as dyd Helyas, not onely with woꝛdes and wꝛytinges, but also with lyfe, deedes, ꝛamples, continuaunce and constantnes in goodnes, without any pꝛyde oꝛ desyre of vayne glooꝛye, that no man shall euer see any shame by them. But the iudgemēt of God hath gathered the. iii. vncleane spirites into one place, into the eternall fyre of damnacion, and euerlastinge shame, payne, and confusion, whiche is pꝛepared and pꝛomysed to the deuyll and his angels. For Harmagdon maye syg-nifye as muche as the iudgement of curse.

The texte. ¶ And ꝑ seuenth angel powred out his vyalle into the ayre. And there came a voyce out of heauen from the seate, sayinge: it is done. And there folowed voyces, thonderynges, and lightninges: and there was a great earthquake, suche as was not sence men were vpō the earth, so mighrye an earthquake and so great. And the great citie was deuyded into thꝛe parties, and the cyties of al nations fell. And great Babilō came in remembꝛaunce before God, to geue vnto her the cuppe of the wyne of the fearcenes of his wꝛathe. Euery yle also fled awaye, and the mountaynes were not founde. And there fell a great hayle (as it had bene talentes) out of heauen vpon the men, and the men blaspheamed God, because of the plage of the hayle, for it was great and the plage of it sore.

This

This seuenth angell is more harde & vncerten to interprete and to expounde, than all the other. Lyke as it is more vncerten to wryte of thinges to come, than of suche thinges as are alredy past. It may wel be a great feare in tyme to come that ỹ kyngdom of the Turkes for a shorte space, shal be a great plage & sorow, an heuy iudgemẽt ouer the corrupte & decayed christẽdome. Whiche plage may here be founde & marked out of these wordes, ỹ it shal happẽ & come to passe before suche tyme as the Lambe & his ministers shal rule vpon ỹ earth, that both Jewes & heathen shal be conuerted vnto Christ ỹ it may be sayde, it is al done, and so vp ỹ the full end of the worlde to come, & the terrible iudgement of God to fal vpõ one sorte & parte of men whiche shall than be a lyue, whiche is ỹ first parte. And the other part is of them whiche shall ryse vp vnto euerlastynge saluacion. And ỹ thirde, is of them which are already damned, which is and shalbe the greatest part. Vnto whom this iudgemẽt, & all that shal goe before or come after it, shal be more fearful & terrible thã any hart can thincke, or any toung expresse, which terrible & heuy thing is here sygnified (as muche as is possyble) by the terryble voyces, thonders, lightninges, earthquakes, & ouerthrowing of the greatest & mightiest cities & kingdomes, as Babilõ & Rome were. What thing can be thought or ymagined more terrible & fearfull. Whiche thing this cursed and damnable worlde shall and muste suffer by the rightuous iudgemente of God, and it muste fele the great wrathe of God, forasmuche as it hath alwayes despised the blessed gospel and Christ our sauiour and redemer. And therfore the great and heauye stroke and plage of gods rightuous iudgement shal fal vpon the worlde, and yet shall it not amende them, but as damned parsons, shall cast and set them into euerlastinge blasphemye of God wherin they are hardened, and wil not amende. Whiche is the highest & greatest plage that the lorde God maye or wil sende vpon his enemies.

¶ The. xvii. Chapter.

¶ And there came one of the seuen angels, which had the seuen vialles: & talked with me, saying vnto me: come, I wil shewe thee ỹ iudgement of the great whore that sytteth vpon many waters, with whome haue committed fornication the kynges of the earthe, and the inhabiters of the earth are dronken with the wyne of her fornication. And the spirit caried me away into the wildernes. And I saw a woman syt vpon a rose coloured beast, full of names of blasphemye, whiche had seuen heades and ten hornes. And the woman was arayed in purple and rose coloure, and decked with golde, precious stone, and perles: and had a cup of golde in her hande, full of abhominacions and fylthines of her fornication. And in her forheade was a name wrytten, a mistery, great Babilon, the mother of whordome and abhominacions of the earth. And I saw the wyfe dronken with the blonde of sainctes, and with the blonde of the witnesses of Jesu. And when I sawe her, I wondred with great maruayle. The texte.

One of the seuen angels whiche spake of the seconde kyngdome and iurisdiction of Rome, & of ỹ beast with .vii. hornes, commeth now againe & wyll speake more largely, & sufficiently of Antichrist, whiche is his chiefe pricke & marke wherat he wil shote. Whom he nameth here wt a new name, the great whore, whiche wil be ỹ head & chiefe gouernour of many naciõs whose special abiding is in ỹ lande named Italy, which lieth in ỹ see, in maner as ỹ lesser Asia dothe. With this pompous, suttil, deceightfull & shameles, lecherous & proude state of ỹ papacy haue kinges cõmitted whordõ almost these thousãde yeares,

beyng sometyme frendes together, and sometyme enemyes, sometyme one in his chiefe fauour and sometyme a nother: And thus haue all Christen kyngdoms suffred them selues to be ruled and ledde, yea to be put in feare, and againe in cõfort and ioy by him, what with his suspendinge and cursynge, vntyll he crepte so farre in to the churche of God, and became the highest desolacion and decaye therof that euer was. This woman vpon the rose coloured beast, is not onely arayed with red scarlet robes, lyke as his Cardinales are (otherwyse than euer Christ, or his humble Apostles, bysshops and spirituall ministers were) and like bloude thurstye soudyers, but rather with muche Christen bloude sheddynge vnder ỹ pretence of the punyshement of heresy, as all that must be named which hath bene spoken or written against the pompe, vsurped power and tyranny of the papacye. This woman is also arrayed with suche infinite variable colours and ornamentes of monkery and with dyuerse syueres of religious orders by whome she would haue had both honour and profyte, whiche with their names and sectes haue obscured and blemyshed the name of Christ, wherof S. Paule doth complayne to the Chorinthians as an vnsemynge thinge, as it is in dede a great blasphemye that the names of S. Benet, S. Austen, saincte Fraunces, shoulde obscure the name and honour of Christ our onely sauiour and redemer. This woman besyde her variable garmentes, hath also taken vpon her (for to set furth her pryde, dignite, and estimacion withall,) to rule ouer all Christen kynges and Princes, whiche she hath brought vnder her and made subiect and contributorye vnto her with falsehede and lyes, vtterly against the doctrine of the holy gospell, *Vos autem non sic*. So shall not yee: And also against the example of Christes fetewasshynge. And lykewyse against the holy order and commendacion of saincte Peter, whiche had neyther golde nor syluer. And against the order of the holy Apostle saincte Paule, whiche to auoyde offence and to ope the gospell woulde erne his breade with his handes, as other of the apostles also dyd. This whorysshe woman hath garnished and decked her selfe farre otherwyse, not with diuerse and many vertues, but with precious stones, golde and syluer. &c. The cuppe of golde, is not the loue of Christ, the christen faith, nor the lawe of God, but muche rather all the Popes decrees, decretalles, bulles, patentes, dyspensacions, suspensions and cursynges. This is the very abhominacion of whordome, that she might playe the whore at her pleasure after this fasshion, with pompe, aucthorite and lust without any shame or feare beyonde all measure: And all this vnder the name and pretence of Christ, and of holynes, in the honour of God and for the welth of the soule, whiche thorow him are ỹ longer the more vnblessed and vnhappye. And therfore for the name of the christen churche, he hath deserued a nother name, that is, to be called more worthylye the whore of Babilon, the mother of all abhominacion, ydolatrye, and of all fallyng vnto hethenysshe superstitions. The innocent bloude of the holy godly prophetes and preachers, whiche the right christen churche hath neuer lacked, hath this whore, the proude glorious papacye, shed so without nomber or measure, tyll she was so dronken therwith, that she toke and estemed suche tyrannye for a godlye zeale and feruencye, and hathe perswaded her selfe, that men must suffer it and be content therwith, what soeuer she dyd, yea although she shoulde sende faithfull soules vnto hell by heapes. Is not this a great meruell vnto all men of vnderstanding? and an offence and slander vnto al vnfaithful, as Turkes, Iewes and other? and an intollerable violence & oppressiõ vnto the whole worlde?

I wyll

I wyll not say euen vnto the very inhabitours of Rome, and to all right faithfull hartes.

¶ And the angel sayde vnto me: wherfore meruaylest thou? I wyl the we shee, the mystery of the woman, and of the beast that beareth her, which hath seuen heades and ten hornes. The beast that thou seest, was & is not, and shal ascende out of the bottomles pit, and shal go into perdicion, and they that dwell on the earth shall wonder (whose names are not written in the boke of lyfe, from the begynnynge of the worlde) when they beholde the beaste that was, and is not. And here is a mynde that hath wysdome. The texte.

In this exposicion and declaracion (good christen reader) hast thou this comfort, that this woman, the cursed damnable papacie shall haue an ende: not in the worlde, wherin Antichrist shal haue his place so long as the worlde shal cõtinue and endure, but in the hartes and consciẽces of the faithful Christianes, in all states and degrees, whiche shall withstande and reproue him; and shall hynder and let his presumpcion and no more feare his thonderboltes, neyther regarde nor esteme his suspencions and cursynges, nor take no power nor auctorite at his hande any more. And as for the beast whiche beareth her, whiche signifieth the Romyshe prescripcions, the papall seate, his indulgence, pardõ, and excommunicacion, shall be taken and esteemed as it is, and as it is knowen to be vnto all the worlde out of the holy and manifest gospell: And therfore he shall not cease to persecute with the helpe of suche kynges as are as good and vertuous as him selfe, and he shal couet alwayes to clyme vp and to be hygher and hygher, vntyll at length he shall fall downe into euerlasting perdicion before God and all the worlde, whiche shall wonder therat, and specially ỹ wycked and vngodlye, whiche are not electe vnto saluacion, whiche had pleasure and delyght in suche pompe, pryde, dygnite, tyrannye, and abhominacion as he dyd vse: They shall wonder and meruell, I saye, whan they shall see the papacy to be throwen downe from heauen into the damnacion and pit of hell, lyke as it hapned vnto his father the great dragon the deuyl, luke the. x. Now the knowledge of the iudgement of God and of his trueth by the gospell, whiche teacheth vs to knowe bothe Christ and Antichrist, is a syngular wysedome and a great gyfte of God.

¶ The seuen heades are seuen mountaynes, on whiche the woman sytteth, they are also seuen kynges. Fyue are fallen and one is, and another is not yet come. And when he commeth, he must continue a shorte space. And the beaste that was, and is not, is euen the eight, and is one of the seuen, and shall go into destruction. And the ten hornes whiche thou sawest, are ten kynges whiche hath receaued no kyngdome as yet, but shal receyue power as kynges at one houre with the beaste. These haue one mynde, and shall gene their power and strength vnto the beaste. These shal fyght with ỹ lambe, and the lambe shal ouercome them. For he is Lorde of lordes, and kynge of kynges, and they that are on his side, are called, and chosen, and faithfull. The texte.

This vision of the seuen hylles, agreeth well vnto the seuen hylles whiche are in the citie of Rome, of the whiche she hath made her boast and triumph, as she hath also done of the seuen heade churches. And howe many the kingdoms are whereupon he hath sytten appeareth by the chrontcles. And whiche of them are fallen from him and forsake him we see daylye. But he that shall come and remayne for a shorte space, that same parauenture shall be the kynge of ỹ Turkes, whose infidelite and tyrannye, maye soner be reformed mollyfied and altered (after mans iudgemente) by the gospel, & by the instruccion of gods worde, may soner be brought vnto the religion and true faith of Christ, that the proud

seate of Rome & her adherentes. Thus may ỹ be the eight beast as ỹ papacie or see of Rome is the seuenth, but it shal sone be iudged vnto damnation. The .x. kynges receyue not ỹ kyngdome of God, vntil they receyue the gospel of Christ, not of Antichrist, but of the spirite of Christe. But in the meane tyme they shall receyue power and authorite of the beast, whiche power they shall exercyse and practyse to ouercome ỹ lambe, & to oppresse the gospell for the pleasure of the .ii. horned beast. But ỹ lambe, the worde of God, ỹ reuelacion of ỹ holy and godly doctrine and truth, the grace of God, the lorde Christ, shall ouercome them. For they shall vnderstãde and beleue that there is a lorde of al lordes and a kyng of al kynges. To whose kyngdome the electe which are called of God from euerlastinge, doe apperteine. And thus shal the .x. kynges shortly hate the whore & her court, and shal turne her naked out of ỹ flourishyng and bewtifull rayment wherwith they and their auncientries haue garnished & annowrned this whore & her harlottes, & by ỹ meanes haue geue occasiõ vnto suche pryde & vnchristen pompe (I might wel say vnto suche Luciferyche pryde,) for as muche as he wyl be like and equall vnto Christ, and the bydegroome of the holy churche, where as he hath geuen a great offence and slander vnto the holy churche, & in maner hathe shamed her and oppressed her thorowe his tyrannye. In as muche as they (the kynges and princes) them selues must cõfesse ỹ the grauntes whiche this whore receyued of the Emperours Constantine, Charles and Lewes beyng deceyued by her, was the poyson and confusion of the christen churche. This hatred and enuye against suche an whore, shall the spirite of Helias stye vp in the hartes of kynges to doe with one accorde, as ỹ trueth beyng knowen shall require, as they dyd before indewe her with suche power. And thus shall the worde of God be fulfylled. The woman in the great citye is he which hath exalted himselfe for a byshop ouer all byshops, and a regent and Lorde ouer all Emperours and kynges, sittinge also in the place and seate of Christ, whiche onely & alone hath receyued power of the father ouer heauen and earth, whiche he neuer gaue vnto any other, as it is written Et *gloriam meam Alteri non dabo.* I wyll geue my glorie to no nother. Esaye .xlii.

The .xviii. Chapter.

The texte. And after that, I sawe another angell come from heauen, hauynge greate power, and the earth was lyghtened with his brightnesse. And he cried mightely with a stronge voyce, sayinge: Great Babylon is fallen, is fallen and is become the inhabitacion of deuils, and the holde of all foule spirites, and a cage of all vncleane and hateful byrdes, for al nacions haue dronken of the wyne of the wrathe of her fornication. And the kynges of the earthe haue committed fornication with her, and the marchauntes of the earthe are waxed ryche of the aboundaunce of her pleasures.

This chapter maye be taken for a songe of triumphe, of al faithfull against all tyrannous kyngdoms which haue contemned, the faithe, trueth, religion, and all godlynes, and wouilde not abyde any of them. And specially against the kyngdome and power of Rome, by reason of the tyrannes, whiche from the beginninge haue martired tormented & murthered the holy professours of the onely one God. And most principally against the seconde regyment of Rome whiche vnder the pretence of the name of Christe, hath dealte so cruelly against all faithfull Christianes, and against the euangelical kingdom

of

of god. And ỹ former chapter nexte goyng before being wel vnderstãde, there is no great difficultnes nor hardnes in this. For this chapter is, as it were, an exposicion and declaracion of the former. Christ the angell of ỹ great councel, lyke as at his first cõmynge he came in the moost highest humilitie and lowlynes, became man, suffered and dyed: euen so at his last commynge, he shal come in most bright glorye, not into a virgins bodye, but into the whole worlde with mooste hyghe brightnesse, and proclampnge his gospell vnto the whole worlde, to riche and poore, wyse and symple in eupll. A ioyfull gospell is it, Babylon ỹ great and worlshe citie, she is fallen, she is fallen. She hathe no suche honour more that she wyll take vpon her as she hath done. Nowe is it knowen that she hath bene an habitacion for the wicked, vnfaithful, deseighefull, and of Sodomites whiche haue made all the worlde druncken and mad with her poyson and infectuous drincke. And hath committed Simony withal spirituall thinges, whiche, euen as the cursed Simon magus dyd, she hath solde for muche monye and for great riches. And as for the hyghe humilitie and lowlynes of Christ, whose merite she hath pretended to be her owne, she hath chopped and changed it, yea she hath solde it for princely and lordly honour to be exhibite & done vnto her feete, and with mooste deuelyshe pryde receyued.

¶ And I hearde another voyce from heauen, sayeng: come a waye from her my people, that ye be not partakers of her synnes, and that ye receaue not of her plages. For her synnes are gone vp to heauen, and God hath remembred her wickednes. Rewarde her, euen as she rewarded you, and geue her double accordynge to her workes. And poure in double to her in the same cuppe whiche she filled vnto you. And asmuche as she glorified her selfe and lyued wantonly, asmuche poure ye in for her of punyshment and sorowe, for she sayde in her selfe. I sytt beynge a quene, and am no wyddowe, and shal see no sorowe. Therfore shal her plages come in one daye, death, and sorow, and honger, and she shalbe brente with fyre: for stronge is the Lorde God whiche shall iudge her. The texte.

These wordes speaketh Christ, thorowe his spirite, from heauen vnto his people, that they shoulde forsake the companye and felowshyp of Antichriste, that they make not them selues partakers of ỹ horrible synne, of the double indignacion and also of the plages whiche shall lighten vpon him. For the synne is greater than that goddes rightuousnes coulde suffer it any longer vnpunisshed. And therfore he wyll recompence her with punishment, as she hath deserued, and that by heapes one in a nothers necke. For there woulde no long sufferyng of God, nor no warninge of the word of God, helpe. Thus happeth it vnto all vyolent and tyrannous kyngdoms, euen from the Assirians vnto the last of the Romaynes. Great pryde and pompe must be subdued and vanquyshed with great shame and bondage. This prophecye is lyke vnto the holy prophetes Esay, and Daniel, although it perteineth vnto a nother kingdom, but lyke vnto that bothe in wickednes and in punishment.

¶ And the kynges of the earthe shal bewepe her, and wayle ouer her, which haue committed fornication with her, and haue lyued wantonlye with her, when they shall se ỹ smoke of her burnynge, and shall stande a farre of, for feare of her punishmẽt, saying: Alas, alas, that great citie Babilõ, that mighty citie: for at one houre is thy iudgemẽt come. And the merchauntes of the earth shal wepe and wayle in them selues, for no man wyll bye theyr ware any more, the ware of golde and syluer, and precious stones, nether of pearle, & raynes, and purple, and skarlet, and al thynne wod, and al maner of vessels of yuery, and all maner vessels of moost precious wodde, and of brasse & yron, and synamon, and odours and oyntmentes, and franckynsence, and wyne, and oyle, and fyne flour and wheate, beastes, and shepe, and horsses, and charettes, and bodyes, and soules of men. The texte.

With

With this Babylon haue princes and prelates yea whole kyngdoms cō-
mitted whordome. For she hathe receyued and geuen them, yea hathe set them
in and out. And all for worldly gayne, and for honour sake, without any respect
of rightuousnes, onely for money & brybes. For there was neuer founde more
shamefull marchandyse, than that whiche they of the Popes courte, specially
the Curtysans, haue exercysed many yeares with other mennes goodes, and
nothing els but with leade and syluer, with parchement and bysshoprikes with
sellyng of their Pallium and Robes, whiche shoulde be a spirituall iurisdictiō,
and with first frutes, &c. Yea there is no ende of suche marchaundyse, lyke as in
the texte all thinges are named whiche are of any pryce. So that in the Popes
churche there was nothinge but for monye, not so muche as the water or salte of
the see, nor oyle nor breade, nor creame, &c. All must serue for holynes and for the
maintenaunce of the couetousnes of the spiritualtye. To be shorte, reade but
onely a boke that is called the Popes Fayre, there is his marchandyse well des-
crybed and proued by the customes and lawes of the Romaynes.

The texte. ¶ And the apples that thy soule lusted after, are departed from the. And al thinges which were delitie, and had in pryce, are departed from the, and thou shalte fynde them nomore. The marchauntes of these thinges whiche were wexed ryche, shall stande a farre of from her, for feare of the punishment of her, wepinge, and waylinge, and saying: Alas, alas that great cytie, that was clothed in raines and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so great riches is come to naught.

First of all there was muche holynes and muche good example and doctrine
in the holy churche of Rome, as S. Paule testifieth in his Epistle to the Ro-
maynes, and there were many holy bysshops and martirs which loued ỹ trueth,
vnto whome the gospell was a synguler ioy, delyght, comforte and glorye. But
in processe of tyme it was turned vpsyde downe. So ỹ there was nothing lefte
in the rulers and heades of that churche, but onely the name of the churche. Al
that was perfyght, godlye and holy, was lost and gone. And at length their
marchandyse whiche they inuented woulde no more be estemed amonge ỹ true
godly christianes. For they haue inoughe of those thinges whiche these mar-
chauntes doe promyse, of the grace and mercye of God, and of his word. And
therfore the Romanystes doe meruell and frete againste the gospel, because it
bringeth no nother ware with it but her olde ware, that is to saye, humylite,
lowlynes, pouertye, sorowe, contempte, whiche all men doe flee and abhorre:
And it maketh an ende also of all worldlye pompe and honour, ioy and plea-
sure, ydlenes and wantonnes. The outwarde and glorious superstitions wil
bryng no more profyte or aduantage, precious garmentes and perles wyll not
become the professours of the gospell. Coules and shauen crounes, wyll no lon-
ger be taken for holynes of them that haue any vnderstandynge and know-
ledge. Peter and John and all the Apostolicall ministers of Christ, wyll con-
temne and despyse golde and syluer. For Christ hath taught them faith, loue
and truth, pouertye and lowlynes.

The texte. ¶ And euery shyppe gouerner, and all they that occupyed shyppes, and shypmen whiche
worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnynge,
sayinge: what cite is lyke vnto this great citie? And they cast dust on their heades, & cryed
weppynge, and waylynge, and sayde: Alas, alas, that great cytye, wherin were made riche
all that had shyppes in the see, by the reason of her costlynes, for at one houre is she made
desolate. Reioyce ouer her, thou heauen and ye holy Apostles and prophetes: for god hath
geuen you iuogement vpon her.

Thus

Thus dothe the lorde God shewe and aduenge him selfe of all violent and tyrannous pryde and presumpcion of them, whiche perswade them selues that there is no God but they, or els that he hath no care of those thinges that are vpon earth. Whereas it is euident and manifest out of gods worde what hathe alwayes bene the ende of all proude and presumptuous kyngdoms. Whiche the spiritualtye should best haue knowen and haue taught other also. And specially he that hath had, and woulde haue suche a bysshoprike. And woulde also kepe it vntyll he shoulde perysshe together with it because he hathe not ordered him selfe therin after the wil of god nor after the right rule and square of gods worde and of holy scripture, nor hath not done that thinge that his office and vocacion hath required as he ought to haue done, as it is euident vnto all men. They haue desyred and studyed onely to haue great power and dominion vpon ỹ whole earth, & in all nacions and ples, onely for honour and gayne, with very small studye or dilygence to rule the worlde well and godlye, or to further gods honour and the saluacion of the soule onely. And for this cause doeth all the worlde wonder at suche a great and horrible fall. And they that seke & study after dignite honour and auctorite, & after worldly lucre, they tremble for feare and mourne and bewayle the heuy iudgement of God and their worldly hynderance. But the holy and faithfull whiche not onely vpon earth regarde and seke the honour and glorye of God, whiche they doe chefely desyre, but also in heauen, whiche haue the fruicion and perfyght syght and knowledge of the rightuousnes of God, they prayse God hartely for the rightuous iudgement whiche is reueled vnto the worlde.

¶ And a mighty angell toke vp a stone lyke a great milstone, and cast it into the see, sayinge, with suche violence shall that great citye Babilon be cast, and shalbe founde no more. And the voyce of harpers, and musitions, and of pypers, and trompetters shalbe heard no more in the: and no craftes man, of whatsoeuer craft he be, shal be founde any more in the. And the sounde of a mylle shalbe heard no more in the: and the voyce of the bryde grome and of the bryde, shalbe heard no more in the, for thy marchauntes were the great men of the earth. And with thyne inchauntment were deceaued all nacions: and in her was founde the blonde of the prophetes, and of the saincts, and of all that wer slayne vpon the earthe. The texte.

Suche a nother thing dyd Jeremy also prophecye of the kingdome of Babilo and euen as he prophecied, so came it to passe. And euen so doubtles shall it lykewyse come to passe vnto this proude presumpcion, and lykewyse vnto all vngodly tyrantes whether they be of the spiritualtye or of the temporaltie. An heuy and grieuous iudgement shall take and ouerthrowe the mightye of the worlde whiche mysuse their power and might. Yea and it shall vtterly fall and decaye with all their ioy, lust, pryde and tyrannye whiche they haue vsed in the tyme of their gouernaunce. And specially the spirituall ministers of god, whiche for their office and vocacions sake, ought to haue done and taught otherwyse. And lykewyse suche handy craftes as haue serued ydols & ydolatrie, and mayntened false goddes and false goddes seruyce, inuented onely for lucre and for no godlynes, shall also haue an ende. And lykewyse the ydel prestes with suche as depende vpon them, an vnprofytable kynde of people, and al suche thinges as haue ministred occasion vnto worldly lustes, pleasures and delyciousnes, shall haue lyke end and fall as Tyrus, Babilon and Nynyue, of the whiche the prophetes make mencion. As Rome & the Romyshe Empire also

had

had once. Muche more shall it happen lykewyse vnto the Papacye and ꝧ courte of Rome and to ꝧ prelates, whiche ought to be spirituall, as they also name them selues, but in very in dede are more carnall and worldly than any other. What godly men haue bene destroyed for the truthes sake in councels and at Rome, it is so eupdent that it needeth not here to be rehersed.

¶ The.xix. Chapter.

The texte. ¶ And after that, I herde the voyce of muche people in heauen, sayinge: Alleluya. Saluation and glorye and honour & power be ascribed to the Lorde our God, for true and rightes ous are his iudgemeutes, for he hath iudged the great whore whiche dyd corrupte ꝧ earth with her fornication, and hath auenged the bloude of his seruauntes of her hande. And agaiue they sayde: Alleluia. And smoke rose vp for euermore. And the xxiiii. elders, and the foure beastes fell downe, and worshypped God that sate on the seate, sayinge: Amen. Alleluya. And a voyce came out of the seate, sayinge: prayse our Lorde God all ye that are his seruauntes and ye that feare him bothe small and great.

IF a man might so say, what dothe the punishment of the wicked tyrantes and their damnacion, helpe or profyte the godlye and faithfull christians whiche are persecuted of the dragon, of the beast and of ꝧ false prophetes for the true faithe and religions sake, euen vnto deathe? Here in this place is a sufficient and perfight answer vnto this question. For thus it is sayde, the same godly ministers and faithfull witnesses of Christe the crucified and slaine lambe, they doe nothynge els in heauen in their immortall soules but synge thankes and laudes vnto God almightie, styrring, prouokyng, and exhortynge one a nother with lyke affection and zeale to prayse God. For Alleluia is nothinge els but prayse God. Allelu, is as muche to saye as prayse ye. And ya is one of the names of the lorde God wherby he is named, of whiche names there are dyuerse. Nowe here maye we learne with what maner of wordes we shoulde and shall prayse God, bothe here and also in heauen: Namely thus, all saluacion and goodnes whiche may be profitable vnto vs and maye be desyred of God, and agaiue all laude and prayse, for al maner of benefites and goodnes perteyneth onely vnto the moste mercyfull, eternall and almightye onely one God, and must be ascribed vnto him. Honour whiche is a professiou and a declaracion of al vertue and godly kindnes and loue, and of al mighte, power and omnipotencye, is due onely vnto the true, onely and eternall God creatour and maker of all creatures. For all his workes and iudgemētes are right, commendable, holy and true without all maner of parcialitye, and specially for as much as he bathe subdued and brought downe the glorious and proude tyrantes bothe of the spiritualtie and of the temporaltie, and hath sent them to eternall damnacion. And hathe caused their wickednes and abhominacion also to come to lyght in this worlde, to the synguler comforte of the faithfull electe that were oppressed of them. And thus they cease not to gyue lawdes and thanckes vnto God, saying continually, Alleluia. But the smoke is the true oblacion and the right sacrifice whiche the holy sainctes doe offer in heauen euerlastinglye, and performe also vpon earthe in the holy churche euen vntyll the latter daye; I meane geuynge of thanckes and acknowledging the goodnes of God, as is before sayd. This oblatiō & sacrifice is made cōtinually without ceasynge with infynite and vnspeakeable ioy, of al holy patriarkes, prophetes, Apostles, martirs,

tirs, and of the whole heauenly felowshipe: and of all them whiche euer from the beginning haue pleased the lord God with faith, loue, hope and obedience. But the maner and the ceremonies with the wordes reuerence and ioy whiche the holy and faithfull electe do vse, dothe the holy scripture describe after the maner & capacite of men, in suche wyse as may be best vnderstande and perceyued of vs. Amen, is as muche as that God is the trueth, & faithful in keping of all his promises and wordes. And here maye we learne that we shoulde not name nor esteme the holy and faithfull saintes as princes and rulers of heauē, for as muche as they name them selues but seruantes of God, and are no better, and that also not by merite and deserte, but onely by the grace and election of god. And also some are also greater and higher than other, as Abraham parauenture than Isaac, and Joseph than Simeon, Peter than Philip, but that ought not curiously to be serched out of man. In heauen shall we see and knowe perfitely the cause and occasion of the iudgement of God, but not in this lyfe.

¶ And I hearde the voyce of muche people euen as the voyce of many waters: and as the voyce of stronge thonderinges, saying: Alleluia. For the Lorde our god omnipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lambe is come, and his wyfe made her selfe readye. And to her was graunted, that she should be arayed in pure & goodly raynes. For the raynes is the righteweslnes of saintes. And he said vnto me, write, happy are they which are called vnto the lambes supper. And he said vnto me: these are the true sayinges of God. And I fell at his fete, to worship him. And he said vnto me: se thou do it not. For I am thy felow seruaunt, and one of thy brethren, euen of them that haue the testimony of Jesus. Worship God. For the testimonye of Jesus is the spirite of prophecye. The texte.

This maye be vnderstande of ỹ holy & faithful saintes vpon earth, whiche after the manifest & ioyfull preachinge of the gospell as muche as is possible, in the whole world (whan as both Jewes and Turkes shal become Christen) shal prayse & thancke the almighty God for suche syngular grace and mercie, which hath hitherto bene hindered & kept downe with such force and violence by Antichrist. As thā shal the glory & prayse of god increase in ỹ christen churche, which is the kingdome of Christ: And, thorow the gospell, promysed vnto Christ the bridegrome: which church as a faithful and deare beloued spouse which here in this world, loueth & honoureth Christ as muche as she can, shall be fylled and satisfied with all goodnes in eternall blisse and saluacion. The sylken aray, is the innocency of lyfe in this world, thorow ỹ grace of Christ, and in heauen it is the immortal glorificacion of body & soule. For than shall man be right fylled whā as he shal be fully satisfied in god thorow Christ with aboundāce & plentuousnes of all benefites and goodnes which can be desiered or wyshed. That same is ỹ euerlasting supper of the mariage of Christ wherwith Christ shal honour his electe, & make them blissed. And in al this whiche John seeth in this vision, it is said also vnto him, ỹ al these thinges, visions & reuelacions came vnto him from God, & to the honour of God, whiche he as a true & faithfull minister should further with al diligence. But as John would haue worshipped ỹ parson of ỹ angel whiche spake vnto him, ỹ angel would in no wyse suffer him, like as no saint neither in heauē nor in earth wil suffer any such thig nor take it vpō thē nor yet in good worth. For god onely must be worshipped, frō whōe onely al goodnes commeth, and must be desired and looked for, of him onely. The angels wil be takē & estemed for nothig els but for brethrē, frēdes & felow seruaūtes of ỹ onely one cōmon & general lord, & felowes withal them ỹ beleue in Christ & are ready for his sake vnto al goodnes, & to suffer al maner of thīges euē vnto death

But this is the right, perfyte and sure wysedome, which the worldly wyse doe not knowe, neyther desyre nor regarde.

The texte. ¶ And I sawe heauen open, and beholde, a white horse: and he that sat vpon hym was called faythfull and true, & in ryghteousnesse dyd iudge & make battell. His eyes were as a flame of fire: and on his head were many crownes: & he had a name written, that noman knew but he himselfe. And he was clothed with a vesture dypt in bloude, and his name is called the worde of God. And the warriers whiche were in heauen, folowed him vpon white horses, clothed with white & pure lynnen: and out of his mouth went out a sharpe two edged swerde, that with it he should smyte the heithen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearsnes and wrathe of almightie God. And hath on his vesture & on his thighe a name writte: King of kinges, and Lorde of Lordes.

The spirite of God must speake with men after the maner of men, yf he should be vnderstande. And therfore he describeth the maiestie of Christ, euen after the maiestie of an Emperour. For the highe powers are wont to be honoured euen as Christ is here described with his honour, laude and name. For he is ỹ word of God, wherwith this S. John beginneth his gospel, and wherby all thinges are made: whiche is also God and manne the obiecte of faith, that is to saye the thing wherunto ỹ faith of al electe hath her respecte: And he is also the righteous iudge ouer all that euer is in heauen or in earth whiche hath a fyerye and burning zeale and hate against all wicked whiche contemne and despyse his worde, but crowneth all the godly and faithfull with the crowne of his righteousnes. His name is vnknowen vnto all the world, the trueth wherof he would not expresse before Pilate, and yet trueth & gods worde is all one thing. This righteousnes of Christ is signified by the sworde, although the worde of God also doth perce thorowe the inwarde harte and mynde of the faithfull as it is written in the. iiii. to the Hebrues. But here the sworde is taken for the righteousnes in gods kyngdome wherwith Christ ruleth the kingdom whych hys father hath geuen hym for his heritage, as Dauid sayth. For like as he hath for euerlastynge blisse with his warriers & hoost that folowe him, euen so doth he presse and treade downe all the wicked with eternall damnacion, before whome also he trode ỹ presse vntil his vesture was blody: But they take it for a mocke and a folysshe yest, as it was vnto the Iewes a slander. But yet their knees must bowe vnto him, not onely the angels and men in heaue and earth, but also they that are in hell shall be troden of him with the wrathe of God almightie. For without dout he is the king of all kynges and lorde of all lordes.

The texte. ¶ And I sawe an Angel stande in the sonne, and he cryed with a loude voyce, saying to all the fowles that flye by the myddes of heauen: come and gather your selues together vnto the supper of the great God, that ye may eate the flesshe of kynges, and the flesshe of hye captaines, and the flesshe of mightie men, and the flesshe of horses, and of them that syt on them, and the flesshe of all fre men and bonde men, and of small and great. And I sawe the beast, and the kinges of the earth, and their warriers gathered together to make batayle against him that sat on the horse, and against his souldiers. And the beast was taken, and with him that false prophet that wrought miracles before him, with whiche he deceaued them that receaued the beastes marke, and them that worshipped his ymage. These both were cast into a ponde of fire burnynge with brimstone: and the remnaunt were slayne with the swearde of him that sat vpon the horse, whiche swearde proceaded out of his mouthe, and all the fowles were fulfylled with their flesshe.

Lyke as Christ maketh a supper vnto hys children and seruauntes in heauen, euen so doth he also, beynge the sonne of ryghteousnes make a supper vnto the deuylles & to al dampned soules. In euerlasting supper of al bitternes &

vnblessednes

vnblessydnes wherof they maye eate and be partakers altogether. And there is than, desperacion, hate, enuye, wrathe and murmuringe againste God, and all kyndes of euil whiche are sygnified by corporall thinges accordynge to our capacite, and after suche wyse as men maye be most moued therby ꝑ they must of necessitie marke and consyder it. And it is to be noted that S. John seeth these gestes of the deuell in hell, that they are the destroyers of ꝑ worlde, tyrantes of all maner of degrees, the beast with .ii. hornes, the dragon & false prophete, all enemyes of gods trueth, religion and of all maner of godlynes, oppressours of the innocent frendes of God. To be shorte, all they whiche beare the marke & token of the dragon & of the beast, whiche is infidelyte & misbelefe in Christ, lyke as faith in ꝑ crucified Christ is the sure marke and token of al the electe. These vnfaithfull must lyue eternally in the ponde of fyre, and they shall be punished & vexed painfully with vnspeakeable sorowe and heuines, euen ꝑ deuel & his seruātes together. And although some come out of this like with ꝑ sworde without faith, yet their damnacīō did begin here, & shal continue euerlastingly.

¶ The .xx. Chapter.

The texte.

¶ And I sawe an Angell come downe from heauen, hauynge the key of the bottomlesse pit, and a great chayne in his hande. And he toke the dragon that olde serpent, whiche is the deuil and Satanas, & he bounde him a thousande yeares: & cast him into ꝑ bottomlesse pit, & he bounde him, and set a seale on him, that he shoulde deceaue the people nomore, tyl the thousande yeares were fulfylled. And after that he must be loced for a tyrell season.

This chapter maye be taken, as it wer, for a rehersal of the visions & reuelacions that were before mencioned. And by the waie it describeth againe ꝑ honour and maiestie of Christ, of gods worde, and the power of the holy gospell, and the benefites of Christ, & addeth therunto the last iudgemēt of the deade whiche shall dye .ii. deathes. This angel that commeth from heauen is Christ whiche shoulde come in to this worlde as was promised vnto the firste man in the beginnynge of the worlde that he shoulde treade the old serpent vpon the heade. Whiche is nothing els, but that he shoulde take his power from him whiche the iust and rightuous God hath suffered him to exercise againste man for the synne of the first disobedience and transgression. Whiche power Sathan hath alwayes exercised and practised with all wicked discepte and dyuerse errours, and specially with ydolatrye, after the whiche doe folow blyndnes and all maner of synnes. This power hath Christ mightily and with force taken from Sathan the deuyll, thorowe his rightuousnes and humblenes euen vntyll the crosse, satisfieng for all the pryde, transgression, disobedience and vnfaithfulnes of Adam and Eue. And thus he hath bounde him with the chayne of his well deserued power, that is to say, hath hindered him of his proude tyrannye & shameful wicked power againste the faithful electe of god. This band should indure a thousande yeares ꝑ is to say, a long tyme, namely euen ꝑ tyme of the right Christen faith, which after ꝑ saying of ꝑ olde fathers should indure for .ii. thousande yeares, but it is vncerten from what tyme, men should begin to reken these yeares, & that the faith in this tyme, should be sore assaulted, whiche hath alwayes bene at this point euen in the tyme of ꝑ Jewes in ꝑ olde testamēt and amōg gods owne people hath sometime increased and somtime fallen & dedecated. And according therunto might Sathā exercise his power at some tyme more thā at a nother. And thus thorow Christ, Sathan is alwaies bonde vnto

the right faithfull. But whan the faithe decayeth and goeth backewarde, and the falsehede, deceite and disobedience of man increaseth, so that gods word is more and more contemned and forsaken, than dothe Sathans power increase againe (as it hath ofte come to passe) that he maye deceyue the people, the heathen, the vnfaithfull againe, and so vse his power and tyranny againe as lōg as there is lacke and want of true faithe in this worlde.

The texte. ¶ And I sawe seates, and they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnesses of Iesu, and for ꝓ worde of God: whiche had not worshipped the beast: neyther his ymage, neyther had taken his marke vpon their foreheades, or on their handes: and they lyued, and raygned with Christ a. M. yere: but the other of the dead men lyued not againe, vntyll the thousande yere were fynyshed. This is that first resurrectiō. Blessed and holy is he, that hath parte in the first resurrection: For on suche shall the seconde death haue no power, but they shalbe the Prestes of God and of Christ, and shall raigne with him a thousande yeres.

The seates to iudge Sathan and his companye, are appointed of Christ vnto the holy apostles and vnto other electe, the soules of them whiche for the lambes sake wer beheaded, that is to say, after diuers maners and fashions put to death for the gospelles sake, whiche woulde not make any oblacions vnto ydols nor false goddes, nor woulde not worship the beast, that is to saye Antichrist, nor woulde not feare nor honour his ymage, but dyd manfully fight for the holy gospell and for the true doctrine and religion of the Apostles. All these shall haue seates in the kyngdome of Christ to iudge the whole companye and courte of Sathan, and to conuince them of their wickednes, blasphemies and damnable errours, whiche shalbe open and manifest vnto the worlde thorowe the gospel. And this their condemnacion beyng openly and manifestly knowen, and their godles tyrannye, shall be their death, from the whiche they shall not rise vp againe tyll a thousande yeares be past. This manifest iudgement, victory and honour obteyned with Christ, is vnto them the first resurrection, namely a great honour and felicitie, not onely in heaue with Christ but also vpon earth in the kingdom of Christ, which he hath vpon earth with his spirite in the congregacion of the holy electe. And they are happy and blessed, and their lyfe is euerlasting both in the heuenly company, and also in the holy churche & congregacion of the faithful & godly soules vpon earth. For they are the most deare beloued & the most acceptable and of highest reputacion with Christ ꝓ lord and kynge of heauen as right prestes and ministers ought to be amonge vs, and they shall rule and reigne with Christe vnto the ende of the worlde vntyll the last daye of the latter iudgement, and in the seconde resurrection, and vntil the last and eternall iudgement of the wicked and damned blasphemers.

The texte. ¶ And when the thousande yeares are expired, Sathā shalbe losed out of his prison, and shal go out to deceaue the people, whiche are in the foure quarters of the earth, Gog and Magog, to gather them together to battayle, whose nombre is as ꝓ sande of the see: & they went vp in the playne of ꝓ earth: and compassed the tentes of the saincres about, & the beloued citie. And fire came downe from God out of heauen, and deuoured them, and the deuyll that deceaued them was, cast into a lake of fyre and brimstone, where the beast and the false prophet shalbe tormented daye and night for euer more.

A lytle tyme before the last day, shall Sathan obteyne power againe tyll the ende of the worlde, and shal exercyse and practyse it, and shall worke vñ the wicked and vngodly in the whole worlde, according to his nature & wickednes. And he shall stirre his wicked armye & warriers Gog and Magog, of whom the Prophetes do muche speake. And they are the greate and infinite nomber

of

of the enemyes of God, of the holy doctrine of the ghospel, and of all holy congregations of true and faythfull Christians, whiche are called and are in deede the very true Jerusalem, whiche dwell vpon earth as citizens of a fortunate, holy, quiet and honorable citie and comunaltie. Agaynste this holye citie and comunaltie shal sathan fyght a newe batell, with his armye and men of warre, with all his power, myght and wyckednes, and shall attempte and goe aboute to ouercome thē & to deceyue them, and to make them to forsake the trueth of God, and shall worke all meanes to destroye soules. And thys shall he doe in the whole worlde. He shall spare no labour to compasse aboute and to belege, not the stony citie of Jerusalem in Jewry, but (as it is sayde before) the holye christendome vpon earth, the cyrie of the faythfull citizins, namely the godlye elect. But the grace and mercie of God towarde his beloued, and the promesse of Christ to warde his churche, is greater and stronger than the wickednes and power of Gog and Magog, the wycked warriers agaynst Christ, which shall consume them with fyre, euen as he did stryke Senacharibs armye vpon an hundreth thousande and .iiii. score and .v. thousand in one night, throughout one of his aungels, and brought them into ashes with the fyre of Goddes vengeaunce and ryghtuous iudgement. And euen vpon that shall folowe the generall iudgement of God, by the whiche the deuil with all his hoost & cōpanye shall be throwen into euerlastyng payne & damnation, which is resembled vnto a lake & graue of fyre and brymstone, in the whyche the dragon, the beast & al false prophetes shalbe tormented day and nyght, that is to say, perpetually, without ende. And that shall be the seconde death.

And I sawe a great white seate and hym that sat on it, from whose face fled awaye both the yearth and heauen, & their place was nomore founde. And I saw the dead, bothe great and smale stande before God. And the bokes were opened & another boke was opened, which is the boke of lyfe, and the dead were iudged of those thynges whyche were writen in the bokes accordyng to their dedes: and the sea gaue vp her dead which were in her, and death & hel delyuered vp the dead which were in thē: they were iudged euery mā accordyng to his dedes. And death and hell were cast into the lake of fire. Thys is the seconde death. And whosoeuer was not founde writen in the boke of lyfe, was cast into the lake of fyre. The texte.

The great, general, ryghtuous, most iust and last iudgement of God whā as ỹ whole world shalbe iudged, is here described by the great and whit stoole. Which shall be grenous, heuy and intolerable, vnto the rebellious, disobedyent, wycked and obstinate contemners of Gods holy worde, the euerlastynge ghospell of Christ. But it shall be ioyfull, swete, pleasant, delectable, welcome and acceptable as most hartely desyred and loked for vnto the godly, faythful, humble, & elcte of God. The iudge vpō the stoole is our sauiour Jesus Christ, dreadful and fearefull vnto al the world & vnto such earthly mē which haue set their marke, ende, loue, hope & felicitie vpon the earth, & in those thinges wherin the worlde deliteth, as are fleshely lustes, pryde of life, & al wickednes & lack of loue both toward god & the neighbour. And therfore the earth, sygnifieth ỹ men that dwel vpō the earth & the deuils which remayne in earth, in the ayer (which is also called heauē) which are thrust out of their places & habitacions, & no more found therin but in the place & habitaciō which the iust iudgemēt & omnipotencie of God hath prepared for thē in ỹ earth ỹ is most wide & distant from the kingdom of heauen. Unto this dredfull and terrible iudgement of God shal come & stand before the iudgemēt seate of God and Christ, all those whiche were deade, both maisters and seruauntes, great and small, hyghe and lowe, myghtie and vnmyghtie, men and women, yong and olde, none excepte.

Than shal the heartes, consciences, thoughtes and secretes of al men be opened and disclosed: not onely vnto them whiche shal and must than knowledge them selues guilty and worthy of eternall damnation, but also vnto the other. For as than shal all wickednes of the conscience be open, euydent and manifest: for they shall accuse and condemne them selues, without any cloke or excuse, whan as they shall beholde all men, and shall reade with perfyte vnderstandynge and with feare and tremblynge the other great boke of gods righteousnes and equitie, of his warnynges, doctrine, instructions and threatnynges whiche they haue had sufficiently in this worlde euery one in their tyme therowe gods mercyfull and fatherly prouision and sendynge, but they haue vtterly contemned and despysed them with all the righteousnes & godlynes that they haue taught. And they woulde nothing regarde nor esteme the holy worde of God, which was geuen vnto the worlde in the holy scripture for a perfyte rule and squire: but they would neuer credyte nor beleue it, but rashly against their owne conscience haue refused and contemned it. And therfore shall they be wyped out of the regyster booke of the faithfull and of them whiche shall lyue perpetually in God and withal his peculiar electe in eternal ioy & blisse. And thus they shal remaine continually in the eternall indignacion of God, in euerlasting hate, enuy & most painfull tormentes and great impacience and continuall sorowe, in so muche that their eternall death shall also be with corporall payne and torment of the bodye euen with the whole felowship of the deuyll, and that without any ende or cessynge. This iudgement and heuy daye shall no man be able to escape and auoyde, whether he be consumed in the earth, in the fyre or in the see. For all this standeth in the hande of ỹ almightie power of God, whiche with one worde, wyll and commaundement made all elementes, heauen and earth and all that is therin. And where he sayeth that the hell shoulde geue vp her deade: vnderstande therby (as in many other places of holy scripture) the graues in ỹ earthe, or whersoeuer they be, out of the whiche the deade shall ryse vp and they that shall be than alyue (as S. Paule saieth) shall be changed in a shorte space, in the twinckelynge of an eye, to stande together before the iudgement seate of God with them whiche shall be iudged to euerlastinge lyfe or death. But euery one of them whiche shal appeare and shall know them selues manifestly, shal iudge them selues accordynge as they haue done, after or against the wyll of God, in faith or infydelite, in loue or contempt of god, in the feare of God or in securitie, after the lustes of the flesshe, righteously and vnrighteously. For there shall no colour, crafte, lyes, dissimulacion, violence, might, anger or desperte of persons auayle or helpe, but euery man shall there be iudged accordynge to his workes. And thus shall hell with all suche that belong vnto it & shall be damned, be nothing els but a fyery lake, a terrible and heuy state of damnacion, ordeyned and prepared of all the mysterie, sorowe, wickednes and euyll that can be thought or ymagyned. This is the seconde death, the rewarde & punyshment and recompence of all them whiche are not founde writen in the boke of lyfe, which shall remayne perpetually with Christ in heauen (with all the holy angels and electe) in the ioyfull, perfyght and eternall blisse and fruicion of all the grace and goodnes that is prepared of God and of Christ our heuenly kynge for all faithfull beleuers. But this is incomprehensyble vnto all reason, wytte and sense of man, onely to consyder it generallye: as S. Austen saith, saluacion is a state wherin is all perfyghtnes aboundantly of all those thinges ỹ are good

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and to be desyred eyther in heauen or in earth, whereunto God of his mercye will helpe and bryng vs.

The xxi. Chapter.

And I sawe a newe heauen and a newe erth. For the fyrst heauen, and the fyrst erth were vanysshed away, & there was nomore See. And I John sawe that holy cytie, new Jerusalem, comen downe from God out of heauen, prepared as a bride garnisshed for her husband. And I herde a great voyce out of heauen, sayeng: beholde, the tabernacle of God is with men, & he wyll dwell with them. And they shalbe his people, & God himselfe shalbe with them, and be their God.

The exte.

NOwe from this place forth, the holy Apostle and Euangelyst S. John describeth the saluation of al suche as are electe, their state, and the kyngdome of heauen, and finally the euerlasting blisse, wherof he wrote somewhat in the fyfte chapter, but here he wryteth more playnely, plentuously and largely of it. As concernynge the newe heauen and newe earth, after what maner they shall be, it is no place here to dysputе or to contende muche aboute it. The testymony of the holy apostle S. Peter and of S. John in thys place is sufficyent for vs: S. Peter in the thyrde chapter of hys seconde Epistle sayth (as John doeth here) that thorow the worde of God whereby heauen and earth are created and made, shall there be a newe heauen and a newe earthe agayne: whiche the faithfull elect shall well see, whyche had rather beleue the worde of God than all the weake and deceyueable reason of the philosophers, whiche haue taken in hande to dysputе and discusse such thynges but lytle to the purpose. But S. Paule dysclosseth the matter with one worde, sayeng: we shalbe alwayes with ỹ lord, in that same state where Christ our lord the euerlastyng kyng is, namely, with all them whiche shall be saued, both angels and soules, and also withal those men whiche dyd rise and wente vp to heaue with Christ. This is certen that like as thorow the synne of Adam, thys world is corrupte and infect and the earth also with weedes and vnprofytable thynges, whyche hynder and hurte the pleasaunt and good frutes whiche myght serue and be profitable vnto the worlde: and the see lykewyse with hir vnquietnes and ragyng, doth muche harme: so shall the earth and water no more be, but altogether with out faute lyke as mankynde shall lykewyse be without any maner of faute in perfyte ioye, pleasure and blisse. Euen so, I saye, shall the whole earth be garnysshed after suche a sort, that it maye be a very paradyse, wythout any maner of labor that the blessed shall wysshe to lyue vpon it, but that they are in their contrye in heauen. The same heauen whiche was made wyth one worde, may likewise be prepared of God with one worde for the whole and perfyte blisse of the faythfull electe. Let vs content and satysfye oure selfes with this, in this doubte and dysputacyon whiche can not be comprehended nor discussed with any reason of man. But the holy scripture that John sawe, is nothyng els but the state of all the faithfull electe in eternall and full saluation withoute anye maner of imperfection, with aboundance of all goodnes, where nothing more can be desired, and with sure and quiet possessyon of all heuenly treasures, in the syght and fruicion of God the hyghest and the onely goodnes and felicitie, as he can gyue himselfe to be inioyed, and that most louingly,

most comfortably and moste blissedly vnto all creatures of knowlege and vnderstandyng. And that thorowe the cleare and blissed glasse of the excellent holy and exceedyng blessed manhode of Christ, the kyng of all honoure and blisse vnto all faithfull elect. Whose blessed and sacred body and soule vnited and knytte in one with the holy godhed, is a perfite and a cleare glasse, wherin hys moste pleasaunce glorified manhode maye be beholden. In whiche glasse all the blissed sayntes, that is to say, all that are saued doe beholde and haue the perfite fruicion of all that goodnes, whiche the Lorde God is in him selfe: and of all benefites that he will gyue vnto all his creatures euerlastyngly. This glasse is signified by the tabernacle of God, wherein God wyll abyde and remayne with man, with all grace and louing kyndnes, and that in the newe Jerusalem, whiche is buylded altogether of moste precious stones, of the blessed frendes of God, in whom God hath a pleasure and a delyght to dwell and to remayne and to deale and distribute his ioye, felicitie, and blisse, vnto the faithfull elect. For Jerusalem is not the myserable and wretched citie of ỹ Jewes, whiche is called Jerusalem and Jebus, and I can not tell with howe manye more names beside, whiche was so ofte ouerthrowen for the rebellyon and disobedience of their citizens, and for that they forsoke God, in the whyche cytie the blynde, proude, frowarde and obstynate Jewys doe lyue and set all their hope and felicitie, where they hope and delyre to be lordes and to reigne ouer all men with their Messias whom they vaynely (beyng grossely deceyued) doe looke and gape for: but it is that Jerusalem, whiche is neyther heauenlye nor earthly, but a spirituall Jerusalem, a generall felowshyp and brotherhoode of all faythfull seruantes of God, whiche haue a ryghte Christen fayth, and a perfyte loue thorowly furnyshed with all good and holy workes, the bondes and lymites whereof are thorout the whole compase of the earth, where the true the Lorde God is rightly knowen and truely serued after his owne wyll expressed in his worde. So that there are .iii. maner of Jerusalems. But sayncte John speaketh in this place of the heauenly and newe cytie of those which are blissed in God, whiche citie is in heauen, prepared of God and made readye of Christ the bryde grome of all faythfull, for them, his spouse. Whiche spouse is garnished, not of her selfe, but of God with all heauenly graces and vertues, and with the ornamentes of all perfection. In this citie of the heauenly and eternall Jerusalem, shall the lorde God in Christ dwell, as it were with and among his people and deare beloued spowse and well garnyshed or sorysshyng bryde, with moste hyghe ioye and delyght and endles blisse and felycitie.

Theterce. And God shall wype awaye all teares from theire eyes. And there shalbe nomore death nether sorowe, nether crying, nether shall there bee any more payne, for the olde thinges are gone. And he that sat vpon the seate, sayed: beholde, I make all thinges newe. And he sayed vnto me: Write, for these wordes are faythfull and true. And he sayed vnto me: it is done, I am Alpha and Omega, the beginninge and the ende. I will geue to hym that is a thirst, of the well of the water of lyfe, free. He that ouercommeth, shal inherite all thinges, and I wylbe his God, and he shalbe my sonne.

Howe and what this blisse shall be can no man expresse. But what thynges shall not be there, that doeth he declare. First there shall be no teares: For there shall no maner of aduersitie, trouble or vexation, happen vnto any man. There is also no maner of decaye nor weakenes, neither of the body nor of the soule, no maner of sycknes nor infirmitie of complexions, no bodyly hurte nor

affliction

affliccion, no dreade nor feare of death, no heuy nor greuous temptacõ, no lacke of any thing, no myschaunce, no weeping, nor waylyng, nor payne, smart nor impediment. For in the state of blisse and saluacion, is no thought nor sorowe to be taken for any of these thinges. For the first and originall occasion of all these miseries (the synne of Adam and Eue for whose sake the worlde was created,) is altogether past, and vtterly ceased, ended and finyshed together with death and the deuyll, thorowe the rightuousnes of our sauiour Christ. Thorowe the whiche rightuousnes all mankynde, so many as are faithfull, is reconciled vnto God for euermore. Thus hath Christ syttyng vpon the stoole of his kyngdom and glorye, ordeyned all thinges newe. This must be stedfastlye confessed and beleued of all faithfull christians, as an infallyble trueth, & therfore it is gods commaundement that it shoulde be wrytten for an euerlastyng remembraunce, for an holsome doctrine and consolacion, that all men should beleue the trueth, and so beleuyng obteyne blisse and saluacion. For this is the ende of all thinges, the blisse and saluacion of mankynde in God, whiche wyll declare and distribute his glorye, mercye and louyng kyndnes, vnto them whiche he hath chosen from euerlasting vnto his honour and glorye: whiche is the begynnyng and ende of all thinges that are, euer were, or euer shal be. Vnto all them which in this vale of mysery dyd thirst after rightuousnes and after the glory of god, vnto them wyll the grace and fauorable mercye of God gyue the liuing wel and fountayne of all goodnes, and the eternal sprynging floode of refreshment vnto saluacion, and to perpetuall ioy and felicitie in God. But these giftes and rewardes, must be obteyned with muche labour and trauell, yet not properly as desert or merite: for suche great euerlastynge rewarde, the hyghest goodnes and felicitie, can not be purchased with any labour or trauell of man, but it must be obteyned and enherited of and by the free grace and mercye of God. Vnto them all, whiche shall be thus eternally blessed, shall Christ the spouse & bryde grome of the churche, be their Iesus and sauiour, and also their God, and theyr perfyte satisfaccion in suche maner and wyse, that they shall be as his deare children and louyng sonnes, and he (Christ) shall be their father, brother, God and their euerlastinge kyng and captayne.

The texte.

¶ But the fearfull and vnbeleuynge, and the abhominable, and murderers, and whoremongers, and sorcerers, and ydolatres, and all lyers shal haue their parte in the lake whiche burneth with fyre and brimstone, whiche is the seconde death.

Here foloweth now also the contrary part, what Christ the iudge shall ordeine and make with them, whiche in this worlde were fearfull and cruell vnto all godly, humble, and lowly men: whiche haue hurte and noyed all men: whiche neuer wouldе credite nor beleue the holy gospell, the holy scripture, the euerlastinge worde of God: whiche haue handled and dealte abhominably against al kynde and nature and against al loue: whiche euen against their natural kynd, of very set purpose haue bene murtherers, and shedders of innocent blonde: whiche haue defyled and stayned the naturall state ordeyned of God, with fylthy vnchastnes. And haue practised sorcery and witchcrafte, contrarye to ỹ honour and lawe of god, not without makinge some bande or couenaunt with the wicked spirite the arche enemy of God, whome they haue serued, and obeyed his pleasure and commaundement in setting vp of chapels and altares, in seruing, honouring,

honouring, worshippinge, prayng vnto, and callynge vpon false goddes (vnder the name of saintes) whome they haue sought farre and nere, to make their oblacions vnto them, against whom the holy prophetes haue alwates cried out, against the false teachers, false prophetes, and false apostles. Theirs and all other lyars and wicked doers part shall be in eternall damnacō, where nothing is but sorowe, angwishe weping and waylyng, heuines, dystresse, despaire with euerlasting contempt and hatred of God. All whiche is the seconde death, vnto the whiche men doe come thorowe these forenamed synnes and blasphemies cōmitted in the world without repentance or amendmēt. For the first death is the corporall death of the bodye layed vpon all men of almightye God by reason of synne.

The texte. ¶ And there came vnto me one of the seuen Angels whiche had ỹ seuen vyalles ful of the seuen laste plages: and talked with me, sayinge: come hither, I wyll shewe thee the bryde the lambes wyfe. And he caried me awaie in the spirite to a great and an hye mountaine, and he shewed me the great citie holy Jerusalem, descending out of heauen from God hauinge the brightnes of God. And her shyning was like vnto a stone most precious, euen lyke a Jasper, clere as Christall: and had walles great and hye, and had twelue gates and at the gates twelue Angels: and names wrytten, whiche are the names of the twelue tribes of Israel: on the East parte thre gates, and on the Northsyde thre gates, and towardes the Southerthre gates, and from the west thre gates, and the wall of the citie had twelue foundacions: and in them the twelue names of the lambes .xii. apostles.

Christ is the angell of the great councell, whiche thorowe his angels that serue him worketh and bringeth to passe the ordinances of God with punyshmentes and plages of the wicked and vnfaithfull, whiche doe hynder and let his ordinances. The rewarde dothe he pay him selfe. For he him selfe is the rewarde and the crowne of the blessed. This Christ our lorde and sauiour talketh here with John his beloued, and of a speciall trust and loue towardes him, he sheweth him his spouse and wyfe, and nameth her the lambes wyfe, but it is the christen churche, the felowship of all saintes and holy electe. This christen churche is in .ii. maner of states. In the first state she is mylitant euer striuynge, and fightyng, euer in warrefare, assaulted with much trouble and veraction, sorowfull, vnperfyte, and euer waxyng and increasynge. And in the other state she is triumphant, victorious, euer triumphinge, quiet, free, without care or sorowe for any veraction, perfyte, heauenly, blessed, and euerlasting. Of bothe these states for certen fewe properties the earthly Jerusalem the citie of the Jewes is set for a figure, comparison, example and counterpane. Whiche Jerusalem of the Jewes, lyeth vpon an hyll, hath .xii. gates and great hyghe walles, and lyeth on highe towarde the whole lande rounde about on euery behalfe. Of the whiche they that wyll knowe more, maye reade Josephus which writeth largely thereof. Nowe here speaketh Christ of the spirituall Jerusalem in her double state. It lyeth also highe for as muche as it is highly indewed w̄ gods grace and glorious giftes, for whose sake almightie God sent his onely begotten sunne vpon earth to clense and to make her pure, to bylde her, to be wedded and to garnyshe her, and to make her glorious, euen for an euerlastynge kingdome, and for a deare beloued spouse for him selfe. This citie is great, for it reacheth vnto all the endes and coastes of the worlde, and it is also holy, for it is sanctified with the holy and blessed presence of Christ, w̄ his precious heartes bloode, which was shedde in the highest loue and obedience towarde god

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and mankynde, and that washeth awaye the synnes of all the worlde, in that are al the faythful purged & clensed. This descending of the heuenly citie Ierusalem or holy chrysten churche signifieth the comon felowshyp and participacion of the churche triumphant that reygnyth in victory, with the churche militant, that contynueth and remaineth in battel and warrefare. For they bothe are one churche, deuided and sondred in .ii. onely in this worlde by reason of the tyme. For that churche, whiche is nowe militant and lyeth in warrefare vpon earthe, shal shortly be in heaue victorious and triumphant. This churche both vpon earthe and in heauen hathe one godly glorye, & al honour, vertue, prayse, might, and blisse commeth vnto her from God. The light of this churche, is the most precious stone, namely vpon earth, faythe with loue, and in heauen trueth and saluacio in Christ. The walles which defende, preserue, and kepe this citie, is the faith and beleefe in the holy worde of god, by the whiche the faithfull beleeuers are kept and preserued. The .xii. gates maye we take and vnderstande for the .xii. articles of the holye Christen faythe, vpon the gates, the xii. apostles, or patriarkes, or prophetes whiche haue their glorious and holy names not onely written in heauen, aboue all other holy saintes, but also vpō earth in the militant or warrefaring church. These gates of the articles are wel and orderly set and appointed, of the father, of the sunne, of the holy goste, of the grace and rewarde of redempcion. The .xii. foundacions of these walles, maye be taken for the bokes of the olde and newe testament, vpon the whiche ỹ wall of the chrysten churche, the holy faithe (whiche is but one bothe of the christianes of the olde and of the newe testament, bothe of the prophetes and of the Apostles) is and ought to be founded and grounded. And where as the Apostles are here more named than the prophetes, it is done for this purpose, for as much as thorow the Apostles the doctrine of the prophetes, and the gospell promysed in the prophetes was spredde abrode and publysched in the whole wyde worlde: whiche gospell the prophetes dyd preache and wryte onely vnto the children of Israel, and to their neighbours the people nexte about them of the lande of Israell, and againe because the apostles were witnesses in their owne parsons of the slaying and death of the lambe.

¶ And he that talked with me, had a golden rede to measure the citie with all, and the gates therof and the wal therof. And the citie was buylt foure square, and the length was as large as the bredth, and he measured the citie with the rede twelue cc. furlonges, and the length and the bredth, & the heyght of it, were equall. And he measured the wall therof, an .cxliiii. cubytes: the measure that the angell had, was after the measure that man vseth. And the buildyng of the wal of it was of Jasper. And the citie was pure golde, lyke vnto cleare glasse, and the foundacions of the wall of the citie were garnished with all maner of precious stones. The first foundacion was Jaspis, the seconde Saphire, the thirde a Calcedony, the fourthe an Emeralde, the fyfte Sardonix, the syxte Sardoes, the seuenth Crysolite, the eight Beral, the nynthe Topas, the tenth a Chrisoprasos, the eleuenth a Jacinte, the twelue than Amathist. The texte.

In the .xliiii. of Ezechiell and lykewyse in zacharie doe we reade of ỹ mystery of this holy citie, whiche is here described as thoughe it shoulde be measured how long, how brode and howe highe it were: But it is done of Christ after the maner of a vision, and as it were in a misterie. For Christ knoweth his churche well inoughe and all whiche are t he rin or belong therunto. The golden reed is as it were a golden met wonde and it signifieth the right square of the holy scripture whiche onely declareth and sheweth certenly and truly what is ryghte

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or croked, wel or amisse in the religion, and doctrine, ceremonies, and dyscipline of the churche. And where as the citie lyeth foure square, it signifieth the .iiii. quarters of the worlde, in the whiche the almightie God hath alwayes had his peculier electe, faithfull folowers and obseruers of the true loue of God and of the neighbour, wherin consisteth the lawe and the prophetes, and also the commaundement of Christ the sauiour of the whole worlde. The length is from the east to the west, the bredth is from the northe to the south, and the higth is euen from the earth to the heauen. So that heauen and earth and the whole churche both triumphant in heauen & militant vpon earth are full of the glory of God, of the power and kyngdome of Christ, whiche the father gaue him whan as he dyd set him at his right hande, in the moost hyghe honour, glorye and blisse for a mirrour vnto all faithfull and holy electe. An hundreth and .xliiii. is a full and a perfite nomber euen .xii. tymes .xii. And it signifieth all perfection of the grace of God the holy goost, and of all true and perfite vertues whiche true faithe onely preserueth and maketh good, and perfight, and also acceptable vnto God. The true faithe and beleke which hath alwates bene preached and preserued in the holy churche, as well by the Israelites as by the christianes, standeth marked thorowe the holy goost in the holy scripture. And there are as many precious stones therin as are holy doctrines and examples by the which the state of christendom, the christen religion, the churche of God, the holy Jerusalem is buylded. Thys cytie is buylded of pure golde. For faith can not be without feruent loue, whych is compared vnto golde which is not also without purenes of an innocent and godly lyfe, whych is signified by the glasse. Nowe of the comparison of the .xii. precious stones wyth the .xii. articles of the faith, many thynges myght be wrytten and sayd, which I leaue vnto them that be learned to consyder, for as muche as in effecte there is nothyng wätyng, and the holy goost hath set forth and opened the vnderstandyng of them in no place of the holy scripture more playnely.

The .xxi. The twelue gates wer twelue pearles, euery gate was of one pearle, and the strete of the citie was pure golde, as thorow shynyng glasse. And I sawe no temple therin. For the Lorde God almyghty and the lambe are the temple of it, and the citie hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it & the lambe was the lyght of it. And the people, which are saued shall walke in the lyght of it. And the kinges of the earth shall bringe their glorye (and honour) vnto it. And the gates of it are not shut by day. For there shalbe no nyght there. And into it shal they bringe the glory and honour of the nacions. And there shall enter into it none vnclene thyng, neither whatsoeuer worketh abhominacio or maketh lyes: but they onely which are writte in the lambes booke of lyfe.

Hereby maye it well be perceyued, that thys vision, and the buylding of thys cytie, muste and ought all to be vnderstande spiritually, after the maner & custome of the prophetes. For there can be founde no perles so great, & agayne men can not make walles & gates wyth perles, and specially where as he speaketh of one perle. In all stretes is nothyng sene but pure golde of loue, and of purenesse and cleanesse of lyfe. He that hathe not that, is none of them that may dwell in the christen citie, nor that may be admitted to be a citizen in that heuenly felowshyp. In the temple at Jerusalem, was a bodilye, and an exteriour temple and aultar with the priesthode of the Jewes, lyke as the tabernacle of Moyses permitted also vnto the Jewes as long as they dwelt in the land, els should

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there no corporall nor exteriour Gods seruice haue bene done. But for as much as the citie of the faithfull, the golden Jerusalem, reacheth vnto all people, nacions, and landes, and that almightie God wil no more of the Jewishe sacrifices, but will muche rather be honoured and worshipped in spirite and trueth, and requireth of all faithfull, the sacrifice of thanckes geuynge, for the saluacion whiche God hath prepared for vs thorowe Christ, whiche is our priest, aultar and sacrifice altogether, therfore in the christen congregacion we nede no sughe temple of stone, woode, nor of golde. A faithful, louyng & a thanckeful harte and mynde, is a good and a right temple vnto the lord. Onely ꝑ lord God is ꝑ temple wherunto we shoulde turne, as ofte as we wyll praye and geue thanckes vnto God. He onely can heare vs, helpe vs, and saue vs: all goodnes commeth of him onely, and therfore al honour, prayse, and thanckes geuynge perteyneth vnto him onely. But God doth all this vnto vs onely thorow ꝑ innocent lambe, whiche onely washeth awaye the synnes of the worlde, and was offered vp for vs, & with his rightuousnes and innocencye hath made full satisfaccion for all the synnes of the elette. This lambe is the Sunne of rightuousnes without any maner of blemyshe, whiche no man can see in the Moone, whiche somtyme waxeth and somtyme minisheth. And therfore the christen churche and the heauenly Jerusalem, hath lyght inoughe and sufficient, of Christ, whiche is ꝑ light of the worlde, as he sayeth. And he is also the brightnes of God, so farre as it pleased God the father that we shoulde knowe thorowe Christ. And for this cause there can be no lacke of lyght and trueth, of grace and helpe in the whole churche. But yf in this churche here beneth which is the militant and warrefaring churche, there be any darknes, it is by reason that the worde of God is kept downe, and by reason that Christ is not taken at some, for the same that he is: but they are none of the right churche. Notwithstande Christe shineth bryghte, and burneth also, in the heartes of the faithfull. And in that lyght which Christ is, doe all people walke, whiche shall be saued. For the holy christen faithe, was preached by this holy maus S. Johns tyme, and grew, and increased in al landes and nacions of the whole earth. And the kinges also of ꝑ heathen were called and receyued of Christ, & indewed with highe benefites & with great grace, so long as they did reteine & kepe the gospel and the doctrine of ꝑ Bible & maintayned constantly ꝑ true faith in gods holy worde. So long as the gates of the christen articles doe stande open: so long dothe ꝑ light and daye of ꝑ christen religion, doctrine and wysedome continew. And so long as this faithe remayneth and faileth not: so long shal no errour hurte the christen churche nor yet obscure or darken it. To the faithe of the whiche articles, as they were preached by the apostles, al nacions, euen the heathen, were easely brought and allured, for they were manifest by the gospel and proued euidently by the worde of God. But as sone as men woulde goe beyonde that rule & square, and so haue gone about to set vp new articles of the faith in their councels, without and beside the worde of God, and that bothe vnnecessary and against all reason, than coulde the true faithe no more increase, but from tyme to tyme as the multitude of their new articles dyd increase, euen so dyd this true faithe diminishe and decaye, and so became the christendome (as we doe see, ꝑ more pitie) lesse & lesse, & the burthen of ceremonies more & more tyll they waxed intollerable. As are the artycles of auricular and eare confession, of purgatorye, of superstitious fastinge, of ꝑ primacy of the bysshoppe of Rome, of the eleuacion and adoracion of the sacramente

of the body and blonde of Christ, of the inuocation of saintes, of worshippynge of ymages. All the which with other lyke, haue brought great offence and slander vnto the christen churche, and haue bene a great occasion of the rayne and fall of many vnfaithfull. Into this holy churche, shal no vncleane thing enter for true faithe and loue shal preuent & auoyde al maner of euyl, and the blonde of the lambe shall pourge, clense and washe awaye all maner of synnes. And in lyke maner also, all that is abhominacion vnto the lorde, as ydolatry, abhominable blasphemies, & forged lyes, & false doctrine shall haue no place in ỹ right churche. For vnto the right holy churche, which is knowē onely vnto God, and inuisible vpon earthe, doe onely the electe children of God pertayne, whose names are wrytten in heauen in the booke of the lyuynge.

The .xxii. Chapter.

The wrte. And he shewed me a pure ryuer of water of lyfe, clere as Christall: proceedyng out of the seate of God, and of the lambe. In the myddes of the strete of it, and of either syde of ỹ ryuer was ther wood of lyfe: which bare twelue maner of frutes: & gaue frute euery moneth and ỹ leues of the wood serued to heale the people with al. And ther shalbe no more curse, but the seate of God and the lambe shalbe in it: and his seruauntes shall serue him. And they shal se his face, & his name shalbe in their foreheades. And ther shalbe no nyght there, and they nede no candle nether lyght of the sunne: for the Lorde geueth them lyght, and they shall raygne for euermore.

Christ openeth vnto Iohn his deare beloued disciple, the secrete misteries of the kingdom of heaue, & expounded the visions of the other prophetes, as farre furth as is requisite & necessary for the christen doctrine. And this Iohn teeth here a pure ryuer of water, very clere, whiche is the holy scripture, ỹ worde of god, the doctrine of Christ, & the holy gospel of our saluacio. That same is clere vnto al them that haue a pure heart & mynde, not defyled nor blemished with transitorye loue & care of ỹ worlde, nor with any temptations of ỹ flesshe. This holy doctrine proceedeth & commeth out frō the holy spirite of god, and of Christ. For he is one God with ỹ father & the sonne. He is the seate of glorye, of omnipotencie & of ỹ godheade. He proceedeth out from the welspryng of all wysdom grate & mercye, and floweth throughe the myddes of al streates of Christes churche, which is the cite of god & of the lambe. And of both sides of ỹ riuer doe stāde glorious & bewtiful trees of lyfe which receyue their increase, their leaues and frute, of the moysture of the riuer. And these trees are ỹ holy fathers of the faithful christen churche, of the olde & new testament, whiche by their faith, and by their vnderstandynge and readyng of the holy scripture, of ỹ lawe, of ỹ prophetes, and of the gospell, haue lyued, taught and wrought very frutefully in the holy citie of the churche, and haue brought forthe twelue maner of frutes, that is to saye many frutes, and haue serued god without reasynge with muche frute and profyte in right and true good workes and vertuous exercises. The leaues, frute and sappe of these holy trees, were very holsome and soueraine, as were also the frutes of the dysciples, of the prophetes and apostles. For the holy bysshops and preachers of Gods worde, byd make repentaunce, faithfull,

faithfull, holy, and chriſten people (by their preachinge, teachinge, wrytinge, prayers, and chriſten example of lyfe) of them whiche were before very hethen. And in this churche, there is no curſed frute, and no meate is vncleane vnto the faithfull: For they ſhall receyue and inioy all maner of frutes and meates with thanckes geuynge, and with all temperatenes and meaſure. Neyther ſhall the holy gooſt be extinguyſhed in the holy churche of God, but he ſhall prouyde miniſters of God, and ſhall incorage and comforte them with his ayde and aſſyſtence, that they ſhall prokyte, goe forwarde, and procede frutefully in all goodnes, and thorowe true faithe, they ſhall knowe the face of God, & his gracious and mercifull wyll and pleaſure in this militant & warrfarynge churche: but in the heauenly Jeruſalem they ſhall knowe him face to face, euen as he is, and ſhall laude and prayſe him euerlaſtingly. And theſe miniſters and ſeruantes of God, ſhall not be aſhamed to knowledge and to confeſſe ꝑ name of god, the chriſten faith & the holy goſpel. They ſhal beare about, preache and glorifie the name of Chriſt openly, with ioy, delyght and pleaſure. And neyther Sunne, nor Moone ſhal helpe or adde any thing to this cleare and bright daye of gods knowledge, for the ſpirite of God ſhall doe all together. And the bleſſed ſoules in heauen haue their Sunne, and Moone, the glaſſe of the godheade, the excellent bewty of the glorified and exalted manhode of Chriſte, wherby they ſhall reygne in bliſſe for euermore.

¶ And he ſayde vnto me: theſe ſayinges are faithful and true. And the Lorde God of ſaintes and prophetes ſent his angell to ſhewe vnto his ſeruauntes, the thinges whiche muſt shortly be fulfylled. Beholde, I come ſhortly. Happy is he that kepeth the ſayinge of the prophecy of this boke. I am John whiche ſaw theſe thinges, and hearde them. And whē I had hearde, & ſene, I fell downe to worſhip before ꝑ fete of the angel which ſhewed me theſe thinges. And he ſaid vnto me: ſe thou do it not, for I am thy felow ſeruaunt, & the felowe ſeruaunt of thy brethren the prophetes, and of them which kepe the ſayinges of this booke. But worſhippe God. The texte.

Chriſt ſpeaketh vnto John, and geueth witneſſe and teſtimonye vnto this booke of Reuelacion of ſecrete miſteries, that al whiche is written in this booke is certen and true, and not to be contemned and taken as any trifle or fable. For this booke was ordeyned of God to be ſpoken (thorow an angell) vnto John, that he ſhould write it, and ſhould leaue it behynde him in ꝑ faithfull and holy churche of Chriſt. Euen ꝑ ſame god whiche reueled vnto other holy prophetes and men of God thinges that were to come, ꝑ very ſame God hath now ſent his angel, & geuen him in commiſſion to open & reuele vnto John theſe viſions and prophecies of thinges to come, whiche ſhould happen, come to paſſe & be fulfilled very ſhortly, ꝑ is to ſay, they ſhould ſhortly begin, & ſo happen and come to paſſe one after a nother vntil they be all fulfylled. Beholde with certen thinges wil I come very ſhortly. The comming of Chriſt is prophecied vnto vs after ſuche ſorte & forme, ꝑ we ſhould carfully & diligently wayte for it continually, lyke as true & faithful ſeruantes doe waite & watche vpō ꝑ returning of their maſters, & doe neuer ſlepe, as Chriſt teacheth in ꝑ goſpel. And becauſe this boke ſhoulde not be contemned nor lyghtly eſtemed in the chriſten churche, therfore Chriſt ſayethe by his meſſenger and angell, that he is happye, that is to ſaye, he is the ſeruaunte of God, and pleaſeth the Lorde well and ſhall be partaker of grace and ſaluacion, whiche beleueth this booke, & taketh all thinges

that are writtē therin for true & holy, and esteme ꝑ prophecies of this boke, whiche are many and diuerse, no lesse than other holy bookes of the prophetes and euangelistes, & other holy prophecies. And where as he saieth, I am Iohn, it is as muche to say as thus, geue beleue my preaching of Christ in other matters, because I am the same Iohn whiche was conuersaunte and lyued with Christ, than beleue me in this booke also, because of the visions, sightes and sayinges, which I haue seene & heard my selfe, and haue writtē in this booke. And I knowe also and am assured that this angell was an holy angell, and therfore I, for feare and reuerence, would haue worshipped him as a seruaunt and minister of God, and I dyd also worship him, and fell downe at his feete to worship him, that I might seme to shewe thankefulnes vnto him for the infinite benefite and grace, that he reueled and opened vnto me suche highe and holy secrete misteries. But he would not accept and receyue suche honour and worship at my handes, nor was not content therwith, wherby I am taught that I shoulde vtterly honour and worship none, but onely the almighty God. And althoughe the nature and dignitie of angels be higher than the state and dignite of man, yet by the reason of the manhode of Christ, and by the reason of the saluacion of mankynde thorowe Christ, the nature of man is exalted aboue all angels. And therfore from hence forthe the angell will not be hyger esteemed than as a felowe seruaunt of all men vnto the lorde. And lykewyse our sauiour Christ nameth himselfe a felow brother of his disciples, and that also after the resurrection. And also the angel nameth Iohn in this place, a brother and felow of ꝑ apostles, onely for this booke, and sheweth how acceptable they are vnto the lorde, (namely reputed euen as the brethren of Christe) whiche doe esteme this booke and beleue the wordes whiche are writtē therin. And therfore no man ought to esteme this booke lightly, nor to contemne it, for as much as in many places it teacheth the misteries of Christ very euidently. Althoughe in dyuerse thinges prophecied in this booke whiche haue not yet bene seene to be fulfylled (because they concerne this tyme of ours, the latter tyme) it is somewhat darke and obscure.

The texte. ¶ And he sayde vnto me: seale not the sayinges of the prophecye of this boke. For ꝑ tyme is at hande. He that doeth euyll, let him do euill styll: and he whiche is fylthie, let him be fylthye styl: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde is with me, to geue euery man according as his dedes shalbe. I am Alpha and Omega, the begynnyng and the ende: the first and the last. Blessed are they that doe his commaundementes, that they power maye be in the tree of lyfe: and maye entre in thorowe the gates into the citie. For without shalbe dogges and inchaunters, and whoremongers, and murtherers, and poulaters, and whosoeuer loueth or maketh leasynges.

In the olde testamente before the commynge of Christe, the Prophetes were partly commaunded to seale their prophecyes: for lyke as the fulfyllynge of suche thynges as were prophecyed and promised was farre of, euen so myght many dyuers oppynyons be amonge the interpreters. But here in this place, the angell commaundeth Iohn that he should not seale the boke, for as muche as suche matters as are prophecied therin shoulde be fulfylled very shortly. As it is eupdent that dyuerse of them were fulfylled immediately, yea euen the great and notable vision of the subuersion and destruccion of the citie of Ierusalem

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and of the death and banyſhment of the Iewes, was alreadye fulfylled: for the whiche cauſe he dyd prophecy nothyng of it, but of dyuerſe other thinges which were yet to come, he dyd prophecye. And therfore alſo after this booke he wrote his holy goſpel of the godheade of Ieſus Chriſt, againſt certen heretikes. And therfore he ſaieth, the tyme is at hande, for the whiche cauſe men muſt ſuffer the wicked to worke accordynge vnto theit wickednes, for they ſhall not practyſe it long. We muſt ſuffer the wicked Iewes and heithen (whiche ſo wyckedlye and maliciouſlye doe nope and perſecute the faithfull chriſtians) to take theyr pleaſure. Let the falſe apoſtles, heretikes and hypocrites, whiche pretende great holynes, although they be ſhamefully defyled as well inwardly as outwardlye, let them remayne defyled and wicked, it ſhall ſhortly haue an ende, the iudgement of God hangeth ouer theit heades. But he that doeth well and righteouſlye nedeth not to feare the iudgement and comming of Chriſt. He that is holy throwe true faithe and loue towarde Chriſt, the ſame deſireth erneſtly from day to daye the commynge of Chriſt vnto the laſt and generall iudgement. And aſſone as he ſeeth any of thoſe tokens happen, which haue any lykelyhode of the approchinge of the ende of the worlde, and whiche ſhoulde come to paſſe before, than he lyfteth vp his heade and ſyghyeth and wylſheth for the commynge of Chriſt moſt deſierouſly, that he might be ſone rid and delyuered from ỹ myſery and wretchednes of this worlde. But now, thou Iohn, marke and take good hede, I wyll come ſhortly and bringe the rewarde with me for al them that haue laboured and done eyther good or euyll. For, the tyrannes and workers of iniquite wyll I punyſhe with dyſtreſſe & plages, and all other blaſphemers lykewyſe. I am the begynnynge of all thinges, I haue created the worlde, becauſe I am the worde by the whiche God hath created all thinges. And I am alſo the end, for the laſt daye ſhall be my daye, whan as I ſhall come to iudge the quicke and the deade. They performe and doe gods commaundementes, which in true faith and loue indeuour them ſelues with al diligence to doe the wil and pleaſure of God wt holy workes & vertuous exerciſes, & whanſoeuer they haue any trouble or aduerſite, than they call and praye vnto god for grace and mercye for Chriſtes ſake, whoſe righteouſnes they take for the oblacion and raunſome for their ſynnes, offerynge vp vnto him the ſacrifice of thankeſgeuynge with a true and perfyte faythe in the mercye of God throwe Chriſt Ieſus. Suche true faithfull men, are lyke vnto a frutefull tree that begynneth to budde out, whiche in due tyme bryngeth furthe muche fruite. And ſuche true faithfull beleuers can onely enter, throwe faythe, into the Chriſten churche here vpon earthe, and whan the tyme commeth, they ſhall alſo enter in to the heauenly churche. But the vnfaithfull doe ſhewe and declare alſo theyr frutes, of all wyckednes and fleſhely luſtes, wherin they defyle them ſelues euen lyke ſwyne, and become ſhameles in theyr ſynnes lyke very dogges. For the whiche cauſe they can not enter in to the righte chriſten churche and congregacion, neyther ſorcerers, inchanters, whoremongers, murtherers, worſhippers of idols nor any ſuche as make lyes of malyce and of an euyll conſcience.

¶ Ieſus ſent myne angell, to teſtifie vnto you theſe thinges in the congregacions. I am the rote and the generacion of Dauid, and the bright morynge ſtarre: And the ſpirit and the bryde ſay, come. And let him that heareth, ſay alſo: come. And let him that is a thirſte, come. And let whoſoeuer wyll, take of the water of lyfe, free. The text.

Lyke as almightie God saieth vnto Moyses, I am the God of thy fathers, &c. euen so saieth the angell here in the person of Christe by the inspiracion of Christes spirite, that this prophecy was opened and reueled euen of Christ hym selfe thorowe the angell, vnto holy John, and therfore all men ought to credyte and beleue all these sightes, visions and reuelacions: And they ought also to be propouned and preached vnto the congregacions for their edifienge, that the faithfull maye take diligent hede, and beware of the terrible and shametul perels, daungers, and euyls which shal prevayle in the christen churth, and shortly aryse and beginne, as is alredy happened, and shall dayly be fulfylled more and more one after a nother, as is before sayd. But now howe Christ is ꝑ roote of Dauid, marke this wel, for as much as for his sake, Dauids kingdom was preserued, and his posterite also was preserued in the extreme and troblesome afflictions of the Jewishe nacion, vntyll suche tyme as Christ our lorde & sauiour was borne of the stocke and progeny of Dauid. For not withstandynge all the synnes wherwith Dauid displeased God, and dyd, in maner, greater and more heynous synnes than Saule dyd, yet coulde he vse the helpe of no nother thing saynge onely of faith in the promes of God, whiche assured and promised him, that Christ the lorde and promised Messias, should be borne of his seede, wherin he might well reioyse bothe for him selfe and also for al his posteritie, other kynges and Lordes. And therfore our lord & sauiour Christ is the roote and generacion of Dauid, by reason of his manhode: but concernyng his godheade he hath an vnknowen rysinge vp and begynnynge, and an vnknowen commynge furthe of an euerlastinge birthe. And lykewyse Christ accordynge to his manhode is a bryght mornynge starre, whiche should drawe and allure the eyes of al men vnto him as vnto the risyng vp vnto blisse and vnto all saluacion. All this, is the voyce of Christ, the brydegrome. And now foloweth the voyce and desyre of the bryde and spouse whiche out of a true faithe, and an hearty desyre and zeale, in all faithfull and electe, desireth and wysheth after the seconde commynge of Christ vnto the latter iudgement, and so consequently to inioy the participacion of the blessed and perfyte kyngdome in heauen with all faithfull electe, bothe with boyde and soule. For all the electe children of God doe hunger and thirst after the honour and glorye of Christ in the kingdome of heauen, as well they that are vpon earthe, as they that are alreadye in heauen, for they wysshe and desyre in their spirite the fulfyllyng of gods wyll and pleasure, wherunto with all humblenes and submission they doe vterly submitte their wyll, for they knowe that his wyll is best and moost perfyte. And this desire and wysshe of the faithfull electe, pleaseth God well. And although he wyl not heare them at suche tyme as they desyre, euen at the very same Moment, yet he dothe promyse vnto them his gracious ayde and mercye in the meane tyme, whiche he wyll doutles performe. And all, of mere grace and mercye without any maner of deserte.

The texte. ¶ I testifye vnto euery man that heareth the wordes of the prophecye of this booke: yf any man shall adde vnto these thinges, God shal adde vnto him the plages that are writtē in this booke: And yf any man shall minisshe of the workes of this prophecye. God shal take awaye his parte out of the booke of lyfe, and out of the holy citie, and from the thinges whiche are writtē in this boke. He whiche testifieth these thinges, saithe: de it. I come quickly: Amen. Euen so, come Lorde Jesu. The grace of our Lord Jesu Christe be with you all: Amen.

In

In this place, firſt after the ſpeakynge of Chriſt, and againe after the ſpeakynge of the holy bryde, and of the chriſten churche, maye the holy Apoſtle S. Johñ ſpeake theſe wordes in his owne perſon, as he dyd in the begynnynge of the booke, to warne and exhorte al men there by, ỹ no man adde any thing vnto this booke (as a new vilion) no more than to any other booke of holy ſcripture, nor take any thing there from, as thoughe any thing might be myſunderſtande therin, and ſo refuſed as vnholy and not good. For God wyll not ſuffer any ſuche thing to be vnpunyſhed nor vnauenged: this is the very intent & meanyng of theſe wordes. And therfore ſuch men doe amyſſe and ſynne very greatly, whiche doe refuſe this whole booke, as thoughe it were not autentical, where as it is euident ỹ it hath bene alwayes ſonge and reade in ỹ holy churche from the begynnynge to the ende. Now are thoſe bookes called Apocripha, and vnautenticall, whiche men might well reade out of the churche priuately by them ſelues, but not in the churche and congregacion. For it is not lawfull to confirme and mainteyne any maner of doctrine, concerninge our faithe and relygion by the auctorite of any ſuche vnautenticall bookes, except it were in all pointes conformable vnto other holy ſcriptures. And now that, that folowethe here after, where as he ſayeth, he which teſtifieth theſe thinges, ſaieth. &c. Theſe wordes maye be referred vnto that, that goeth before, where Chriſt ſpeaketh of the callynge of the bryde. Euen the ſame Chriſte ſayeth here at the laſt ende againe: yea I come without doubte, take no thought nor thincke it not long, the tyme is not long vnto me, whiche am that I am, Amen, that is to ſaye, without any doubt. After this dothe holy S. Johñ conclude and ende this booke after the maner of the apoſtles, deſiring erneſtly the commynge of the kyngdome of Chriſt very quickely, as all faithfull Chriſtians doe. The grace of our Lorde Jeſus Chriſt be with all faithfull elecie Chriſtians whiche ſhall be vntyll the ende of the worlde, and ſpecially with them whiche reade this booke with faithe and an holy Chriſten deſyre and mynde.

Amen.

The ende of the Reuelacion of S. Johñ thus brefely expounded by the ſeruaunt of Chriſt Leo Jude, a miniſter in the churche of Tigury, and tranſlated out of the high Duche by Edmonde Allen.

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